

Increased Light to Shine on all Grand Truths of Prophecy --Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole. . . . [Cf: 1MR40.01] p. 1, Para. 1, [1888MS].

The Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound. *Ms. 18, 1888, p. 13.* ("Religious Liberty," 1888.) [Cf: 1MR40.02] p. 2, Para. 1, [1888MS].

Third Message not Comprehended --There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force. . . . The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will [be] looked upon as the rule of His government. *Ms. 15, 1888, p. 5.* ("A Call to a Deeper Study of the Word," November 1, 1888.) [Cf: 1MR56.04] p. 2, Para. 2, [1888MS].

Now what we want to present is, how you may advance in the divine life. We hear many excuses, I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? *Ms 8, 1888, p. 2.* (Sermon preached at Minneapolis General Conference, Sabbath, October 20, 1888, "Advancing in Christian Experience.") [Cf: 1MR142.03] p. 2, Para. 3, [1888MS].

The Only Justifiable Cause for Divorce-- Your ideas in regard to the marriage relation have been erroneous. Nothing but the violation of the marriage bed can either break or annul the marriage vow. We are living in perilous times, when there is no assurance in anything, save in firm, unwavering faith in Jesus Christ. There is no heart that may not be estranged from God through the devices of Satan, if he does not watch unto prayer. [Cf: 1MR159.05] p. 2, Para. 4, [1888MS].

Your health would have been in a far better condition had your mind been at peace and rest; but it became confused and unbalanced, and you reasoned incorrectly in regard to the matter of divorce. Your views cannot be sustained on the ground from which you reason. Men are not at liberty to make a standard of law for themselves, to avoid God's law, and please their own inclination. They must come to God's great moral

standard of righteousness. [Cf: 1MR160.01] p. 2, Para. 5, [1888MS].

If the wife is an unbeliever and an opposer, the husband cannot, in view of the law of God, put her away on this ground alone. In order to be in harmony with the law of Jehovah, he must abide with her, unless she chooses of herself to depart. He may suffer opposition and be oppressed and annoyed in many ways; he will find his comfort and his strength and support from God, who is able to give grace for every emergency. He should be a man of pure mind, of truly decided, firm principles, and God will give him wisdom in regard to the course which he should pursue. Impulse will not control his reason, but reason will hold the lines of control in her firm hand, that lust shall be held under bit and bridle. . . . [Cf: 1MR160.02] p. 3, Para. 1, [1888MS].

God gave only one cause why a wife should leave her husband, or the husband leave his wife, which was adultery. Let this ground be prayerfully considered. Marriage was from the creation, constituted by God, a divine ordinance. The marriage institution was made in Eden. The Sabbath of the fourth commandment was instituted in Eden, when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted for joy. Then let this, God's institution of marriage, stand before you as firm as the Sabbath of the fourth commandment. *Letter 8, 1888, pp. 1, 2.* [Cf: 1MR160.03] p. 3, Para. 2, [1888MS].

"Shoulder Your Cross"--"Show Yourself a Man"-- I cannot see what more can be done in this case, and I think that the only thing that you can do is to give up your wife. If she is thus determined not to live with you, both she and you would be most miserable to attempt it. And as she has fully and determinedly set her stakes you can only shoulder your cross and show yourself a man. *Letter 40, 1888, p. 1.* [Cf: 1MR166.05] p. 3, Para. 3, [1888MS].

The Question of Meeting God's Standards (1888).-- The burden of inquiry is, How shall our institutions be made a success? How shall good work be done in them, work that will stand the test of the judgment? Day by day God is testing and proving His people. The inspired Word plainly declares that by our works we are deciding our eternal destiny. [Cf: 1MR278.02] p. 3, Para. 4, [1888MS].

It is evident that the world is becoming as wicked as it was before the Flood. Christ said that thus it would be. The influence of the prevailing evil is felt even in our health institutions. Even here the iniquity that has been cherished in human hearts counterworks the work of God in restoring His moral image in man; and because iniquity abounds, the love of many (for God and righteousness) waxes cold. [Cf: 1MR278.03] p. 3, Para. 5, [1888MS].

In our health institutions a decided firm principle should be maintained, not a vague belief. The blessings that God has provided for those who will stand firm as a rock to principle, are worth all the efforts and sacrifice we may be called upon to make. We are to press our way upward, heavenward, notwithstanding all the corrupting, worldly influence that will oppose every step of reformation and restoration and purification which God requires. The world's standard can never be the standard of the Health Retreat. Those who are entrusted with sacred, holy principles, should pray a great deal in faith for wisdom

from God. If they meditate and hold converse with God, as is their privilege, they will be enabled to obey the Word of God; they will eat of that living bread which cometh down from heaven. [Cf: 1MR278.04] p. 3, Para. 6, [1888MS].

Take a Firm Stand in Harmony with Light-- But selfishness has been cherished. High opinions of one's self will not give strength, but weakness. Guard the appetite, act intelligently, take a firm stand in harmony with the light God has given, and maintain your position. Many things that dishonor God have been practiced because of the perversity of the human heart. All who have a part to act in counsels, or in educating, should first show that they themselves have the true kind of education. Such an education will lead to practical results in the choice and preparation of food for the table. [Cf: 1MR279.01] p. 4, Para. 1, [1888MS].

Shall meat become the staple article of food because those who are in responsible positions have educated themselves to enjoy a meat diet? Shall the physicians be free to indulge their own habits, to gratify appetite as they choose, and thus mold the sentiments of the institution? Shall those who have had great light, and who are seeking to walk in that light, and to reflect the light, see their efforts counterworked by both precept and example? [Cf: 1MR279.02] p. 4, Para. 2, [1888MS].

Physicians to Guide to Safe Paths-- In the name of the Lord I testify that those who plead for indulgence of appetite in meat eating are the very ones who need most to reform, and bring themselves into line. Then they will give fewer directions for the patients to eat the flesh of dead animals because their own appetites crave meat. When the habits and tastes are brought into correct lines, it will be seen that light and truth are guiding the ones who are acting as guides to poor, weak, self-indulgent, intemperate souls. [Cf: 1MR279.03] p. 4, Para. 3, [1888MS].

The physicians should educate the patients so as to lead them away from the use of hurtful things, and should point out safe paths for the feet to walk in. If the minds of patients are left to their own directions, many will, of course, choose the gross diet of flesh, rather than the fruits of the ground and of the trees for food. When those who act as physicians lead away from health principles, God is not honored. Whatever may be the religious instruction when this is the case, there is a dead fly in the ointment. . . . [Cf: 1MR279.04] p. 4, Para. 4, [1888MS].

Why We Establish Health Institutions-- Our health institutions are established to present the living principles of a clean, pure, healthful diet. The knowledge must be imparted in regard to self-denial, self-control. Jesus who made man and redeemed man, is to be held up before all who shall come to our institutions. The knowledge of the way to life, peace, health, must be given line upon line, precept upon precept, that men and women may see the need of reform. They must be led to renounce the debasing customs and practices which existed in Sodom and in the antediluvian world, whom God destroyed because of their iniquity. Said Christ, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in

marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:37-39). [Cf: 1MR280.01] p. 4, Para. 5, [1888MS].

All who shall visit our health institutions are to be educated. The plan of redemption should be brought before all, high and low, rich and poor. Carefully prepared instruction is to be given, that indulgence in fashionable intemperance in eating and drinking may be seen as the cause of disease and suffering and of evil practices that follow as a result. [Cf: 1MR280.02] p. 5, Para. 1, [1888MS].

Shall these things go on, and the victims be uninformed, unwarned? Are the youth to follow in the footsteps of the lovers of pleasures more than lovers of God? Shall the cleansing fountain be shown to all? Shall the last message of mercy be given to the world? Are there to be no faithful sentinels who will work with all their God-given powers to reform those who are debased, and restore the moral image of God in man? Ms. 1, 1888, p. 1, 2; 5, 6. ("Our Health Institutions, "February 1, 1888.) [Cf: 1MR281.01] p. 5, Para. 2, [1888MS].

Said my Guide, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God." --Ms 15, 1888, p. 5. (To "Dear Brethren Assembled at General Conference," Nov. 1, 1888.) [Cf: 2MR58.02] p. 5, Para. 3, [1888MS].

If you read the Bible carefully, you will see what reformation is needed in yourself in order for you to be a faithful shepherd of the flock of Christ. Compare scripture with scripture, and then open your own heart. Gain light yourself, and then from an experimental knowledge you can set before the people of God what constitutes Christian character. The power of the Holy Spirit will accompany your words if your own life is a representation of the truth which sanctifies the character, for you will then be a living epistle known and read of all men. . . . [Cf: 2MR92.03] p. 5, Para. 4, [1888MS].

The natural man always remains the same. He is what hereditary tendencies, nationality, education, and circumstances have made him. But when the natural man is changed by the grace of Christ, then the transformation is seen in the new man, the new heart, new purposes, new impulses. The word of Christ is received, which is spirit and life; then we eat the flesh, and drink the blood of the Son of God. Then there is fruit in the heart, fruit in the lips, fruit in the character. Some bearing thirty, some sixty, and some one-hundred-fold.--Letter 13, 1888, pp. 1, 2, 4. (To E. P. Daniels, July 3, 1888.) [Cf: 2MR92.04] p. 5, Para. 5, [1888MS].

I have risen at three o'clock this morning to write you a few lines. I was pleased with the lighthouse, and the scene which had required so much painstaking effort was one which could have been made most impressive, but failed to be made as forcible and striking as it might

have been when it cost so much time and labor in preparing it. The part acted by the children was good. The reading was appropriate. Then if there had been good, solid talk on that occasion in regard to children and teachers in the Sabbath schools laboring earnestly for the salvation of the souls of the children under your charge, presenting the most acceptable offering to Jesus, the gift of their own hearts, and impressive remarks, short and right to the point, [on] how they could do this, would it not have been in keeping with the work we have been trying to do in the church? [Cf: 2MR235.02] p. 5, Para. 6, [1888MS].

Every stroke now should be in harmony for the one great purpose, preparing of the hearts, that individually pupils and teachers should be as a light set on a candlestick that it may give light to all that are in the house, which would be carrying out the idea strikingly of a lighthouse guiding souls that they may not make shipwreck of faith. Can you tell me what marked impression the two poems rehearsed by the two ladies on the stand would have to do with this work? [Cf: 2MR235.03] p. 6, Para. 1, [1888MS].

The singing was after the order we would expect it to be in any theatrical performance, but not one word to be distinguished. Certainly the tempest-tossed ship would be wrecked upon the rocks if there were no more light coming from the lighthouse than was seen in the exercises. I must say I was pained at these things, so out of order with the very work of reformation we were trying to carry forward in the church and with our institutions, that I should have felt better if I had not been present. This was an occasion that should have been gotten up not only for the Sabbath school children, but words should have been spoken that would have deepened the impression of a necessity of seeking for the favor of that Saviour who loved them and gave Himself for them. If [only] the precious hymns had been sung, "Rock of ages, cleft for me, let me hide myself in Thee," and "Jesus lover of my soul, let me to Thy bosom fly, while the billows near me roll, while the tempest still is high." Whose souls were inspired with new and fresh zeal for the Master in those songs sung whose virtue was in the different performances of the singer? [Cf: 2MR236.01] p. 6, Para. 2, [1888MS].

While these painstaking efforts were being made to get up the performances, meetings were being held of the deepest interest which should have engaged the attention, and which called for the presence of every soul lest they should lose something of the message the Master had sent to them. Now this Christmas has passed into eternity with its burden of record, and we are anxious to see the result of it. Will it make those who acted their part in it more spiritual-minded? Will it increase their sense of obligation to our heavenly Father who sent His Son into the world at such an infinite sacrifice to save fallen man from utter ruin? Was the mind awakened to grasp God because of His great love wherewith He has loved us? [Cf: 2MR236.02] p. 6, Para. 3, [1888MS].

We hope, now that Christmas is in the past, that those who have put forth so much painstaking effort will now manifest a decided zeal, and earnest, disinterested effort for the salvation of the souls of the teachers in the Sabbath school, that in their turn they may each labor for the salvation of the souls in their classes, to give them personal

instruction as to what they must do to be saved. We hope that they will find time to labor in simplicity and in sincerity for the souls of those under their care, and that they will pray with them, and for them, that they may give to Jesus the precious offering of their own souls, that they make literally true the symbol of the lighthouse in the beams of light shining forth from their own strong efforts in the name of Jesus, which should be put forth in love, they themselves grasping the rays of light to diffuse this light to others, and that there shall be no settling down to a surface work. Show just as great skill and aptitude in winning souls to Jesus as you have shown in painstaking effort for this occasion just past. Point them in your efforts, with heart and soul enlisted, to the Star that shines out to the morally-darkened heaven at this time, even the Light of the world. Let your light shine that the tempest-tossed souls may set their eyes upon it and escape the rocks that are concealed beneath the surface of the water. Temptations are lying in wait to deceive them; souls are oppressed with guilt, ready to sink into despair. Labor to save them; point them to Jesus who so loved them that He gave His life for them. . . [Cf: 2MR237.01] p. 6, Para. 4, [1888MS].

The Light of the world is shining upon us that we might absorb the divine rays and let this light shine upon others in good works that many souls shall be led to glorify our Father which is in heaven. He is longsuffering, not willing that any should perish, but that all should come to repentance, and it grieves the heart of Jesus that so many refuse the offers of His mercy and matchless love. [Cf: 2MR237.02] p. 7, Para. 1, [1888MS].

Will all who acted an interested part in the program of last evening work as zealously and interestedly to show themselves approved unto God in doing their work for the Master, that they may show themselves intelligent workmen that need not to be ashamed? Oh, let the teachers in the Sabbath school be thoroughly imbued with the spirit of the message for this time, carrying that message into all their labor. There are souls to be saved, and while in the Sabbath school work there has been much form and a great amount of precious time occupied in reading of reports and records, there has been but little time to really let light shine forth in clear, steady rays in the very instruction needed to save the souls of the children and youth. Less elaborate speeches, less lengthy remarks, and plain, pointed truth presented, not one word uttered to exhibit profound knowledge, not one word in any speech, but the greatest evidence of real knowledge is the great simplicity. All who have taken knowledge of Jesus Christ will imitate Him in their manner of instruction.--Letter 5, 1888, pp. 1-4. (To Brother Morse, Dec. 26, 1888.) [Cf: 2MR238.01] p. 7, Para. 2, [1888MS].

Through Simple Means. We received and read your letter with interest. We feel very sad that your health has not been good. We do not cease to pray for you and for Brother and Sister Ings. [Cf: 3MR20.01] p. 7, Para. 3, [1888MS].

We have not lost our faith in you or in the work in England. We know that there is a great work to be done. The Lord has revealed to us that by the most simple means He can do wondrously, as in the casting down of the walls of Jericho. His people then were to do as He told them, and God would do the rest. God so planned it that His name should

receive all the glory. The same God is willing to work by whom He will. "Not by might nor by power, but by My Spirit, saith the Lord." [Cf: 3MR21.01] p. 7, Para. 4, [1888MS].

We need faithful Calebs in the work at this time. We need Jesus, the Captain of the Lord's host, to be with us. We need to follow His directions, and to have faith in Him. [Cf: 3MR21.02] p. 7, Para. 5, [1888MS].

We are fighting with unseen foes, more formidable than giants. It is hard to conquer the devil. He can not be overcome with any weapon save the sword of the Spirit. Oh, that there were a larger number who would speak for Jesus anywhere, and always act for Him.--Letter 24, 1888, p. 1. (To Elder S. N. Haskell, Jan. 24, 1888.) [Cf: 3MR21.03] p. 7, Para. 6, [1888MS].

We must not think of defeat, but of victory. However forbidding may be the circumstances, lay hold on the promises of God. They are for us. We are none of us of ourselves adequate for the work. In our connection with God lies our success. Faith, living, active faith, must be brought into our labors as never before. Faith is the medium of connection between human weakness and divine power.--Letter 24, 1888, p. 3. (To Elder S. N. Haskell, Jan. 24, 1888.) [Cf: 3MR278.04] p. 7, Para. 7, [1888MS].

You have talked over matters as you viewed them, that the communications from Sister White are not all from the Lord, but a portion is her own mind, her own judgment, which is no better than anybody else's judgment and ideas. This is one of Satan's hooks to hang your doubts upon to deceive your soul and the souls of others who will dare to draw the line in this matter and say, This portion which pleases me is from God, but that portion which points out and condemns my course of conduct is from Sister White alone, and bears not the holy signet. You have in this way virtually rejected the whole of the messages, which God in His tender, pitying love has sent to you to save you from moral ruin. [Cf: 4MR61.02] p. 8, Para. 1, [1888MS].

God presents to you His will and ways which are in marked contrast, in just that way which your case requires, and you are hereby tested whether you will accept the reproof, fall on the Rock and be broken, or will you become vexed over plain statements that come close to your souls; because it is the truth and condemns you, and then you feel at enmity with me. Heb. 4:12. There is One back of me which is the Lord, who has prompted the message which you now reject and disregard and dishonor. By tempting God you have unnerved yourselves, and confusion and blindness of mind has been the result.--Letter 16, 1888, p. 7. (To "Dear Brother Rice," April 30, 1888.) [Cf: 4MR61.03] p. 8, Para. 2, [1888MS].

The Body as the Temple of God--We profess to believe a very great and solemn truth; we profess to believe that we are living in the very last scenes of this earth's history, and if we practice our faith we shall have a telling influence upon all that are around us. But if while we claim to believe this great and divine truth while our works do not correspond with our faith our influence is far less than though we made no profession to believe the sacred and important truths. [Cf: 4MR362.01] p. 8, Para. 3, [1888MS].

The apostle continues "I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away" (1 Cor. 9:27). Everything in regard to his appetite, his words, his practices, and his passions, all his members were brought under the controlling influence of the Spirit of God and sanctified intellect. He shows to those who are around him the advantages of the knowledge that he has gained through the Scriptures and the living oracles of God. By living in connection with God, he shows the advantages he has gained by having right principles and by practicing them in his daily life. He will deny himself; he will not indulge himself. [Cf: 4MR362.02] p. 8, Para. 4, [1888MS].

Every temptation and every suggestion that he has to gratify his inclination and passion, he meets and overcomes with his resolution: "I keep under my body and bring it into subjection." Then he gives the reason, "lest that by any means when I have preached to others I myself should be cast away." What a tremendous result is here brought out! How clearly it is presented before us that he must carry out the principles of truth which he has accepted, and claimed to believe; must carry out these principles when he sits down at another's table, or when he engages in conversation with others. There is one principle to be kept ever before him, and that is as a representative of Jesus Christ, he must gather the divine rays from glory. He must reveal that the light which he grasps with his intellect has reached not only the chambers of the mind but has taken possession of the inner sanctuary of the soul. He must exhibit all the aptness, all the advantages of this kind, that he may elevate these ennobling truths, and the light which is of heavenly origin. . . . The influence of the Spirit of God is brought to combine with human agencies. The power is all of God but there must be a cooperation. The God of heaven does not work for man without his cooperation. The Spirit of God unites with the human effort. Thus it is that we become laborers together with God.--Ms 3, 1888, pp. 1, 2. ("Living for God," September 25, 1888.) [Cf: 4MR362.03] p. 8, Para. 5, [1888MS].

Marital Relations--The animal passions, cherished and indulged, become very strong in this age, and untold evils in the marriage life are the sure results. In the place of the mind being developed and having the controlling power, the animal propensities rule over the higher and nobler powers until they are brought into subjection to the animal propensities. What is the result? Women's delicate organs are worn out and become diseased; childbearing is no more safe; sexual privileges are abused. Men are corrupting their own bodies, and the wife has become a bed servant to their inordinate, base lusts, until there is no fear of God before their eyes. To indulge impulse that degrades both body and soul is the order of the marriage life, and what is the sure result? The most terrible, painful diseases are brought upon women, and the curse of God rests upon men and women in loathsome diseases that need not be at all, if a righteous course were pursued in eating and drinking.". . . [Cf: 4MR377.02] p. 9, Para. 1, [1888MS].

Nothing but the truth of God can either make man savingly wise or keep him so. If there is an immortal life to be obtained, if a pure and holy character must be developed in order to gain entrance to the presence of the Lord God and the society of heavenly angels, then why do not teachers, physicians, and preachers act this in their example and by

their teaching? Why are they not more zealous for the Master? Why do they not have burning love for souls for whom Christ died? If man is to become immortal, his mind must be in harmony with God's mind. The true disciple in the school of Christ, whose mind is in harmony with the mind of God, will be not only constantly learning, but teaching as well as learning, constantly reflecting light, teaching upward and away from the common, prevailing errors of this perverse and adulterous generation. . . . [Cf: 4MR378.01] p. 9, Para. 2, [1888MS].

A Christian is to be constantly watching the Pattern, and imitating the holy example of Jesus. Then a right spirit will be infused into the life and character of others. If God were daily sought in earnest, humble prayer for light and guidance, there would be a sure detecting in the individual course of action, unholy practices and many unholy plans would be repressed, and Jesus would be made the rule of life.--Ms 14, 1888, pp. 2, 3, 5. (Untitled, February 1, 1888.) [Cf: 4MR378.02] p. 9, Para. 3, [1888MS].

Our meeting is closed. I have on last Sabbath given my last discourse. There seemed for the first time to be considerable feelings in the congregation. I called them forward for prayers although the church was densely packed. Quite a number came forward. The Lord gave me the Spirit of supplication and His blessing came upon me. I did not go out to meeting this morning. This has been a most laborious meeting, for Willie and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work. [Cf: 4MR404.01] p. 9, Para. 4, [1888MS].

I have spoken nearly twenty times with great freedom and we believe that this meeting will result in great good. We know not the future, but we feel that Jesus stands at the helm and we shall not be shipwrecked. My courage and faith have been good and have not failed me, notwithstanding we have had the hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages; so I had better not undertake the job. [Cf: 4MR404.02] p. 9, Para. 5, [1888MS].

Elder Olsen is to be president of the General Conference and Brother Dan Jones of Kansas is to help him. Elder Haskell will serve until Brother Olsen shall come from Europe. I cannot tell what the future may reveal, but we shall remain for about four weeks in Battle Creek and get out a testimony that should come out just now without delay. Then we can see how matters move at the great center of the work. We are determined to do all we can in the fear of God to help our people in this emergency. [Cf: 4MR404.03] p. 10, Para. 1, [1888MS].

A sick man's mind has had a controlling power over the General Conference Committee, and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened. . . . [Cf: 4MR405.01] p. 10, Para. 2, [1888MS].

Willie has gone a few miles to Minnehaha Falls--the first time he has had a moment to be off sentinel duty--committees, committees, committees. He has not yet come back. [Cf: 4MR405.02] p. 10, Para. 3, [1888MS].

We have it quite cool here. We have all had colds, but we have had considerable sunshine and but very little rain. We have had good food and that which we could enjoy. Sarah is some better of her cold. I could not spend any time to nurse a cold, for I have been in the harness every day. [Cf: 4MR405.03] p. 10, Para. 4, [1888MS].

Today, Sunday, I have not attended meeting, but have had to visit considerably. I am grateful to God for the strength and freedom and power of His Spirit in bearing my testimony, although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here. God would have worked in some way to prevent this spirit brought to the meeting having a controlling power. But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it. [Cf: 4MR405.04] p. 10, Para. 5, [1888MS].

We think of you all at home and would be pleased to be with you, but our wishes are not to be consulted. The Lord is our leader, let Him direct our course and we will follow where He leads the way. . . . [Cf: 4MR405.05] p. 10, Para. 6, [1888MS].

Now I shall write you something more as soon as we can after we reach Battle Creek. Excuse this hasty line. Much love to all the family, especially Ella and Mabel. [Cf: 4MR406.01] p. 10, Para. 7, [1888MS].

P.S. I have one nice warm pair of stockings knit for Willie and I have the second pair almost done. [Cf: 4MR406.02] p. 10, Para. 8, [1888MS].

Just as I was folding this letter this great blotch came to make it look bad.--Letter 82, 1888, pp. 1-4. (To "Dear Daughter Mary" (Mrs. W. C. White), November 4, 1888.) [Cf: 4MR406.03] p. 10, Para. 9, [1888MS].

I carried a heavy burden while in Europe, and while there I left about two thousand [dollars] of the Lord's entrusted money to advance the work in its different branches. I accepted the charge of Mary and her brother Paul from the hands of a very dear family who love and fear God, pledging myself to be their friend and do to the utmost of my influence to see that they were properly cared for, and that Mary should at my expense receive treatment at the sanitarium at Battle Creek and that Paul, who is a conscientious young man, should be placed where he could be qualifying himself to become a laborer in Switzerland or wherever duty may call him to labor. Those who have shared with me in this work I am truly grateful to, for I consider it a good work.--Letter 4, 1888, p. 1. (To "Dear Brother and Sister W. W. Prescott, September 10, 1888.) [Cf: 5MR17.01] p. 11, Para. 1, [1888MS].

I received your letter and will endeavor to answer it. You say that you received the testimonies, but the portion in regard to deception you do not receive. Nevertheless, my brother, it is true, and hearsay has nothing to do with this case of reproof.--Letter 28, 1888, p. 1. (To Brother Burke, April 5, 1888.) [Cf: 5MR142.01] p. 11, Para. 2, [1888MS].

Perfection and Righteousness by Faith-- *True Surrender to God*. Wait not for some magical change to be wrought in you, without taking the requisite steps yourself. Life must be with you a humble working out your own salvation with fear and trembling for it is God that worketh in you to will and to do of His good pleasure. Halt not, but escape for your life. [Cf: 5MR336.02] p. 11, Para. 3, [1888MS].

Many of your brethren and sisters have been helping you in a wrong course. May God forgive them. They have caused dissension and confusion in the church. Christ requires that we shall press together, that we shall be one with Him as He is one with the Father. You must depend on God, be disciplined and trained for the higher life. Yes, depend on God; wait His pleasure; follow Him; rely in obedience on the strength of His word. [Cf: 5MR336.03] p. 11, Para. 4, [1888MS].

To obey when it seems the hardest is true surrender to God. This will quicken your moral nature and subdue your pride. Learn to submit your will to God's will, and you will be made meet for the inheritance of the saints in light.--Manuscript 12, 1888, pp. 4, 5. (Letter written to a brother who was in deception, 1888.) [Cf: 5MR336.04] p. 11, Para. 5, [1888MS].

Your case has been presented before me, and I have felt very anxious for you. . . . Satan has been watching you closely. Only a little farther on his ground, and the Spirit of God would have been driven forever from your heart, the Lord would have left you, and Satan, cruel in his power, would have cut you off in your sins.--Letter 46, 1888, p. 1. (To Brother Frisbie, December 30, 1888.) [Cf: 5MR348.01] p. 11, Para. 6, [1888MS].

I believe if our ministering brethren would only read the testimonies that the Lord has graciously given them, that they would reveal a different spirit. God will hold them accountable for neglect and disregard of the light which he has given them. . . . You have had too many burdens upon you, but I tell you in love that the Lord has not been pleased with the spirit of warfare you have had on health reform. Had you been a health reformer in deed and truth, you would have had much better health and escaped many perils. God has given light upon this subject, but you have worked away from the light, and your influence has been opposed to the work that the Lord would do for this people upon this point. You have stood directly in the way of the work of God in health reform. You have suffered sickness because your habits in eating and in labor have not been according to the light which God has given to His people. I am sorry that I have to write in reference to these things as I do. Had you appreciated and heeded the light which the Lord has given us, you would not now be confused in judgment, and so enfeebled in nerve and brain power. You attribute your sickness to erroneous causes. . . . Your health is shattered, but do not allow your mind to take a wrong bias; for when you once get set in the wrong direction it will be difficult for you to change. You have been doing this, little by little, for years. . . . I want to be in harmony with God and in harmony with you. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart. . . . Jesus loves you and will work for you and gather you in His strong arms.--Letter 18, 1888, pp. 3, 4, 6. (To Brother and Sister Butler, December 11, 1888.) [Cf: 6MR37.01] p. 11, Para. 7, [1888MS].

It is God's great day of preparation, and therefore every minister of Jesus Christ should have in his course of action, in the burden of his labor a zeal and living interest, and intensity in his efforts which is appropriate to the truth as it is for this time, which is claimed to be the last message of mercy to our world. Well, then, we cannot sleep, we cannot be indifferent, we must labor for the precious souls around us of men and women, we must work with all our might, for the Lord is coming. [Cf: 6MR72.01] p. 12, Para. 1, [1888MS].

The real laborers will be care-worn, oppressed in spirit, and they will feel as did Christ when he wept over Jerusalem, when they see crookedness and impenitence, and when they see people who will not listen to the Word of the Lord, they will feel as he felt.--Ms 13, 1888, p. 7. (Sermon, December 1, 1888.) [Cf: 6MR72.02] p. 12, Para. 2, [1888MS].

I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves. . . . My cry has been: Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear.--Letter 7, 1888, pp. 3, 4. (To Brother Healey, December 9, 1888.) [Cf: 6MR141.02] p. 12, Para. 3, [1888MS].

I feel deeply anxious on your account. If the Lord would have you engaged in the business of speculation in land property, then every trade you make will be done with an eye single to the glory of God. Then the truth will lose none of its power upon the soul, to sanctify the life and character. There will exist among the brethren a Christlike unity, an increased love and confidence one in another. There will be a continuous daily growth in grace and the knowledge of our Lord Jesus Christ. [Cf: 6MR148.01] p. 12, Para. 4, [1888MS].

A feverish haste to become rich will find no manifestation in the words or in the works of Christ's followers. When the soul is sanctified by the truth, all elements of selfishness are banished. Ingratitude with its evil tendencies and results will not live in the heart that loves the truth. Policy and truth will never pull together or be at agreement. Policy implies cunning, false pretenses, artful management, an eagerness for selfish, personal aggrandizement without regard to strict integrity in the ways and means used. . . . [Cf: 6MR148.02] p. 12, Para. 5, [1888MS].

Many who have moved into Fresno have eagerly drunk of the spirit of speculation in order to obtain money fast. Worldly business tries the character, and puts it to the test. It brings out the real valuable virtues of the man and develops an upright youthful training, or else it brings out natural, objectionable hereditary tendencies, and exposes him to sharp thrusts of the enemy. . . . [Cf: 6MR148.03] p. 12, Para. 6, [1888MS].

"Ye shall not steal, neither deal falsely, neither lie one to another." This is done in nearly all transactions of real estate buying and selling, and many who are engaged in this business need to cut

loose from it before they can be considered as healthful branches of the church. . . . [Cf: 6MR148.04] p. 12, Para. 7, [1888MS].

How pleased Satan would be if in the very time when men should be selling their possessions to sustain the cause of God, he can so deceive them that all their available means shall be invested in land speculation and other worldly enterprises, thus taking away from the cause of God means which should flow into the treasury to advance His work in the earth.--Letter 41, 1888, pp. 1, 3, 4. (To "My Dear Brethren and Sisters at Fresno," July 7, 1888.) [Cf: 6MR149.01] p. 13, Para. 1, [1888MS].

In company with Brother and Sister Daniels we went to Fresno, met Willie at Goshen, and he accompanied us on a freight train to Fresno. I spoke twice, Sabbath and Sunday afternoon, and I had great freedom. The hall, owned by Bro. Church, was crowded to its utmost capacity. Sunday afternoon the first men of the place were there, and also Sabbath many outsiders were there. Brother Church told me all were highly pleased. We had a meeting in the forenoon. I read to them something written in regard to the building of a church. Then I talked considerably, and asked them what they would do. Elder Daniels spoke after me. Before the meeting closed, thirty one thousand dollars was pledged, for the building of a church, a school, and a mission. I could not go away and see the people worshiping in a little hall owned by Bro. Church. It has done good service as yet, but it will not contain the people that come to the meetings now. . . . [Cf: 6MR149.02] p. 13, Para. 2, [1888MS].

Brother Will Smith is a man that was converted last year. He was in the truth years ago, but for some reason gave it up, and the devil took possession of him, and he became a desperado. His wife kept the Sabbath. He is a tall, well developed, powerfully built man. He went into all sorts of lawlessness, stealing, and tried to kill, but his victim did not come in just when he was prepared to kill him. Last year at Fresno under the labors of Elder Daniels he was powerfully wrought upon, and he repented with another backslider who had gone with him in all his wickedness. Then commenced the work of confession and restitution. One man they went to see and met him in the road and down they went in the very dust and dirt on their knees, weeping and confessing, and the infidel wept like a child. "Now," said they, "We want you to forgive us, and we do not ask you to arrest us for stealing your sheep, but we ask pardon; we will pay every cent of the cost of the sheep." [Cf: 6MR149.03] p. 13, Para. 3, [1888MS].

The man who had been wronged said, "What has wrought upon you to make this confession?" Said they, "We have been attending the campmeeting, and the spirit and power of God and the religion of Jesus Christ have taken hold upon us." "Well," said the man, "If the work done there is of this order I must go there," and he did go, and he did tremble under the sharp arrows of God. The influence of these confessions made to many others who have been wronged, is as far reaching as eternity. This man in his wickedness had nothing, but since his conversion the Lord has blessed him greatly with means, and he is using it in making restitution and in advancing the cause of truth. He is free, generous to a fault, he is humble as a child, sitting at the feet of Jesus, ready and willing to do anything. He takes 150 Signs and distributes. He has done more missionary work alone the past year than the whole Fresno Church together.--Letter 47, 1888, pp. 2-4. (To "Dear Brethren,"

circa March, 1888.) [Cf: 6MR150.01] p. 13, Para. 4, [1888MS].

Give your boy something to do. Teach him to be industrious. He has naturally no love for work; he loves indolence and seeks to shirk responsibility. If you want your children to bless you, teach them to be useful and self-denying. Restrict their reading. They should not be allowed to pore over the pages of novels or story books filled with the tales of lust and knavery, for it will not leave a heavenly influence on their minds. They are young and inexperienced, and will be just what you make them. All such habits of reading will cut up by the roots the principles of virtue which enter into the formation of a good, firm character. Novel reading is like taking poison, and will sooner or later reveal its bitter results. The mark for good or evil made upon the characters of your children is not written in the sand but is traced as on enduring rock.--Letter 10, 1888, pp. 10, 11. (To Brother and Sister E. P. Daniels, April, 1888.) [Cf: 6MR259.02] p. 14, Para. 1, [1888MS].

I have tried to present before you what kind of an influence should be exerted in our institutions for the benefit of sick and suffering humanity. You who seem to think that it would be a wonderfully grand and easy matter to bring into existence an institution for invalids or guests, will you consider this matter from a religious bearing, from a Christian standpoint? Where are your missionary workers who will put self out and make God supreme? Where are self-denying, self-sacrificing men and women who see and sense what such an institution demands, and in accordance with the light God has given me, go to work on right principles? Who will seek the way of the Lord, who will be entreated, who will be corrected, who will not build up self at the expense of demeriting others? And who will make Christ first and best in everything? An institution started or conducted on any other principles will prove a curse rather than a blessing in these perilous times. . . . [Cf: 7MR128.01] p. 14, Para. 2, [1888MS].

The sanitarium at Battle Creek has been built up under a pressure of difficulties. There have had to be measures taken, contracts signed by those whom they engage as helpers, that they will remain a certain number of years. This has been a positive necessity. After help has been secured, and after considerable painstaking effort, they have become efficient workers, wealthy patients have held out inducements of better wages to secure them as nurses for their own special benefit, and take them to their homes. And these helpers would leave the sanitarium and go with them, without taking at all into consideration the labor that has been put forth to qualify them for efficient workers. This has not been the case in one or two instances, but in many cases. Then people have come as patrons from other institutions that are not conducted on religious principles, and in a most artful manner have tolled away the help by promising to give them higher wages. [Cf: 7MR128.02] p. 14, Para. 3, [1888MS].

Physicians have apostatized from the faith and from the institution, and have left because they could not have their own way in everything. Some have been discharged, and after obtaining the sympathy of some of the helpers and those employed in the institution and some of the patients, have tolled them away; and after being at great expense, and trying their own ways and methods to the best of their ability, they have made a failure, closed up, incurred debts that they could not

meet. This has been tried again and again. [Cf: 7MR129.01] p. 14, Para. 4, [1888MS].

Justice and righteousness have had no part in their movements. "The way of the Lord" has not been chosen, but their own way. They beguiled the unwary and made an easy conquest of those who love change. They are too much blinded to consider the right and wrong of this course, and too reckless to care. It has been necessary in the sanitarium at Battle Creek to make contracts binding those who connect with them as helpers, so that if they educate and train them as nurses, as bath-hands, and even advance money to some special ones that they may obtain a medical education, that they may have some use of them afterwards. Dr. Kellogg has placed hopes upon some of these that they would relieve him or responsibilities that have rested most heavily upon him. Some have become uneasy and dissatisfied because some who have started institutions in other parts of the country have tried to flatter and induce them to come to their sanitarium and they would do much better by them. In this way they have made the workers--some of them, at least--uneasy, unsettled, self-sufficient, and unreliable, even if they did not disconnect from the sanitarium, because they felt there were openings for them elsewhere.--Ms 14, 1888, pp. 6-8. (Untitled, February 1, 1888.) [Cf: 7MR129.02] p. 14, Para. 5, [1888MS].

Should a minister of the flock engage in worldly speculation? I wish you to closely examine yourselves, to see whether you are on the gaining or losing side in spiritual and moral power. When in your business of selling property, in your eagerness to make a sale, do you not sometimes keep back some things that are unfavorable, and do you not exaggerate in praise of the property, in order to place the matter in a favorable light? When this is done, the conscience is violated, and the tongue utters guile. There is need that the conscience shall be kept pure and undimmed in every transaction that you make, or there will be so much glitter and attraction placed upon property that you are handling, that the purchaser is deceived. [Cf: 7MR133.03] p. 15, Para. 1, [1888MS].

God wants men in His service, under His banner, to be strictly honest, unimpeachable in character, that their tongues shall not utter a semblance of untruth. The tongue must be true, the eyes must be true, the actions wholly and entirely such as God can commend. We are living in the sight of a holy God, who solemnly declares, "I know thy works." The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize.--Letter 41, 1888, p. 2. (To "Brethren and Sisters at Fresno," July 7, 1888.) [Cf: 7MR134.01] p. 15, Para. 2, [1888MS].

We are living in these last days, when lukewarmness and apostasy abound. The apostle saw in prophetic vision what should exist near the close of time, and if our hearts were not calloused by sin and iniquity, we should discern and sense the prophetic picture held up to our view. . . . [Cf: 7MR171.01] p. 15, Para. 3, [1888MS].

Paul's picture that is presented before us should cause us trembling and anguish of soul. This is the state of a large share of those who have the form of godliness in these last days. The doom of the withered fig tree has a personal application. Who cannot see the living counterpart in the men and women who claim to have great light, in

advance of every other people on the face of the earth, whose daily life and unholy characters belie their profession of godliness? There is a manifestation of pride and selfishness in many ways, peevish fretfulness, frivolity, discontent, uncharitableness, and censoriousness, thinking evil, speaking evil of brethren. There is no inward crucifixion of sin. The mold of Christ is not upon them, leaves of profession to conceal their deformity, but no fruit. There is more hope of the open sinner than of such. The chambers of the soul are desecrated by sin to Satan's control. Will this people be Christians? Will they heed the counsel of Christ, be zealous, and repent? Will they have true contrition of heart? Will they humble their hearts before God before it shall be forever too late? Will they repent of their backslidings? May God help you just now, in this thy day, to confess your sins, and be converted that your sins may be blotted out and your name retained in the Lamb's book of life.--Letter 16, 1888, pp. 15, 16. (To Brother Rice, April 30, 1888.) [Cf: 7MR171.02] p. 15, Para. 4, [1888MS].

The result of pure and undefiled religion in the heart will be to change the whole character, If any man is in Christ, he is a new creature. We will not, must not, be double-minded, unstable. The renewing grace of Christ renounces everything bad in action, in emotion, in thought. That which was good is purified from its selfishness and every taint of impurity. There is a decided change in the whole life. [Cf: 7MR224.01] p. 15, Para. 5, [1888MS].

If a brackish fountain has suddenly lost its bad qualities, the change will be discovered in the purity and sweetness of the streams that flow from it. . . . [Cf: 7MR224.02] p. 16, Para. 1, [1888MS].

I know from the testimonies given me from time to time for brain workers, that sleep is worth far more before than after midnight. Two hours' good sleep before twelve o'clock is worth more than four hours after twelve o'clock. . . . [Cf: 7MR224.03] p. 16, Para. 2, [1888MS].

You can give short lectures in the parlor at stated times, which will be select but plain, upon the human body and how to treat this wonderful house the Lord has given us, which will aid you in your work as physicians as nothing else can. The people . . . need to be enlightened on almost every point of how to treat their own bodies. . . . [Cf: 7MR224.04] p. 16, Para. 3, [1888MS].

Every day the people, be they few or many, need to be enlightened how to take care of themselves. To subject one's self to a severity of labor which is constantly straining the physical power of endurance, the constitution cannot endure, it is a violation of physical law which sooner or later will bring its pain of penalty according to the transgression. Talk to them in regard to the necessity of resting after eating. [Cf: 7MR224.05] p. 16, Para. 4, [1888MS].

The ignorance is lamentable upon the matter of the digestive process. Rapid eating should be condemned. The food is to be masticated and thoroughly mixed with the saliva in order to do the good that nature designed it should. [Cf: 7MR225.01] p. 16, Para. 5, [1888MS].

Physical as well as mental workers should take a much longer time to eat than they generally allow; then one hour spent after eating, upon

matters which are of little more consequence than to interest or amuse, before they subject themselves to hard labor again. . . . [Cf: 7MR225.02] p. 16, Para. 6, [1888MS].

How much might be done in educating, giving short talks. I need not dwell on these points, you can take the matters up and carry them through and leave the best impression on minds if you will put your mind to the kind and quality of work to be done. [Cf: 7MR225.03] p. 16, Para. 7, [1888MS].

You can make up a lecture in regard to the prevailing vices and purity of character which will create in those who listen, lustful thoughts which lead to lustful practices. You can from a pure, sanctified heart, present your lessons in a manner that will be elevating, and which will make sin appear exceeding sinful and disgusting.--Letter 85, 1888, pp. 5, 9, 10. (To Drs. Caldwell and Gibbs, May 10, 1888.) [Cf: 7MR225.04] p. 16, Para. 8, [1888MS].

Some in discussion think [that] if they create a laugh against their opponent and place his views in a comical light they have done a nice thing. They divert the minds in a wrong channel; they befog the truth of God; they do not show reverence for the Word of God; they do not evidence that their own human spirit is under the controlling influence of the Spirit of God. They place the truth on a level with common things. A sharp, cutting application is frequently made by the men who claim to be teaching the truth. It is not the truth that does the cutting, but . . . the words of the speaker. [Cf: 7MR331.01] p. 16, Para. 9, [1888MS].

All this is unsanctified, and unholy. If every speaker of the truth will bring his soul under the discipline of the Spirit of God in living connection with the author of truth, then he will not only teach the truth acceptably, but living the truth he will become a channel of light. Heaven's mysteries will be revealed to him that he can reveal them to others.--Ms 27, 1888, p. 10. (Untitled, circa 1888.) [Cf: 7MR331.02] p. 17, Para. 1, [1888MS].

In 1888 Mrs. White wrote concerning Kellogg: "I believe he has confidence in me, and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother."--Letter 21, 1888, p. 17. [Cf: 7MR346.01] p. 17, Para. 2, [1888MS].

The Lord did not move upon you by His Holy Spirit to write upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray, and will be a savor of death to some.--Letter 21, 1888, p. 4. (To Brother Butler, October 14, 1888.) [Cf: 7MR382.01] p. 17, Para. 3, [1888MS].

If the doctor [J. H. Kellogg] fails in doing his duty and being an overcomer at last, those brethren who failed in their want of wisdom and discernment to help the man when and where he needed their help, will be in a large measure responsible.--Letter 21, 1888, p. 16. (To G. I. Butler, October 14, 1888.) [Cf: 8MR27.01] p. 17, Para. 4, [1888MS].

Christ requires separation from the world. God's warnings were ever given to oppose such a course as you have been taking. He says, "Be ye

not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" "Be ye not unequally yoked together," letting unbelievers into your secrets; for all alliances that give undue influence to those who do not love God over those who profess His name must be strictly avoided. [Cf: 8MR107.02] p. 17, Para. 5, [1888MS].

All combinations with unbelievers that bind as a yoke must be broken. These words apply not only to making a marriage covenant with an unbeliever, but to the making of all unions where the worldly element can have a prevailing influence over believers. For "What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." . . . [Cf: 8MR108.01] p. 17, Para. 6, [1888MS].

The members of the church of God should be well organized, for they are to be as one. Their bond of union should be the living oracles of truth, for they should be united under the yoke of Christ. The yoke of Christ is the only yoke they should take upon them. The church is the Lord's even though all within its covenant circle are not perfect in character. Judas was among the twelve, yet he was not perfect, for he betrayed his Lord. Any confederacy with the world is strictly forbidden by the Scriptures. God would have His people distinct from all worldly confederacy. [Cf: 8MR108.02] p. 17, Para. 7, [1888MS].

If charity work is to be done, the church is its own almoner. We do not need to unite with societies of a worldly character in order to visit the sick, clothe the naked, or help the needy. This work we can do through God's own appointed agencies, and in the name of Jesus Christ. God does not design that we shall be placed in any subservience to the world in this regard, or that any communication shall be made by us to them that will give them an advantage over us.--Letter 28, 1888, pp. 7, 8. (To Dr. W. P. Burke, April 5, 1888.) [Cf: 8MR108.03] p. 18, Para. 1, [1888MS].

It has been my object to so educate the children [Addie and May Walling], that they could sustain themselves in some literary work, and not have to do housework, for this is slavery if compelled to do this for a living. [Cf: 8MR109.01] p. 18, Para. 2, [1888MS].

I have expended up to the time I left Europe, in their education in their board bill, and for their clothing and transporting them back and forth from and to California, as my work required, three thousand dollars. I am now having May learn to cook. She obtained considerable knowledge at Mrs. Harmons. I should not have had her go to Nevada, had I been consulted; for I have felt determined the girls should not either of them be placed in a line of business where it was not agreeable for them, and where they would be compelled or tempted to lift and do hard physical labor. Neither of them is fitted for this kind of work. [Cf: 8MR109.02] p. 18, Para. 3, [1888MS].

I have felt anxious to have them learn to cook under a good intelligent woman. Addie is a good cook, but May is not yet educated in this direction. These children are very near and dear to me, because I have not only given them care and invested in them money, but I have given them a mother's care and love. [Cf: 8MR109.03] p. 18, Para. 4, [1888MS].

I have felt disappointed in not seeing Addie before this time, as I understand the agreement was that she was to return in January. Every day when at home I have looked for my eldest daughter's [her niece Addie Walling] return, and when away every letter received I thought would tell me of her return. But times passes and she does not come. [Cf: 8MR109.04] p. 18, Para. 5, [1888MS].

I have brought from Norway a musician and translator, and I have also brought from Chicago a young lady [Fanny Bolton] who has written for magazines like Mary Clough, and they are now engaged with me in my work. These were transported that I might place Addie right in my own good house in Healdsburg, in an excellent climate, under these successful teachers to help her in her education, that she shall have all the qualifications that I am able to give her of a complete education, to write, to prepare copy, or to read proof . . . [and to] command the best of wages. [Cf: 8MR110.01] p. 18, Para. 6, [1888MS].

I have not worked at all from a selfish standpoint, but have labored, that, if I should be removed by death, these girls would have a trade, using their mental ability to do good work and command good wages. I do not think either of them could be employed . . . in housework, only that they should understand how to work in this line, how to be economical, and how to stand at the head of a household without embarrassment when that time should come.--Letter 2, 1888, pp. 2, 3. (To Mr. Walling, April 3, 1888.) [Cf: 8MR110.02] p. 18, Para. 7, [1888MS].

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that he humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into the wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God. That man shall be like Him, that, because of the righteousness of Christ given to man, God will love man--fallen but redeemed--even as He loved His Son. Read it right out of the living oracles. [Cf: 8MR182.01] p. 19, Para. 1, [1888MS].

This is the mystery of godliness. This picture is of the highest value to be placed in every discourse, to be hung in memory's hall, to be uttered by human lips, to be traced by human beings who have tasted and known that the Lord is good, to be meditated upon, to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless. [Cf: 8MR182.02] p. 19, Para. 2, [1888MS].

The divine picture of Christ must be kept before the people. He is

that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear. By beholding, man can but admire and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates to His image and has the mind of Christ. Like Enoch he walks with God. His mind is full of thoughts of Jesus. He is his best Friend. [Cf: 8MR182.03] p. 19, Para. 3, [1888MS].

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart, because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manner, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If every minister who claims to love Jesus will only be filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ. . . . [Cf: 8MR183.01] p. 19, Para. 4, [1888MS].

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was without an exception an embodiment of that charity that suffereth long, and is kind: that envieth not; that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4-7). Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If those manifestations are wanting, there must be most earnest seeking of God. By repentance and faith in Jesus Christ we may receive the spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; than we shall have more of Christ. . . . [Cf: 8MR183.02] p. 19, Para. 5, [1888MS].

A Christian is the highest type of a man, because he is Christlike, and when he departs from the principles that are after Christ's order he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs but gives him a chance to manifest that he is a true child of God by his repentance and confession, not only of the sins specified but of those which conscience sets in order before him. In doing this work he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his

joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit. More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern. . . . [Cf: 8MR184.01] p. 20, Para. 1, [1888MS].

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God.--Ms 24, 1888, pp. 10, 11, 13, 23, 25. ("Looking Back at Minneapolis," circa November or December, 1888.) [Cf: 8MR185.01] p. 20, Para. 2, [1888MS].

Your case was opened before me in _____, as you well know. I saw you were in danger from your hereditary tendencies, and your habits of life. You are of that nature that you should fear to follow your strong and sometimes fierce impulses. The more experience you gain in spiritual things, the more deeply you will realize your own weakness, and feel your need of clinging close to the Lord as your counselor. [Cf: 8MR208.02] p. 20, Para. 3, [1888MS].

One of the deplorable effects of the original apostasy was the loss of man's power to govern his own heart. When there is a separation from the Source of your strength, when you are lifted up in pride, you cannot but transgress the law of your moral constitution.--Letter 10, 1888, p. 1, 2. (To E. P. Daniels, April, 1888.) [Cf: 8MR208.03] p. 20, Para. 4, [1888MS].

Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones.--Letter 7, 1888, p. 1. (To W. M. Healey, December 9, 1888.) [Cf: 8MR311.05] p. 20, Para. 5, [1888MS].

During this severe attack of sickness [experienced in Oakland, California, in 1888] I had vividly brought to my remembrance the experience I passed through when my husband was dying. I prayed with him in my great feebleness on that occasion. I sat by his side with his hand in mine until he fell asleep in Jesus. The solemn vows I there made to stand at my post of duty were deeply impressed upon my mind--vows to disappoint the enemy, to bear a constant, earnest appeal to my brethren of the cruelty of their jealousies and evil surmisings which were leavening the churches. I would appeal to them to love one another, to keep their hearts tender by the remembrance of the love of Jesus exercised toward them, in what He did for them. And He said, "Love one another, as I have loved you" (John 15:12). I never can

express with pen or voice the work that I discerned was laid out before me on that occasion when I was beside my dying husband. I have not lost the deep views of my work, as I sat by the bed of my husband with his dying hand in mind.--Ms 21, 1888, pp. 2, 3. ("Distressing Experiences of 1888," circa 1888.) [Cf: 8MR312.01] p. 20, Para. 6, [1888MS].

The brethren [at Minneapolis] had all the evidence they would ever have that words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other. [Cf: 8MR312.03] p. 21, Para. 1, [1888MS].

Had my efforts which I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be vain. There was a spirit upon our brethren that I never met in them before. . . . [Cf: 8MR313.01] p. 21, Para. 2, [1888MS].

False statements and surmisings were current, but no one came to me to ask if there were any truth in these things. I was in their midst. I would have talked freely with any of them and have enlightened their minds if they had any desire to be enlightened.--Manuscript 24, 1888, pp. 20, 21. ("Looking Back at Minneapolis," circa November or December 1888.) [Cf: 8MR313.02] p. 21, Para. 3, [1888MS].

If I had my diary here, written during my last trip to Denmark, Norway, and Sweden, I could read to you some things therein. In a vision of the night I was passing through the rooms of the institution, and saw the very scenes which did take place there in this familiarity men with women and women with men. My soul was deeply troubled, and I arose and wrote out these things at 1 o'clock in the morning. . . . [Cf: 8MR316.01] p. 21, Para. 4, [1888MS].

I was shown at a certain time when the Spirit of the Lord was working upon those connected with the Institution, some confessions were made. They seemed to be assembled in a meeting of worship. Elder R_____ was standing upon his feet, and the Spirit of God was deeply moving upon his heart to confess his way out of darkness into the light. But he only spoke in general terms. He in no wise cleared his soul from the stains of wrong on his part in connection with Sr. H_____. He trembled for a while under the promptings of the Spirit of God, but refused to humiliate his soul before God in lifting the cross.--Letter 33, 1888, pp. 4-6. (To M. J. Church, March 21, 1888.) [Cf: 8MR316.02] p. 21, Para. 5, [1888MS].

While in Europe the things that transpired in . . . [the sanitarium] were opened before me. A voice said, "Follow me, and I will show you the sins that are practiced by those who stand in responsible positions." I went through the rooms, and I saw you, a watchman upon the walls of Zion, were very intimate with another man's wife, betraying sacred trusts, crucifying your Lord afresh. Did you consider that there was a Watcher, the Holy One, who was witnessing your evil work, seeing your actions and hearing your words, and these are also registered in the books of heaven? [Cf: 8MR316.03] p. 21, Para. 6, [1888MS].

She was sitting in your lap; you were kissing her, and she was kissing you. Other scenes of fondness, sensual looks and deportment, were presented before me, which sent a thrill of horror through my soul. Your arm encircled her waist, and the fondness expressed was having a bewitching influence. Then a curtain was lifted, and I was shown you in bed with _____. My guide said, "Iniquity, adultery." . . . [Cf: 8MR317.01] p. 21, Para. 7, [1888MS].

You have talked over matters as you viewed them, that the communications from Sister White are not all from the Lord, but a portion is her own mind, her own judgment, which is no better than anybody else's judgment and ideas. This is one of Satan's hooks to hang your doubts upon to deceive your soul and the souls of others who will dare to draw the line in this matter and say, this portion which pleases me is from God, but that portion which points out and condemns my course of conduct is from Sister White alone, and bears not the holy signet. You have in this way virtually rejected the whole of the messages, which God in His tender, pitying love has sent to you to save you from moral ruin. God presents to you His will and ways which is in marked contrast, in just that way which your case requires, and you are hereby tested whether you will accept the reproof, fall on the Rock and be broken, or will you become vexed over plain statements that come close to your soul, because it is the truth and condemns you, and then you feel at enmity with me. Heb. 4:12. There is one back of me which is the Lord who has prompted the message, which you now reject, and disregard, and dishonor. By tempting God you have unnerved yourself, and confusion and blindness of mind has been the result. A fierce determination has sprung up in your heart in a spirit of defiance to brave it through. . . . [Cf: 8MR317.02] p. 22, Para. 1, [1888MS].

You have a work to do for your soul that no one else can do for you. Your course of error and wrong has been the means of helping others in the same direction. You were never alone. The same hand that traced the characters over against the wall of Belshazzar's palace was registering in the books of heaven the deeds and words that made Christ ashamed of you. You had no respectful courtesy for those whom you should have treated with respect and to whose wants you should have been attentive. These unholy things unfitted you to do the work of the Lord; but in your holy hands you took your Bible and led the worship, and as mouth-piece for God you were foremost to preach to the people. Where was your conscience? Where was your humility? Where was your fear of God? Where was your faithful work to keep the Health Retreat up to the highest standard?--Letter 16, 1888, pp. 4, 5, 7, 8, 16, 17. (To Brother R., April 30, 1888.) [Cf: 8MR318.01] p. 22, Para. 2, [1888MS].

We had a private meeting where humble confessions were made by Elder R_____ and Brother and Sister H_____.--Letter 27, 1888, p. 2. (To S. N. Haskell, May 29, 1888.) [Cf: 8MR318.02] p. 22, Para. 3, [1888MS].

One of the deplorable effects of the original apostasy was the loss of man's power to govern his own heart. When there is a separation from the Source of your strength, when you are lifted up in pride, you cannot but transgress the law of your moral constitution.--Letter 10, 1888, pp. 1, 2. (To E. P. Daniels, April, 1888.) [Cf: 8MR323.01] p. 22, Para. 4, [1888MS].

Physicians should practice what they teach. They should teach that by

studying after nine o'clock, there is nothing gained but much lost. Teach and practice that the time can be systematically employed, one duty after another attended to promptly, not allowed to lag, so that midnight hours will not have to be employed in laborious studies.-- Letter 85, 1888, p. 9. (To Brethren Caldwell and Gibbs, May 10, 1888.) [Cf: 8MR330.04] p. 22, Para. 5, [1888MS].

I was in the night season in my dreams brought in connection with the Health Retreat. I felt grieved to see you unhappy and much discouraged. . . . But while I was distressed over this revelation to me, there was one speaking with you, Dr. _____. His words reproved you, but were mingled with tender compassion. I cannot write the exact words as he spoke them. I will try my best to give you the import of them. He said: "You are nourishing despondency, but in this you are not wise; you will become weak and inefficient. This will give the enemy advantage over you. God would have you grow nearer and closer to Himself, to resemble the image and character of Christ. Your heart is the seat of many tumultuous feelings, which you do not strive vigorously to overcome. You do not put your full heart and will into the work of cleansing the soul-temple. Your mind is unwisely exercised on the subject of divorce from your wife. God is not leading you in this. You are not keeping this matter bound within your own mind. You are telling your ideas and plans to others, and in thus doing you are preparing the way for Satan to affect the minds of others by your suggestions. [Cf: 8MR431.01] p. 23, Para. 1, [1888MS].

The matter of the marriage covenant does not stand sacred and elevated in your mind as it should, and you will be certainly in danger of pursuing a wrong course yourself, and endangering other souls by your suggestions. Your mind while stirred up on this subject cannot be prepared to do the best work, and you cannot be an earnest seeker for the blessing of the Lord, unless you shall come up on higher ground. You have done positive injury to the hearts and minds of others. Close quickly the door of your heart that has been open to the enemy. Open wide the door of your heart and invite Jesus to come in. You will then have a balance-wheel to your somewhat erratic nature, that you can put your whole being into your work, realizing its importance. Improve every opportunity to work your way upward, exerting a firm and healthful influence. Lose no time in this matter. If you would be a free and happy man, you must resist the enemy. . . . [Cf: 8MR431.02] p. 23, Para. 2, [1888MS].

What you need is heart-religion, a heart purified, refined, elevated from common things, taking hold upon the divine. Be a man. Call your wife to your side, become better acquainted with the truth, be molded by the Spirit of God, and you will have peace. If you take the right course, if you are unwavering in the truth, if you keep your own soul in the love of God, you will be in the hands of the Lord the means of saving your wife, and in her turn, if she accepts the truth of heavenly origin, if she is a meek and humble follower of Christ, she will be the means in the hands of God of being a great blessing to you. . . . [Cf: 8MR432.01] p. 23, Para. 3, [1888MS].

It is not profitable to you or to others to engage in long talks. They do no one any special good. The time thus spent should be devoted to a searching of the Scriptures, to meditation and earnest prayer which will give vigor to the mind and stability to the character. If a man be

in Christ, he is a new creature; he is prepared to use all his capabilities to minister to the soul as well as to the body, earnestly seeking the wisdom of God and guided by his Spirit. The work will be of a character to the saving of the body and also of the soul. Let this have an influence to humble your heart, that there is not one action of your life that is not open for the all-seeing eye of a holy God. The invitation from Christ is, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Have you accepted this invitation? Is your will as God's will? Then you will have peace and rest.--Letter 8, 1888, pp. 3, 4, 7. (To Dr. G., 1888.) [Cf: 8MR432.02] p. 23, Para. 4, [1888MS].

Ellen White's Counsel to Her Secretaries Regarding Proper Rest.--It is a very bad habit to let work drag and drive one. Drive the work, and then you will not become discouraged. It is a bad plan to give way to impulse. If you see a book you would like to read, and sit down in the midst of your work and read during the precious hours of the day, when there is work that needs to be done, then the work is neglected. Make it habit not to sit up after nine o'clock. Every light should be extinguished. This turning night into day is a wretched, health-destroying habit, and this reading much by brain workers, up to the sleeping hours, is very injurious to health. It calls the blood to the brain and then there is restlessness and wakefulness, and the precious sleep, which should rest the body, does not come when desired. [Cf: 9MR45.01] p. 24, Para. 1, [1888MS].

It is needful to take care of the body and to study its needs and preserve it from unnecessary exposure. It is a sin to be ignorant of how to care for the wants of this habitation God has given us. Especially should brain workers begin to be soothed and not in any way excited as they draw nigh their hours for sleep. Let the blood be attracted from the brain by some kind of exercise, if need be. Let not the brain be taxed even to read, and, of course, not to put forth literary effort. You shall, Marian [Davis] and Fannie [Bolton], have one or two hours, as will best please you, in the daytime, and you will not feel so starved for intellectual food that you will partake of it in the night hours. God designed that the night shall be given to sleep. . . . [Cf: 9MR45.02] p. 24, Para. 2, [1888MS].

Wake up in the mornings. Set your hour to rise early, and bring yourself to it, then retire at an early hour, and you will see that you will overcome many painful disorders which distress the mind, cause gloomy feelings, discouragement, and unhappy friction, and disqualify you for doing anything without great taxation.-- *Letter 76*, 1888, pp. 3-5. (To Brother and Sister Lockwood, Marian Davis, Fannie Bolton, and May Walling, May 24, 1888.) [Cf: 9MR46.01] p. 24, Para. 3, [1888MS].

The High Standard for the Conference President-- You need sanctifying grace. I tell you, my brother, you need to reach a higher standard. Your position and work require you to be a guide and example to others in patience, longsuffering, kindness, and compassion. You need to be closely connected with God. In order to bear your responsibilities aright, you must be an ever-growing Christian. Your faith must be strong, your consecration complete, your love perfect, your zeal ardent. You must make steady advancement in the knowledge and the love of Christ that you may witness in those under your charge the precious fruits of the Spirit. You need spiritual discernment. Keep the eye

single to the glory of God, that your profiting may appear unto all. [Cf: 9MR152.03] p. 24, Para. 4, [1888MS].

Do not gather to yourself too many burdens, to worry and perplex you. Grasp the promises of God. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Improve every means of grace, that your love may abound more and more, that you may have wisdom from above, that you "may approve things that are excellent, . . . being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Your present and future usefulness depend on your living connection with God. . . . [Cf: 9MR152.04] p. 24, Para. 5, [1888MS].

Not Severe Or Critical-- Your position grants you no liberty to be severe, critical, or over-bearing. Peter exhorted the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:1-6). [Cf: 9MR153.01] p. 25, Para. 1, [1888MS].

The church upon the earth is not perfect. The church militant is not the church triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort, that they may be educated, trained, and disciplined by precept and example, to do their work with acceptance here in this life, and to be crowned with glory and immortality in the future life. [Cf: 9MR153.02] p. 25, Para. 2, [1888MS].

Cultivate Tact and Gentleness-- Unless you who are placed in important positions in the church shall cultivate tact far more than you have done in dealing with human minds, there will be great loss to yourselves and to the church. There is work for one in your position to do as he shall meet with alienation, bitterness, envies, jealousies. There is need of wise, well-directed, Christ-like labor, that things may be set in order. [Cf: 9MR153.03] p. 25, Para. 3, [1888MS].

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, 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" (James 3:17-18). I entreat you to make diligent work for eternity. We have but little time in this life, and we want to be Christlike. [Cf: 9MR153.04] p. 25, Para. 4, [1888MS].

Never stir up strife by a domineering spirit. Put away everything like rough dealing, and do seek for a closer walk with God. You used to be more meek and humble than you now are. You need the refining grace of God, the meekness of Christ. There is a work allotted you that no one can do for you in "holding forth the word of life," practically setting forth a Christian example. "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God,

without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Philippians 2:14-16). [Cf: 9MR153.05] p. 25, Para. 5, [1888MS].

Patience and Kindness Vs. Authority-- From the light God has been pleased to give me, I know that men whom He has placed in responsible positions come to feel after standing in the office for years, that they are to exercise more authority than their position requires. God will sanction no tyranny, no sharp dictation, for this naturally repels, and often it stirs up the worst passions of the human heart. [Cf: 9MR154.01] p. 25, Para. 6, [1888MS].

But if men in responsible positions will exercise the patience and kindness of Jesus, it will be more effective than authority or exhortation or strong arguments. The silent influence of a Christian character will fall upon men like a sunbeam. May God help you to do right because it is right.-- *Letter 3, 1888*, pp. 6,7,8. [Cf: 9MR154.02] p. 26, Para. 1, [1888MS].

Ellen White's Position on the Law in Galatians Unchanged-- I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above. . . . [Cf: 9MR215.04] p. 26, Para. 2, [1888MS].

A. T. Jones and Dr. Waggoner hold views upon some doctrinal points, which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another. . . . [Cf: 9MR216.01] p. 26, Para. 3, [1888MS].

My cry has been, Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible, so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear. . . . [Cf: 9MR216.02] p. 26, Para. 4, [1888MS].

I have not [now?] told you that my views are not changed in regard to the law in Galatians. [The first "not" in this sentence makes the statement contradict the first sentence in this release. It would appear therefore that the "not" in the sentence in question is a mistype for "now," or it is possible that the word slipped into the text inadvertently through a typists' error.] But if we have had the truth upon this subject, our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.--*Letter 7, 1888*, pp. 1-4. (To W. M. Healey, December 9, 1888.) [Cf: 9MR216.03] p. 26, Para. 5, [1888MS].

Neither Side Has All the Light on the Law in Galatians.-- You speak of the affliction that came upon you because of the "way this matter [the question of the law in Galatians] has been pushed and urged by responsible men in the cause, and by your seeming attitude which has brought me to my present condition more than any other one thing." I have no knowledge of taking any position in this matter. I had not with me the light God had given me on this subject, and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. Waggoner's articles in the Signs, and I did not know what his views were. . . . [Cf: 9MR216.04] p. 26, Para. 6, [1888MS].

He [Ellen White's angelic guide] stretched out his arms toward Dr. Waggoner and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law, neither position is perfect. 'Light is sown for the righteous, and gladness for the upright in heart' (Psalm 97:11). There are hundreds that know not why they believe the doctrines they do."-- *Letter 21, 1888, pp. 6,7.* (To G. I. Butler, October 14, 1888.) [Cf: 9MR217.01] p. 27, Para. 1, [1888MS].

The Galatians Question Not Vital.-- Questions were asked at that time: "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, but can speak understandingly. I know that there is precious truth to be unfolded to us, if we are the people that are to stand in the day of God's preparation." [Cf: 9MR217.02] p. 27, Para. 2, [1888MS].

Then the question was asked whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I should insist that there be a right spirit, a Christlike spirit, manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. The reason I should urge that this matter should be handled in a Christlike spirit was that there should be no thrust made against their brethren differing with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman, they should do the same, giving the arguments on their side of the question in a straightforward manner. [Cf: 9MR217.03] p. 27, Para. 3, [1888MS].

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs, and in combating an opponent, as in the way of discussions, usually harm is done with but few good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual when their track is crossed. They become criticizers and do not always handle the Scriptures fairly, but wrest the Scriptures to make their point. [Cf: 9MR218.01] p. 27, Para. 4, [1888MS].

The remark was made, "If our views of Galatians are not correct, then

we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason--through misconception and perverted ideas--we see the spirit that prevails at this meeting, which is un-Christlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed." [Cf: 9MR218.02] p. 27, Para. 5, [1888MS].

Again a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and myself spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question, for all we wanted was the truth, Bible truth, to be brought before the people. [Cf: 9MR219.01] p. 28, Para. 1, [1888MS].

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed. One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case, which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous--and more so now that Elder Waggoner had spoken--to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light. [Cf: 9MR219.02] p. 28, Para. 2, [1888MS].

When they came into the meeting in the morning I was surprised to hear Elder_____make the kind of a speech he did before a large audience of believers and unbelievers--a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder_____, who made remarks of the same order, before Brother Morrison began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views, after all, upon the law in Galatians, for the truth required no such spirit to sustain it. [Cf: 9MR219.03] p. 28, Para. 3, [1888MS].

Brother_____, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated, over and over again, that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder Butler was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder Butler could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder Kilgore and Elder Smith. These men were

speaking these things before a mixed congregation. The house was full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren! [Cf: 9MR220.01] p. 28, Para. 4, [1888MS].

Elder Waggoner had taken a straightforward course, not involving personalities, to thrust anyone or to ridicule anyone. He conducted the subject as a Christian gentleman should in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder Morrison had done the same, and had entered upon the work without these preliminaries before a large congregation, many of whom were not of our faith! Their course of action and their expressed ideas and objections against presenting these subjects before even our own people did not harmonize. [Cf: 9MR220.02] p. 28, Para. 5, [1888MS].

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren. [Cf: 9MR220.03] p. 29, Para. 1, [1888MS].

Language cannot express the burden and distress of my soul. I had been passing through deep and painful exercise of soul in Switzerland as the conference held in Battle Creek three years before was presented before me. The same distress and anguish of mind were upon me. I had not one doubt or question in regard to the matter. I knew the light which had been presented to us in clear and distinct lines. [Cf: 9MR221.01] p. 29, Para. 2, [1888MS].

The brethren had all the evidence they would ever have that words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other. [Cf: 9MR221.02] p. 29, Para. 3, [1888MS].

Had my efforts that I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be in vain. There was a spirit upon our brethren that I never met in them before. [Cf: 9MR221.03] p. 29, Para. 4, [1888MS].

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish. [Cf: 9MR221.04] p. 29, Para. 5, [1888MS].

In the next morning's meeting for the ministers I had some plain

things to say to my brethren, which I dared not withhold. The salt had lost its savor, the fine gold become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God. What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren causes me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. (Here comes in "Morning Talk," October 24, see *Manuscript 9*, 1888.) [Cf: 9MR222.01] p. 29, Para. 6, [1888MS].

Why were not these men, who knew of these things, afraid to lift their hand against me and my work for no reason, except their imagination, that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect. These men were just as sincere as those who criticized, men of correct principles--but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action, and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men a work to do, and a message to bear which is present truth for this time. They knew that wherever this messages come its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive, and their hearts to receive the great treasure of truth.--*Manuscript 24*, 1888, pp. 16-21, 24, 25. ("Looking Back at Minneapolis," cir. November or December, 1888.) [Cf: 9MR222.02] p. 30, Para. 1, [1888MS].

Marian Davis and Plans for Publishing the Conflict Series.--We are pressing with all our might the Volume 4 [*The Great Controversy*] to its completion. The printers are driving us fast, and I believe we shall have hard work to keep up with them. I have next the Volume 1 [*Patriarchs and Prophets*] to get out, then to revise Volumes 2 and 3 [*The Desire of Ages*]. If the dear Lord will help me, I shall be able to do this work. Marian has a heavy load upon her. She seems to stand it well as yet, but at times the pressure comes quite severe on her, poor child. She works real hard.--Letter 25, 1888, p 4. (To S. N. Haskell and William Ings and wife, February 13, 1888.) [Cf: 9MR267.01] p. 30, Para. 2, [1888MS].

You [G. I. Butler and Uriah Smith] must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. . . . [Cf: 9MR324.05] p. 30, Para. 3, [1888MS].

You speak of the affliction that came upon because of the "way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause, and by your seeming attitude, which has brought me to my present condition more than any other one thing."

I have no knowledge of taking any position in this matter. I have not with me the light God had given me on this subject, and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. Waggoner's articles in the *Signs*, and I did not know what his views were. . . . [Cf: 9MR325.01] p. 30, Para. 4, [1888MS].

He [Ellen White's guide while in vision] stretched out his arms toward Dr. Waggoner and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law; neither position is perfect." "Light is sown for the righteous, and gladness for the upright in heart" (Psalm 97:11). There are hundreds that know not why they believe the doctrines they do. . . . [Cf: 9MR325.02] p. 30, Para. 5, [1888MS].

I wrote [from Europe] in the anguish of my soul in regard to the course you pursued in the (1886) General Conference [session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable.-- Letter 21, 1888, pp. 1,6, 7,10. (To G. I. Butler, October 14, 1888.) [Cf: 9MR325.03] p. 31, Para. 1, [1888MS].

I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above. . . . [Cf: 9MR326.04] p. 31, Para. 2, [1888MS].

A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another. . . . [Cf: 9MR327.01] p. 31, Para. 3, [1888MS].

I have . . . told you that my views are not changed in regard to the law in Galatians. But if we have had the truth upon this subject our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.-- Letter 7, 1888 pp. 1-4. (To W. M. Healey, December 9, 1888.) [Cf: 9MR327.02] p. 31, Para. 4, [1888MS].

Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, but can speak understandingly. I know that there is precious truth to be unfolded to us, if we are the people that are to stand in the day of God's preparation." [Cf: 9MR332.01] p. 31, Para. 5, [1888MS].

Then the question was asked whether I thought the matter [had] better

drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I should insist that there be a right spirit, a Christlike spirit manifested, such as Elder E.J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. The reason I should urge that this matter should be handled in a Christlike spirit was that there should be no thrust made against their brethren differing with them. As Elder E.J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner. [Cf: 9MR332.02] p. 31, Para. 6, [1888MS].

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs; and in combating an opponent, as in the way of discussions, usually harm is done, with but little good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual, when their track is crossed. They become criticizers and do not always handle the Scriptures fairly, but wrest the Scriptures to make their point. [Cf: 9MR333.01] p. 32, Para. 1, [1888MS].

The remark was made: "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason--through misconception and perverted ideas--we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed." [Cf: 9MR333.02] p. 32, Para. 2, [1888MS].

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and myself spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question for all we wanted was the truth, Bible truth, to be brought before the people. [Cf: 9MR334.01] p. 32, Para. 3, [1888MS].

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed. One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case, which created great sympathy for the brethren who were crippled and not allowed a chance to

set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous--and more so, now [that] Elder Waggoner had spoken--to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light. [Cf: 9MR334.02] p. 32, Para. 4, [1888MS].

When they came into the meeting in the morning I was surprised to hear Elder _____ make the kind of speech he did before a large audience of believers and unbelievers--a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder _____, who made remarks of the same order, before Brother A began his talk, which was all calculated to create sympathy, which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views, after all, upon the law in Galatians, for the truth required no such spirit to sustain it. [Cf: 9MR334.03] p. 32, Para. 5, [1888MS].

Brother _____, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated, over and over again, that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder B was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder B could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder C and Elder D. These men were speaking these things before a mixed congregation. The house was full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren! . . . [Cf: 9MR335.01] p. 33, Para. 1, [1888MS].

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish. [Cf: 9MR335.02] p. 33, Para. 2, [1888MS].

In the next morning's meeting for the ministers I had some plain things to say to my brethren, which I dared not withhold. . . . [Cf: 9MR335.03] p. 33, Para. 3, [1888MS].

When men in high positions of trust will, when under pressure, say that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting. . . . [Cf: 9MR335.04] p. 33, Para. 4, [1888MS].

Wherever this message [present truth] comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth.-- *Manuscript 24*, 1888, pp. 16-21, 24,25. ("Looking

Back at Minneapolis," cir. November or December, 1888.) [Cf: 9MR336.01] p. 33, Para. 5, [1888MS].

Godliness is the only solid foundation for true dignity and completeness of character.--Letter 8, 1888, p. 9. (To Dr. Gibbs, no date.) [Cf: 9MR369.05] p. 33, Para. 6, [1888MS].

There is no soul before me today that will meet the high claims that God has upon him, unless he will acknowledge that all his reasoning powers are a gift from God, and that he must put every talent to use. He must use every ability that God has given him. The education that God has given him in his lifetime is never to cease. He is to continue reaching upward and forward, making the very most of our God-given abilities.--Manuscript 3, 1888, p. 3. ("Living for God," a Sermon Preached at Oakland, California, September 25, 1888.) [Cf: 9MR373.04] p. 33, Para. 7, [1888MS].

Knitting Superior to Crocheting.--Well now, here is our work. But we go into some houses and we see our sisters sitting with their little crochet needles, crocheting, and spending their time in this way. Well, I am not idle either when I am on the cars going from one place to another. I have my knitting, but what am I knitting for? Why I am knitting stockings for this one and for that one and the other. I am not using the crochet needle, but am knitting for those who are in need around me. There are many of our ministers who go with their feet thinly clad and I can give these to them and they do not come amiss, and I advise you to do the same.--Ms. 3, 1888, pp. 8-9. [Cf: 10MR71.01] p. 34, Para. 1, [1888MS].

Women Can Be a Blessing to Their Husbands.--Women are not to be satisfied to be toys to be played with as a toy, and caressed and flattered, to be light and trifling, to laugh and gossip and play on an instrument of music. [Cf: 10MR71.02] p. 34, Para. 2, [1888MS].

Woman should have a staunch, noble independence of character, reliable and true as steel. A woman who has good sense, who is connected with God, will not prove to be a temptation to her husband to live beyond his earnings, to supply her with money to obtain changeable suits of apparel, to please her whims, to gratify her desire for change and sightseeing. She must have a just appreciation and accurate conception of her position as a wife and mother, and her demands should be such as not to bring weariness and care and perplexity upon her husband because of her thoughtless extravagance in procuring dainties for the appetite and in fine dressing. This consumes the means far beyond the income. The wife can be a comfort, a blessing, standing by the side of her husband as his safe counselor, her influence keeping him to the right, to honesty and purity and godliness.--Letter 41a, 1888, p. 5. (Written at Burrough Valley, Calif., July 7, 1888, to Brothers and Sisters at Fresno.) [Cf: 10MR71.03] p. 34, Para. 3, [1888MS].

1844 Date Not Revealed in Vision Before the Disappointment--It was this oft-repeated charge of suppression that led us to determine to gather up all my earliest publications and republish in the book called *Early Writings* by Mrs. E. G. White. We printed this little book to be scattered everywhere that all might, if they chose, become acquainted with facts. But this did not--only for a time--quiet their reports. They came again just as fresh as though that book had never been

printed. [Cf: 10MR268.03] p. 34, Para. 4, [1888MS].

I was a firm believer in definite time in 1844, but this prophetic time was not shown me in vision, for it was some months *after* the passing of this period of time before the first vision was given me. There were many proclaiming a new time after this, but I was shown that we should not have another definite time to proclaim to the people. All who are acquainted with me and my work will testify that I have borne but one testimony in regard to the setting of the time. [Cf: 10MR268.04] p. 34, Para. 5, [1888MS].

I have been shown that our disappointment in 1844 was not because of failure in the reckoning of prophetic periods, but in the events to take place. The earth was believed to be the sanctuary. But the sanctuary which was to be cleansed at the end of the prophetic periods was the heavenly sanctuary and not the earth as we all supposed. The Saviour did enter the Most Holy Place in 1844 to cleanse the sanctuary and the investigative judgment had commenced for the dead. I have been repeatedly urged to accept the different periods of time proclaimed for the Lord to come. [Cf: 10MR269.01] p. 34, Para. 6, [1888MS].

I have ever had one testimony to bear: The Lord will not come at that period, and you are weakening the faith of even Adventists, and fastening the world in their unbelief. There have been plainly set before me events of great and thrilling interest, which must transpire before Christ will come. Satan will move mightily from beneath, and will delude the world, while the Lord God Omnipotent will move from above and prepare a people to stand in the great day of His wrath. [Cf: 10MR269.02] p. 35, Para. 1, [1888MS].

The time-setters have pronounced the curse of the Lord upon me as an unbeliever who said, My Lord delayeth His coming. But I have told them that the books of heaven would not make my record thus, for the Lord knows that I loved and longed for the appearing of Christ. But their oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time, which was of heavenly origin. [Cf: 10MR269.03] p. 35, Para. 2, [1888MS].

The world placed all time-proclamation on the same level and called it a delusion, fanaticism and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door. [Cf: 10MR270.01] p. 35, Para. 3, [1888MS].

We have not cast away our confidence, neither have we a message dependent upon definite time, but we are waiting and watching unto prayer, looking for and loving the appearing of our Saviour, and doing all in our power for the preparation of our fellow men for that great event. We are not impatient. If the vision tarry, wait for it, for it will surely come, it will not tarry. Although disappointed, our faith

has not failed, and we have not drawn back to perdition. The apparent tarrying is not so in reality, for at the appointed time our Lord will come, and we will, if faithful, exclaim, "Lo, this is our God; we have waited for Him, and He will save us" (Isaiah 25:9). [Cf: 10MR270.02] p. 35, Para. 4, [1888MS].

I have also been pronounced a deceiver because I have said, "The Lord will soon come; get ready, get ready that ye may be found waiting, watching and loving His appearing." But in the Revelation I read this statement, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Revelation 22:12). "Behold, I come quickly blessed is he that keepeth the sayings of the prophecy of this book" (Revelation 22:7). "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Revelation 3:11). Was the One who bore this testimony a deceiver, because the "quickly" has been protracted longer than our finite minds could anticipate? It is the faithful and true witness that speaks. His words are verity and truth. [Cf: 10MR270.03] p. 35, Para. 5, [1888MS].

If I have failed to make this matter plain which you wish to understand, write me again and I will endeavor to make every point plain and clear. But I must plead not guilty to the charge of seeing in vision that the Lord would come at a definite day and hour, which has since passed by.--Letter 38, 1888, pp. 3-5. (To Dear Sister, August 11, 1888.) [Cf: 10MR271.01] p. 36, Para. 1, [1888MS].

Development of Good Conscience and Bad Conscience--How can you plead that you are conscientious in the work? Know ye not that there is a good conscience and a bad conscience? Which is pure and elevating and ennobling? When one takes a course that is in harmony with his own perverted, hereditary, and cultivated taste, in indulgence of appetite, shall his claims of conscientiousness be respected as of heavenly birth? Is it safe for him to follow his own human impulses? Shall he become a law unto himself, and by precept and example encourage others in the indulgence of appetite, entirely contrary to the light which God in His mercy has been pleased to give? [Cf: 10MR282.01] p. 36, Para. 2, [1888MS].

The development of evil in this age of the world is largely due to the indulgence of depraved appetite. The animal passions are excited and strengthened by that which is placed in the stomach for food. We are built up from that which we eat. Physicians should study from cause to effect. The animal propensities should not be educated and strengthened to rule the whole being.--Ms 1, 1888, p. 3. ("How Shall Our Institutions Be Made Successful?" February 1, 1888.) [Cf: 10MR282.02] p. 36, Para. 3, [1888MS].

Exhortation to Come up to the High Platform of the Bible--(To Elder and Mrs. W. W. Prescott)--Now my respected Brother and Sister, you and I are a part of the great web of humanity, and we have parts to act in reference to the souls with whom we associate. . . . [Cf: 10MR345.01] p. 36, Para. 4, [1888MS].

My dear Brother and Sister whom I highly esteem in the Lord, let us come upon the high platform of the Bible. Let us seek by precept and example to induce others to stand firmly on Bible principles and what blessed union would be the result.--Letter 4, 1888, pp. 2-4 (September

10, 1888). [Cf: 10MR345.02] p. 36, Para. 5, [1888MS].

Experience as a Little Girl--My son's little girl, who was seven years old three months ago, was with her mother one day. Her mother was reading to her about the Lord coming in power and great glory. She listened attentively. At last she said, "What, Jesus coming to our world?" "Yes, my child, Jesus is coming to our world." "Oh!" said the child, "Why didn't you tell me before? When is He coming?" [Cf: 10MR381.02] p. 36, Para. 6, [1888MS].

"We cannot tell just how soon He will come, but Christ is coming very soon." [Cf: 10MR381.03] p. 36, Para. 7, [1888MS].

"Well, how soon is He coming?" [Cf: 10MR381.04] p. 36, Para. 8, [1888MS].

"We cannot tell you the time, but Jesus is surely coming to our world." [Cf: 10MR381.05] p. 37, Para. 1, [1888MS].

"Oh," said she, "I don't think I am ready. I don't think I have been a good girl all my life. What shall I do?" [Cf: 10MR381.06] p. 37, Para. 2, [1888MS].

"Why, you must give your heart to Jesus, and try to overcome your own will, and overcome having your own way." [Cf: 10MR381.07] p. 37, Para. 3, [1888MS].

"Oh, but, Mother, what can I do? You, know, Mother, it is hard for me to give up my own will; I am afraid Christ will come and find I have a will of my own. What shall I do, Mother?" [Cf: 10MR382.01] p. 37, Para. 4, [1888MS].

"You must ask Him to give you a heart to do His will." [Cf: 10MR382.02] p. 37, Para. 5, [1888MS].

"I can't wait till night, Mother, to pray. Won't you pray with me right here?" [Cf: 10MR382.03] p. 37, Para. 6, [1888MS].

What conviction upon that child's heart; tears streamed down her cheeks. She said, "Dear Lord, I've got a will that is wicked, a will that is hard for me to give up. Will you help me, Jesus, for I don't know what to do?" [Cf: 10MR382.04] p. 37, Para. 7, [1888MS].

Well, the Lord heard that prayer and He did give help. She has had a precious experience. She has been a changed child from that day. . . . [Cf: 10MR382.05] p. 37, Para. 8, [1888MS].

I gave my life to Him when I was eleven years old. I remember the experience of that little girl was enacted in my life. I picked up a little piece of paper in the road; that paper said that a man was going to preach that the Lord was coming. I was so afraid that He would come before I was ready. I wrestled with God, and He gave me His blessing, and He gave me peace. I went to my young companions; I told them, I pled with them. I got them to bow with me before God in prayer. I was possessed of a hasty temper. I began to pray for the Lord to help me overcome this. I began to wrestle in prayer for God's grace and blessing, and He gave it to me. When we have God's blessing with us, we

can improve our powers, so that we can render back glory to God.--Ms. 20, 1888, pp. 12, 13, 16. (Sermon preached in Potterville, Mich., Nov. 25, 1888.) [Cf: 10MR382.06] p. 37, Para. 9, [1888MS].

Between Reno and Oakland, 1888--Dear Nephew: I received your letter and was glad to hear from you. But I have not received one line from Addie. [Cf: 11MR149.02] p. 37, Para. 10, [1888MS].

I have just written to her that I shall be in Reno, which is a station one day and night's journey from Oakland on the way east. I shall take no attendant with me, and shall depend upon her meeting me and rendering me the service I shall need at the camp meeting. If she cannot get there before the first of June, or if she will meet me to accompany me on the cars from Reno to Sacramento and thence to Fresno and forty miles by private conveyance up into the mountains to Burrough Valley, where we intend to remain until the last of July, I can get along. I must be where so many people will not visit me, for I am much worn with constant labor. [Cf: 11MR149.03] p. 37, Para. 11, [1888MS].

This will save Addie some twenty dollars, save me some forty dollars, for I would have to take an attendant from here if I did not have her to return with me. I can have company to the meeting, but not from the meeting, as they intend going to Oregon camp meetings. So you can see the plan I have in view. The meeting commences the 24th of May and continues until the 5th of June. [Cf: 11MR150.01] p. 38, Para. 1, [1888MS].

I am hoping to meet Addie at that time. I write you this that you may know my plans. I want this to go this morning so cannot write more now.--Letter 1a, 1888, p. 1. (To Dear Nephew, May 20, 1888.) [Cf: 11MR150.02] p. 38, Para. 2, [1888MS].

The Sinfulness of an Unloving Spirit--I never can express with pen or voice the work that I discerned was laid out before me on that occasion when I was beside my dying husband. I have not lost the deep views of my work, as I sat by the bed of my husband with his dying hand in mine. . . . [Cf: 11MR227.01] p. 38, Para. 3, [1888MS].

I have pledged myself by a solemn vow to God that wherever this spirit of contempt and unkindness and want of love should exist, I would lay it out in clear lines before my brethren, show them the sinfulness of their course, and with decided testimony turn the current if possible.--Ms. 21, 1888, pp. 3, 6. ("Distressing Experiences of 1888," probably written at Minneapolis.) [Cf: 11MR227.02] p. 38, Para. 4, [1888MS].

The Spiritual Blindness of Many at Minneapolis--There was, I knew, a remarkable blindness upon the minds of many [at Minneapolis], so that they did not discern where the Spirit of God was and what constituted true Christian experience. And to consider that these were the ones who had the guardianship of the flock of God was painful--the destitution of true faith, the hands hung down because not lifted up in sincere prayer! Some felt no need of prayer. Their own judgment, they felt, was sufficient, and they had no sense that the enemy of all good was guiding their judgment. . . . [Cf: 11MR227.03] p. 38, Para. 5, [1888MS].

The Lord was testing and proving His people who had had great light

whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in words and actions against light and truth. [Cf: 11MR228.01] p. 38, Para. 6, [1888MS].

Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. They had the example of those before them who had claimed to believe the truth, but who, when mercifully reproved for sin and errors, gave loose rein to their own natural temperament and opposed the work of the Spirit of the Lord. They had seen these go farther and farther in darkness until they became apostates to the truth. And they do not discern that they are in the greatest peril, if, notwithstanding the course and marked example of others, they blindly stumble into the same path of doubt, unbelief, and rejection of light sent of God, because it does not coincide with their ideas.--Ms. 24, 1888. ("Looking Back at Minneapolis," cir. Nov. or Dec., 1888.) [Cf: 11MR228.02] p. 38, Para. 7, [1888MS].

Need for Divine Enlightenment--I tell you now that you must have divine enlightenment. If you do not seek this, Satan will set up his hellish banner right in your homes, and you will be so blinded to the real nature of his deceptions that you will reverence it as the banner of Christ.--Ms. 18, 1888, p. 4. ("Religious Liberty.") [Cf: 11MR244.01] p. 39, Para. 1, [1888MS].

Critics of J. H. Kellogg Should Help Him--Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren. There should have been a tender compassion for him in his position of trust, and they should have pursued a course that would have gained and retained his confidence. God would have it thus. But there has been instead a spirit of suspicion and criticism. [Cf: 11MR258.02] p. 39, Para. 2, [1888MS].

If the doctor fails in doing his duty and being an overcomer at last, those brethren who have failed in their want of wisdom and discernment to help the man when and where he needed their help, will be in a large measure responsible. There have been but few who faithfully warned him in kindness and love for his soul. His brethren do at times really feel that God is using the doctor to do a work that no other one is fitted to do. But then they meet so strong a current of reports to his detriment, they are perplexed. They partially accept them, and decide that Dr. Kellogg must really be hypocritical and dishonest. They do not consider the good he has done and that he is doing. They do not look at his efforts to elevate the religious and moral tone at the sanitarium and keep it up to a high standard. How must the doctor feel to be ever regarded with suspicion? Can nothing be done to change this order of things? Must it ever be thus? I know that it is not right. . . . [Cf: 11MR258.03] p. 39, Para. 3, [1888MS].

Christ paid the redemption price for his soul and the devil will do his utmost to ruin his soul. Let none of us help him in his work.--Letter 21, 1888, pp. 16, 17. [Cf: 11MR259.01] p. 39, Para. 4,

[1888MS].

All Are Laying Up Material for the Judgment--Consider, my brother, my sister, that day by day, hour by hour, we are laying up the material for that searching judgment. Our whole lifework is bound up very solemnly with the second coming of our Lord.--Letter 64, 1888, p. 8. (To Joseph Collie and wife, Nov. 5, 1888.) [Cf: 12MR42.02] p. 39, Para. 5, [1888MS].

It was by faith I ventured to cross the Rocky Mountains for the purpose of attending the General Conference held in Minneapolis. We left Oakland for Minneapolis, Minnesota, October 2. A number of friends were on the same train and it was a pleasure for me to visit with them, but it was too much for my strength. I needed entire rest. I had a spasm of the heart that night and for several hours I suffered much with exhaustion. This illness so prostrated me that I was obliged, because of severe pain in my heart, to keep my berth nearly all the time through the entire journey. [Cf: 12MR179.01] p. 39, Para. 6, [1888MS].

We changed cars at Kansas City. The train that would take us to Minneapolis was gone and we had to wait over for several hours. The babble of confusion in the depot was almost unendurable. I could not remain there with any safety, and went out into the open air. A vacant place was found for me, and a trunk provided me a seat, but in a few minutes the heavy trucks loaded with baggage were rolled up and unloaded and the words, "Move, if you please, we must have this space," were so often repeated, wherever I might go, that I knew not what to do next. W. C. White, accompanied by a brother, went in search of some trace of our brethren living in that place, while Elder Jones and other brethren watched the baggage. [Cf: 12MR179.02] p. 39, Para. 7, [1888MS].

I was becoming exhausted when my hand was grasped, and I heard these words: "Why this is Sister White! How glad I am to see you once more! You have been at my father's house. My name is Mallory. We were to take the train for our home, but I must find my father, for he will be pleased to see you." I was grateful to meet with friends, and for the warm clasp of a friendly hand. Soon we were surrounded with brethren and sisters who were glad to see us and we to see them. [Cf: 12MR180.01] p. 40, Para. 1, [1888MS].

We were informed that this was to be the last day of their meeting. The campground was about six miles away, on the outskirts of the city. Quite a number who had long distances to go had left to return to their homes, but a large number were still on the encampment. We were urged to go out on the streetcar and speak to them that night and in the morning. My son returned, accompanied by Brother Shireman, and after consulting together we decided to tarry overnight upon the encampment. [Cf: 12MR180.02] p. 40, Para. 2, [1888MS].

Elder Dan Jones and his wife kindly gave us their tent and we were made comfortable. We here met many friends whom we had not seen since the death of my husband. Elder Haskell spoke in the evening. That night messengers were sent miles through the city and into the country, riding the entire night, to inform those who had left of the arrival of friends from the Pacific coast, and that they would speak at the

campground. Believers and unbelievers responded to the call. I was surprised to see so large a number assembled. [Cf: 12MR180.03] p. 40, Para. 3, [1888MS].

I stood before the people in great weakness, but the Lord, who has been my support and strength in all my labors, was my helper on this occasion. I felt the blessing of the Lord resting upon me as I presented the message the Lord gave me for them--the necessity of practical Bible religion, religion brought into their homes, the truth sanctifying the soul temple. I felt urged to reprove and rebuke and encourage souls. [Cf: 12MR181.01] p. 40, Para. 4, [1888MS].

There has come a double-mindedness and indecision, a halting, wavering instability among those who have had great light, many advantages, and rich opportunities. If they only would improve these advantages and opportunities by showing zeal, steadfastness, and devotion to God corresponding with the greatness of light that shines upon our pathway! God calls for men of decided purpose, of determined character, to do His work in these last days. [Cf: 12MR181.02] p. 40, Para. 5, [1888MS].

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal. Then as His people by faith follow in the path where Christ leads the way, there will be no backsliding, but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God be the object of our supreme love. Then a decided influence will go forth from those who believe the truth, upon the household and upon the neighborhood, and it will be as far-reaching as eternity. [Cf: 12MR181.03] p. 40, Para. 6, [1888MS].

Brother A.T. Jones spoke to the people, also Brother E.J. Waggoner, and the people heard many precious things that would be to them a comfort and a strength to their faith. They appreciated this, to them, all-important privilege. [Cf: 12MR181.04] p. 41, Para. 1, [1888MS].

The meeting closed and we were obliged to make a hasty farewell. We were unable to speak at all to a large number of our brethren and sisters, for our time was short and we were compelled to take the cars for the Kansas City depot. We regretted that we could not have been with our people at the earlier stage of the meeting. We had many things of great importance we would have been glad to present to them. [Cf: 12MR182.01] p. 41, Para. 2, [1888MS].

At Minneapolis we met a large delegation of ministers. I discerned at the very commencement of the meeting a spirit which burdened me. Discourses were preached that did not give the people the food which they so much needed. The dark and gloomy side of the picture was presented before them to hang in memory's hall. This would bring no light and spiritual freedom, but discouragement. [Cf: 12MR182.02] p. 41, Para. 3, [1888MS].

I felt deeply moved by the Spirit of the Lord Sabbath afternoon to

call the minds of those present to the love God manifests to His people. The mind must not be permitted to dwell on the most objectionable features of our faith. In God's Word, which may be presented as a garden filled with roses and lilies and pinks, we may pluck by faith the precious promises of God, appropriate them to our own hearts, and be of good courage--yes, joyful in God--or we may keep our attention fastened on the briars and thistles and wound ourselves severely and bemoan our hard lot. [Cf: 12MR182.03] p. 41, Para. 4, [1888MS].

God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the precious promises of God blooming all over the garden of God. He would have us dwelling upon them, our senses sharp and clear, taking them in in their full richness, talking of the joy that is set before us. He would have us living in the world, yet not of it, our affections taking hold of eternal things. He would have us talking of the things which He has prepared for those that love Him. This will attract our minds, awaken our hopes and expectations, and strengthen our souls to endure the conflicts and trials of this life. As we dwell on these scenes the Lord will encourage our faith and confidence. He will draw aside the veil and give us glimpses of the saints' inheritance. [Cf: 12MR182.04] p. 41, Para. 5, [1888MS].

As I presented the goodness, the love, the tender compassion of our heavenly Father, I felt that the Spirit of the Lord was resting not only upon me but upon the people. Light and freedom and blessing came to the hearers and there was hearty response to the words spoken. The social meeting that followed evidenced that the Word had found lodgment in the hearts of the hearers. Many bore testimony that this day was the happiest of their lives, and it was indeed a precious season for we knew the presence of the Lord Jesus was in the assembly and that to bless. I knew that the special revealing of the Spirit of God was for a purpose, to quell the doubts, to roll back the tide of unbelief which had been admitted into hearts and minds concerning Sister White and the work the Lord had given her to do. [Cf: 12MR183.01] p. 41, Para. 6, [1888MS].

This was a season of refreshing to many souls, but it did not abide upon some. Just as soon as they saw that Sister White did not agree with all their ideas and harmonize with the propositions and resolutions to be voted upon in that conference, the evidence they had received had as little weight with some as did the words spoken by Christ in the synagogue to the Nazarenes. Their hearts were touched by the Spirit of God. They heard, as it were, God speaking to them through His Son. They saw, they felt, the divine influence of the Spirit of God and all witnessed to the gracious words that proceeded from His mouth. But Satan was at their side with his unbelief and they admitted the questioning and the doubts, and unbelief followed. The Spirit of God was quenched. In this madness they would have hurled Jesus from the precipice had not God protected Him that their rage did not harm Him. When Satan once has control of the mind he makes fools and demons of those who have been esteemed as excellent men. Prejudice, pride, and stubbornness are terrible elements to take possession of the human mind. [Cf: 12MR183.02] p. 42, Para. 1, [1888MS].

I had received a long epistle from Elder Butler, which I read carefully. I was surprised at its contents. I did not know what to do with this letter, but as the same sentiments expressed in it seemed to be working and controlling my brother ministers I called a few of them together in an upper room and read this letter to them. They did not, any of them, seem to be surprised at its contents, several saying they knew this was the mind of Elder Butler, for they had heard him state the same things. I then explained many things. I stated that which I knew was a right and righteous course to be pursued, brother toward brother, in the exercise of investigating the Scriptures. I knew the company before me were not viewing all the things in a correct light, therefore I stated many things. All my statements set forth correct principles to be acted upon, but I feared that my words made no impression upon them. They understood things in their way, and the light which I told them had been given me was to them as an idle tale. [Cf: 12MR184.01] p. 42, Para. 2, [1888MS].

I felt very much pained at heart over the condition of things. I made most earnest appeals to my brethren and sisters when assembled in the morning meetings, and entreated that we should make this occasion a season of profit, searching the Scriptures together with humility of heart. I entreated that there should not be such freedom in talking in regard to things of which they knew but little. All needed to learn lessons in the school of Christ. Jesus has invited, "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" (Matt. 11:28-30). If we daily learn the lessons of humility and lowliness of heart, there will not be the feelings which exist at this meeting. [Cf: 12MR184.02] p. 42, Para. 3, [1888MS].

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred and jealousies become enthroned in the heart? All these things are evil and only evil. Our help is in God alone. Let us spend much time in prayer and in searching the Scriptures with a right spirit--anxious to learn and willing to be corrected or undeceived on any point where we may be in error. If Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended. [Cf: 12MR185.01] p. 42, Para. 4, [1888MS].

There was much business to be done. The work had enlarged. New missions had been opened and new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field, all working interestedly in the different branches of the work, and unselfishly considering how the Lord's work could be done to the best advantage. If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the Constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day. [Cf: 12MR185.02] p. 43, Para. 1, [1888MS].

The time has come when every man should be found doing his duty to the utmost of his ability to hold up and vindicate the law of God before

our own people and the world, working to the limit of his capacity and entrusted talents. Many are blinded, deceived by men who claim to be ministers of the gospel, and they influence very many to consider they are doing a good work for God when it is the work of Satan. Now, Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them his prospect would be fair. [Cf: 12MR186.01] p. 43, Para. 2, [1888MS].

Satan has done his work with some success. There has been variance of feelings, and division. There has been much jealousy and evil surmising. There have been many unsanctified speeches, hints, and remarks. The minds of the men who should be heart and soul at work, prepared to do mighty strokes for God at this very time are absorbed in matters of little consequence. Because the ideas of some are not exactly in accordance with their own on every point of doctrine involving minor ideas and theories which are not vital questions, the great question of the nation's religious liberty, now involving so much, is to many a matter of little consequence. [Cf: 12MR186.02] p. 43, Para. 3, [1888MS].

Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people, to wake up the mighty men to prepare for battle, for the day of God's preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion. This was not at all the way of the Lord. At this meeting the subject of the law in Galatians was brought before the ministers. This subject had been brought into the conference three years before. We have a letter, extracts from which we will here present, which letter was written while in Basel, Switzerland, and sent to Brethren A. T. Jones and E. J. Waggoner. [Cf: 12MR186.03] p. 43, Para. 4, [1888MS].

We know that if all would come to the Scriptures with hearts subdued and controlled by the influence of the Spirit of God, there would be brought to the examination of the Scriptures a calm mind, free from prejudice and pride of opinion. The light from the Lord would shine upon His Word and the truth would be revealed. But there should be prayerful, painstaking effort and much patience, to answer the prayer of Christ that His disciples may be one as He is one with the Father. The earnest, sincere prayer will be heard and the Lord will answer. The Holy Spirit will quicken the mental faculties and there will be a seeing eye to eye. "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). [Cf: 12MR187.01] p. 43, Para. 5, [1888MS].

Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This people John beholds just before he sees the Son of man "having on His head a golden crown, and in His hand a sharp sickle" (verse 14). [Cf:

12MR187.02] p. 44, Para. 1, [1888MS].

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation. This was not new light to me, for it had come to me from higher authority for the last forty-four years, and I had presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question. The discourses of some might be correctly represented as like the offering of Cain--Christless. [Cf: 12MR188.01] p. 44, Para. 2, [1888MS].

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into this wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God--that man shall be like Him, that, because of the righteousness of Christ given to man, God will love man, fallen but redeemed, even as He loved His Son. Read it right out of the living oracles. [Cf: 12MR188.02] p. 44, Para. 3, [1888MS].

This is the mystery of godliness. This picture is of the highest value. It is to be meditated upon, placed in every discourse, hung in memory's hall, uttered by human lips, and traced by human beings who have tasted and known that the Lord is good. It is to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless. The divine picture of Christ must be kept before the people. He is that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear. By beholding, man can but admire and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates to His image and has the mind of Christ. Like Enoch he walks with God. His mind is full of thoughts of Jesus. He is his best friend. [Cf: 12MR189.01] p. 44, Para. 4, [1888MS].

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of

another, until his identity is lost in that of his associate. This causes me pain of heart, because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manners, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If every minister who claims to love Jesus will only be filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ. [Cf: 12MR189.02] p. 45, Para. 1, [1888MS].

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1). Study Christ. Study His character, feature by feature. He is our pattern that we are required to copy in our lives and our characters, else we fail to represent Jesus, but present to the world a spurious copy. Do not imitate any man, for men are defective in habits, in speech, in manners, in character. I present before you the Man Christ Jesus. You must individually know Him as your Saviour before you can study Him as your pattern and your example. Said Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. . . . Because that which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1:16-19). [Cf: 12MR190.01] p. 45, Para. 2, [1888MS].

We felt deeply and solemnly grateful to God that minds were being stirred by the Spirit of God to see Christ in the living oracles and to represent Him to the world, but not in words merely. They see the Scripture requirements that all who claim to be followers of Christ are under obligation to walk in His footsteps, to be imbued with His Spirit, and thus to present to the world Jesus Christ, who came to our world to represent the Father. In representing Christ we represent God to our world. "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Let us inquire, Are we reflecting in the church and before the world the character of Jesus Christ? A great deal deeper study is required of us in searching the Scriptures. Placing the righteousness of Christ in the law distinctly reveals God in His true character and reveals the law as holy, just, and good, glorious indeed when seen in its true character. [Cf: 12MR190.02] p. 45, Para. 3, [1888MS].

If all our ministering brethren could have come to their Bibles together, with the spirit of Christ, respecting each other, and with true Christian courtesy, the Lord would have been their instructor. But the Lord has no chance to impress minds over which Satan has so great power. Everything that does not harmonize with their mind and their human judgment will appear in shadows and dark outlines. [Cf: 12MR191.01] p. 45, Para. 4, [1888MS].

Self has far more to do with our religious experience than we imagine. When self is crucified, when the stubborn will is subdued, then the

language of the heart will be, "Not my will, but Thine, be done, O God, whose I am and whom I serve." "Speak, Lord, for Thy servant heareth." None will be as fixed stars, cold and immovable. This selfish, worldly dignity will no longer be maintained. There will be a beautiful blending of purity, elevation and nobility, which is wisdom from above and the meekness and lowliness of Jesus Christ. An innocent lamb was chosen as a representation of Christ. [Cf: 12MR191.02] p. 46, Para. 1, [1888MS].

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was without an exception an embodiment of that charity that suffereth long, and is kind: that envieth not; that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4-7). Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If these manifestations are wanting, there must be most earnest seeking of God. By repentance and faith in Jesus Christ we may receive the spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ. [Cf: 12MR191.03] p. 46, Para. 2, [1888MS].

My burden during the meeting was to present Jesus and His love before my brethren, for I saw marked evidences that many had not the spirit of Christ. My mind was kept in peace, stayed upon God, and I felt sad to see that a different spirit had come into the experience of our brother ministers, and that it was leavening the camp. There was, I knew, a remarkable blindness upon the minds of many, that they did not discern where the Spirit of God was and what constituted true Christian experience. To consider that these were the ones who had the guardianship of the flock of God was painful. The destitution of true faith, the hands hung down, because not lifted up in sincere prayer! Some felt no need of prayer. Their own judgment, they felt, was sufficient, and they had no sense that the enemy of all good was guiding their judgment. They were as soldiers going unarmed and unarmored to the battle. Can we marvel that the discourses were Spiritless, that the living water of life refused to flow through obstructed channels, and that the light of heaven could not penetrate the dense fog of lukewarmness and sinfulness? [Cf: 12MR192.01] p. 46, Para. 3, [1888MS].

I was able to sleep but a few hours. I was writing all hours of the morning, frequently rising at two and at three a.m. and relieving my mind by writing upon the subjects that were presented before me. My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done. [Cf: 12MR193.01] p. 46, Para. 4, [1888MS].

When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some did not believe me. I stated that I had heard precious truths uttered that I could respond to with all my heart, for had not these great and glorious truths, the

righteousness of Christ and the entire sacrifice made in behalf of man, been imprinted indelibly on my mind by the Spirit of God? Has not this subject been presented in the testimonies again and again? When the Lord had given to my brethren the burden to proclaim this message I felt inexpressibly grateful to God, for I knew it was the message for this time. [Cf: 12MR193.02] p. 46, Para. 5, [1888MS].

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness. [Cf: 12MR193.03] p. 47, Para. 1, [1888MS].

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. [Cf: 12MR193.04] p. 47, Para. 2, [1888MS].

The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you" (Ex. 12:13). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ "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" (Isa. 53:5). "Saved by the blood of Jesus Christ," will be our only hope for time and our song throughout eternity. [Cf: 12MR194.01] p. 47, Para. 3, [1888MS].

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son, W. C. White, and by Elder A. T. Jones. Of course such a statement coming from the lips of those who had known me for years, who had grown up with the third angel's message and had been honored by the confidence and faith of our people, must have influence. I became the subject of remarks and criticism, but no one of our brethren came to me and made inquiries or sought any explanation from me. We tried most earnestly to have all our ministering brethren who were rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity to break down the prejudice that was so firm and determined. We had no chance to remove the misunderstanding in regard to myself, my son, and E. J. Waggoner and A. T. Jones. [Cf: 12MR194.02] p. 47, Para. 4, [1888MS].

I tried to make another effort. I had that morning at an early hour

written matter that should come before our brethren, for then my words would not be misstated. Quite a number of our leading responsible men were present, and I deeply regretted that a much larger number were not taken into this council, for some of those present, I knew, began to see things in a different light, and many more would have been benefited had they had the opportunity to hear what I had to say. But they did not know and were not benefited with my explanations and with the plain "Thus saith the Lord" which I gave them. [Cf: 12MR195.01] p. 47, Para. 5, [1888MS].

Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, I but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation." [Cf: 12MR195.02] p. 48, Para. 1, [1888MS].

Then the question was asked whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I insisted that there should be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. I urged that this matter should be handled in a Christlike spirit and that there should be no thrust made against the brethren who differed with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner. [Cf: 12MR195.03] p. 48, Para. 2, [1888MS].

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs; and in combating an opponent, as in the way of discussions, usually harm is done with but little good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual when their track is crossed. They become criticizers and do not always handle the Scriptures fairly, but wrest the Scriptures to make their point. [Cf: 12MR196.01] p. 48, Para. 3, [1888MS].

The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated. For this reason--through misconception and perverted ideas--we see the spirit that prevails at this meeting, which is un-Christlike, and which we should never see exhibited among brethren. There has been a spirit of

Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed." [Cf: 12MR196.02] p. 48, Para. 4, [1888MS].

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and I spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question, for all we wanted was the truth, Bible truth, to be brought before the people. [Cf: 12MR197.01] p. 48, Para. 5, [1888MS].

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed! One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case, which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous--and more so now that Elder Waggoner had spoken--to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light. [Cf: 12MR197.02] p. 49, Para. 1, [1888MS].

When they came into the meeting in the morning I was surprised to hear Elder _____ make the kind of speech he did before a large audience of believers and unbelievers--a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder _____, who made remarks of the same order, before Brother _____ began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such spirit to sustain it. [Cf: 12MR197.03] p. 49, Para. 2, [1888MS].

Brother _____, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated, over and over again, that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder Butler was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder Butler could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder _____ and Elder _____. These men were speaking these things before a mixed congregation. The house was full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren! [Cf: 12MR198.01] p. 49, Para. 3, [1888MS].

Elder Waggoner had taken a straightforward course, not involving personalities, to thrust anyone or to ridicule anyone. He conducted the subject as a Christian gentleman should, in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder _____ had done the same, and had entered upon the work without these preliminaries before a large congregation, many not of our faith being present! Their course of action and their

expressed ideas and objections against presenting these subjects before even our own people did not harmonize. [Cf: 12MR198.02] p. 49, Para. 4, [1888MS].

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren. [Cf: 12MR198.03] p. 49, Para. 5, [1888MS].

Language cannot express the burden and distress of my soul. I had been passing through deep and painful exercise of soul in Switzerland as the conference held in Battle Creek three years before was presented before me. The same distress and anguish of mind were upon me. I had not one doubt or question in regard to the matter. I knew the light which had been presented to us in clear and distinct lines. [Cf: 12MR199.01] p. 50, Para. 1, [1888MS].

The brethren had all the evidence they would ever have that words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other. [Cf: 12MR199.02] p. 50, Para. 2, [1888MS].

Had my efforts that I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be in vain. There was a spirit upon our brethren that I never met in them before. [Cf: 12MR199.03] p. 50, Para. 3, [1888MS].

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish. [Cf: 12MR199.04] p. 50, Para. 4, [1888MS].

In the next morning's meeting for the ministers I had some plain things to say to my brethren, which I dared not withhold. The salt had lost its savor, the fine gold become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God. What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren caused me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying

that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. (Here comes in Morning Talk, October 24.) [Cf: 12MR200.01] p. 50, Para. 5, [1888MS].

I thought I had done all that I could do to present the light which the Lord had given me and that I would quietly withdraw from the meeting and answer the earnest solicitation of my brethren and sisters to speak to them in Kansas City. There was firm and decided resistance to anything that I might say that did not harmonize with the ideas of those present in regard to their treatment of Brethren A. T. Jones and E. J. Waggoner and those who did not fully harmonize with their own views. Conjectures, much talk, and hard speeches gave evidence of what kind of a spirit was in those who made them. False statements and surmisings were current, but no one came to me. to ask if there was any truth in these things. I was in their midst. I would have talked freely with any of them and would have enlightened their minds if they had had any desire to be enlightened. [Cf: 12MR200.02] p. 50, Para. 6, [1888MS].

It was evident that a spirit had been at work for years to bring about this state of things. It was no sudden work. Our brethren never did have and never will have any greater evidence that God was with me, working with me and by me for the benefit of His people, than they had at that conference. It was evident that a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them. Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can the more readily deceive, and not be detected. [Cf: 12MR201.01] p. 51, Para. 1, [1888MS].

If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have borne false witness against me. They would not have made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner. [Cf: 12MR201.02] p. 51, Para. 2, [1888MS].

The charge of my being influenced has been brought against me by first-day Adventists and by those to whom the Lord has sent warnings, cautions, and reproof. "Someone has influenced Sister White," they have said, "Someone has told her these things." This I have had to meet from the very first day of my labors. Everyone who has been reprovved and has apostatized has had these things to say. [Cf: 12MR201.03] p. 51, Para. 3, [1888MS].

One thing many did know, and that is that they were guilty of the very things for which they were reprovved, but rather than humble their proud hearts and confess their sins, they threw themselves fully on Satan's ground to work wickedness. They are of that class of whom Christ said, "Ye will not come to me, that ye might have life" (John 5:40). "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovved" (John 3:20). [Cf: 12MR202.01] p. 51, Para. 4, [1888MS].

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in words and actions against light and truth. [Cf: 12MR202.02] p. 51, Para. 5, [1888MS].

Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. They had the example of those before them who had claimed to believe the truth but who, when mercifully reproved for sin and errors, gave loose rein to their own natural temperament and opposed the work of the Spirit of the Lord. They had seen these go farther and farther in darkness until they became apostates to the truth. And they do not discern that they are in the greatest peril, if, notwithstanding the course and marked example of others, they blindly stumble into the same path of doubt, unbelief, and rejection of light sent of God, because it does not coincide with their ideas. They do not seem to understand that if the Lord sent them reproof it was because He loved them. [Cf: 12MR202.03] p. 51, Para. 6, [1888MS].

A Christian is the highest type of a man because he is Christlike, and when he departs from the principles that are after Christ's order he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs, but gives him a chance to manifest that he is a true child of God by his repentance and confession, not only of the sins specified but of those which conscience sets in order before him. [Cf: 12MR203.01] p. 52, Para. 1, [1888MS].

In doing this work [becoming Christlike] he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit. More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern. [Cf: 12MR203.02] p. 52, Para. 2, [1888MS].

But when men in high positions of trust will, when under pressure, say that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting, and it came from the lips of men who were acquainted with me, with my manner of life, and the character of my labor, men who had made the most of the testimonies in times past in correcting existing evils in the churches, who had felt no hesitancy in declaring their authenticity--that they bore the Divine credentials. Was it all contrary to the Lord's manner of working to send messages to ministers and churches? Has it not been His way of dealing with His

people in the past? [Cf: 12MR203.03] p. 52, Para. 3, [1888MS].

Why were not these men, who knew of these things, afraid to lift their hand against me and my work for no reason except their imagination that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect? These men were just as sincere as those who criticized, men of correct principles--but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men [A. T. Jones and E. J. Waggoner] a work to do, and a message to bear which is present truth for this time. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth. [Cf: 12MR204.01] p. 52, Para. 4, [1888MS].

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God. Were my brethren in the light the words that the Lord gave me for them would find a response in the hearts of those for whom I labored. [Cf: 12MR204.02] p. 52, Para. 5, [1888MS].

As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, "No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people." [Cf: 12MR205.01] p. 53, Para. 1, [1888MS].

I wished to meditate, to pray, [that I might know] in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them--Christ and His righteousness! A life-giving message was needed to give life to the dry bones.--Ms. 24, 1888. ("Looking Back at Minneapolis," written in November or December, 1888.) [Cf: 12MR205.02] p. 53, Para. 2, [1888MS].

I tremble for you and Elder Smith, for I know from the light God has

been giving me from time to time for the last 45 years that you are working upon principles that are not altogether after God's order. Your understanding has become confused upon some things. You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. The spirit and influence of the ministers generally who have come to this meeting is to discard light. I am sorry that the enemy has power upon your minds to lead you to take such positions. They will be a snare to you and a great hindrance to the work of God, if God has ever spoken by me. I do not hesitate to speak to you decidedly, because the position you occupy is a responsible one and your relation to the cause and work of God makes it important that you be entirely clear and correct in your ideas of what is truth and what is light. While many are looking to you to lead the way, be very careful that you do not lead in the wrong direction. [Cf: 12MR364.02] p. 53, Para. 3, [1888MS].

There is not the least need, my brethren, of disunion and variance among us. No such thing should exist among Christians. When you speak let your words savor of unity and love. We are Christians; how can we be in the least perplexed in regard to the course we should pursue toward each other? Christ has given the plainest rules for us to follow in Matthew 5:23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Cf: 12MR365.01] p. 53, Para. 4, [1888MS].

Why is it that our personal feelings are stirred up so easily? Why do we cherish suspicion toward each other? One of the terrible fruits of sin is that it separates very [close] friends, puts brother at variance against brother, and neighbor against neighbor. Those who have enjoyed sweet union and love become cold and indifferent toward each other because they do not hold, in all points, ideas alike. Our blessed Lord came into the world to bring peace and good will to men, and prayed that His disciples might be one as He was one with the Father. He prayed for His immediate disciples and said, "Neither pray I for these alone, but for them also who shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:20-23). It is the absence of Christ in the soul, and the cherishing of self-sufficiency, that leads to dissension. [Cf: 12MR365.02] p. 53, Para. 5, [1888MS].

I have felt so grateful to God that He was qualifying men to carry the heavy burdens which have tested with crushing weight upon a few men who have been the standard bearers. Shall not we, my brother, acknowledge that God in mercy has been raising up other workmen besides ourselves to devise, and plan, and gain experience? And shall we regard them lightly because they may differ with us, honestly and conscientiously, upon the interpretation of some points of Scripture? Are we infallible? The spirit that controls the attitude of a large number at this meeting evidences that they are led by another spirit. The church at Battle

Creek, which is the great center, will either be advancing to greater light, or it will be retrograding. [Cf: 12MR366.01] p. 54, Para. 1, [1888MS].

How men claiming to be led of God can feel at ease when the church is so destitute of the grace of Christ, is a marvel to me. The truths of God's Word are elevating and stirring if really acted upon. They are truths of eternal moment. The application of scriptural truths to the heart and conscience by the Holy Spirit must have a power upon the life, and work a transformation of character, else the truth is no truth to us. The fruit we bear should testify that the truth has sanctified the soul, that the receiver is ever learning in the school of Christ to be more and more like the divine Teacher, and that the grace of God has fallen upon the soul like the warm, bright rays of the sun upon the earth. And God gives the weary wrestler rest. [Cf: 12MR366.02] p. 54, Para. 2, [1888MS].

I cannot be pleased with your spirit, Brother Butler; it is not Christ-like. I am sorry for you that you have not kept pace with the opening providence of God. You have mingled your own natural traits of character with your work. Sometimes your spirit has been softened and melted with tenderness, but false ideas of what belonged to your position in the work has turned your mind into wrong channels. There have been continuous mistakes made in devising and planning. If one man has been deemed capable to stand in a position of trust, manifold responsibilities have been laid upon him, so that nothing was done with thoroughness. This was not wise. The Lord did not move upon you by His Holy Spirit to write upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray, and will be a savor of death to some. [Cf: 12MR367.01] p. 54, Para. 3, [1888MS].

You have special union with those who consider your work and your way of doing it all right. They seek your favor, confide in, and work to sustain you, while there are many who are far more acceptable than these men in the sight of One who is infinite in wisdom and who never makes a mistake, but upon whom you look with suspicion because they do not feel obliged to receive their impressions and ideas from human beings [who] act only as they act, talk only as they talk, think only as they think and, in fact, make themselves little less than machines. [Cf: 12MR367.02] p. 54, Para. 4, [1888MS].

God wants both pupils and teachers to look to Him for light and knowledge. Christ is always sending fresh and profitable messages to those whose minds and hearts are open to receive them. It is not for the Lord's delegated ministers to look to other minds to plan and devise for them. They must use the ability God has given them, and make God the center and source of all their wisdom. [Cf: 12MR368.01] p. 54, Para. 5, [1888MS].

Has God given these light? Has He given them knowledge? Go yourself to the same source from whence they received that light. In God is strength, and power, and all blessing. We must carry the minds of all away from poor, defective self, and present Jesus as the fountain of all grace and all wisdom. We must teach young and old to search the Scriptures and obtain an experience for themselves, that they may be rooted and grounded in the truth. They are not to copy any man's peculiarities of speech, or of spirit, or his ways and manners of

working, but are to be their own simple selves, looking to God to put His divine impress upon the character. We are pained to see the defects existing in men entrusted with weighty responsibilities being copied as virtues by those who look up to them. This makes us afraid. We say, Go to God for your own selves, and obtain His mold upon you. [Cf: 12MR368.02] p. 55, Para. 1, [1888MS].

The Lord has presented some things before me in regard to the prejudice and jealousy which has existed in your mind, and which you have communicated to others both by hints and in plainly expressed words, showing that you were not seeking to promote harmony and unity with the workers upon the Pacific coast. Just as precious are they in the sight of the Lord as are the workers on this side of the Rocky Mountains. Unsanctified ambition is always abhorrent to God. It reveals itself in seeking to be first, because they have borne burdens and, unwisely, too many responsibilities. Let these things be corrected, and let each man bear his part in thinking and in planning, and gain an experience. [Cf: 12MR368.03] p. 55, Para. 2, [1888MS].

You are not doing God's will in depreciating those who are fellow workers in the same cause and for the same purpose as yourself. Give them the same chance to obtain an experience and to act, as you have had. God enjoins upon us to guard the reputation of our fellow believers in the harvest field as we desire our own reputation to be guarded. If carnal ambition holds the supremacy, God is displeased, for His name is dishonored where it should be magnified. A man may be looked upon as under the controlling influence of the Spirit of God, while he may be deceived, for it is his own natural tendencies that control his judgment and bear sway, so that a look, a hint, a mean smile, a word from him, though he may be apparently suppressing his own feelings, goes a long way in suggesting doubts and suspicion to other minds when, in order to meet the approval of God, his every word, his whole soul, should be thrown in an opposite direction from that to which he gives it. [Cf: 12MR369.01] p. 55, Para. 3, [1888MS].

Now, God notes all this human sinful ambition, and it is an offense to Him. One will express a hint, or make an assertion unadvisedly, another repeats the impression made upon his mind, and another gathers it up and adds a little more of his human imaginings, and before any of them are aware of what they are doing they have built up strong barriers between God's workmen. They make it very unpleasant for themselves, for Satan enters into, and figures largely in, this kind of work. He leads these deluded ones to think their own convictions are true beyond a question or doubt. Now, against Satan's schemes of this kind there is but one safeguard--that is to have truth as it is in Jesus planted in the heart of every man engaged in the work of God, not merely in theory but by the Spirit of God. They should feel the truth in its power and know by experience its sanctifying and elevating influence upon the soul. [Cf: 12MR369.02] p. 55, Para. 4, [1888MS].

You speak of the affliction that came upon you because of the "way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause, and by your seeming attitude, which has brought me to my present condition more than any other one thing." I have no knowledge of taking any position in this matter. I have not with me the light God had given me on this subject, and which had been written, and I dared not make any rash statement in relation

to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. Waggoner's articles in the *Signs*, and I did not know what his views were. [Cf: 12MR370.01] p. 56, Para. 1, [1888MS].

You speak, dear brother, of that terrible conference, the last held in Battle Creek, while I was in Switzerland. That conference was presented to me in the night season. My guide said, "Follow me; I have some things to show you." He led me where I was a spectator of the scenes that transpired at that meeting. I was shown the attitude of some of the ministers, yourself in particular, at that meeting, and I can say with you, my brother, it was a *terrible* conference. [Cf: 12MR370.02] p. 56, Para. 2, [1888MS].

My guide then had many things to say which left an indelible impression upon my mind. His words were solemn and earnest. He opened before me the condition of the church at Battle Creek, I can only give here a meager portion of what was said to me. He stated that the church needed the "energy of Christ"--that all must cling close to the Bible, for it alone can give a correct knowledge of God's will. A time of trial was before us, and great evils would be the result of the Phariseeism which has in a large degree taken possession of those who occupy important positions in the work of God. [Cf: 12MR371.01] p. 56, Para. 3, [1888MS].

He said that the work of Christ upon the earth was to undo the heavy burdens and let the oppressed go free, to break every yoke; and the work of His people must correspond with the work of Christ. He stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law; neither position is perfect." "Light is sown for the righteous, and gladness for the upright in heart" (Ps. 97:11). There are hundreds that know not why they believe the doctrines they do. [Cf: 12MR371.02] p. 56, Para. 4, [1888MS].

Let all search the Scriptures diligently for themselves, and not be satisfied to have the leaders do it for them, else we shall be as a people in a position similar to that of the Jews in Christ's time--having plenty of machinery, forms, and customs, but bearing little fruit to God's glory. It is time for the church to realize her solemn privileges and sacred trust, and to learn from the great Teacher. [Cf: 12MR371.03] p. 56, Para. 5, [1888MS].

The spirit which has prevailed at this meeting is not of Christ. There is not love, there is not sympathy or tender compassion one toward another. Dark suspicions have been suggested by Satan to cause dissension. Roots of bitterness have sprung up whereby many will be defiled. Christians should harbor no jealousies or evil surmisings, for this spirit is of Satan. There must be no strife between brethren. God has made this people the repository of sacred truths. Ye are one in faith, one in Christ Jesus. Let there be no lording it over God's heritage. Let there be no such oppression of conscience as is revealed in these meetings. It is God that scrutinizes every talent, and it is He who will judge every man's work. He has not laid this work of judging upon any man; they have mistaken their calling. There must be no exalting one's self above others. [Cf: 12MR372.01] p. 56, Para. 6, [1888MS].

God has not committed to any finite man the work of judging others, for man's judgment would be biased by his peculiar traits of character. Neither had He laid it upon any man to bind the conscience of another, or to pass judgment upon His holy Word, defining what is inspired and what is human. Unless sanctified, soul, body, and spirit, man will be in danger of manifesting an unkindly spirit toward his brother who does not agree with his ideas. There is no such narrowness with God. [Cf: 12MR372.02] p. 57, Para. 1, [1888MS].

The enemy of God and man is here on the ground where important interests are centered, at the heart of the work, to misrepresent, to create suspicion and misapprehensions. From this night's work there will arise false imaginings, cruel and unjust misunderstandings, that will work like leaven in every church, and close hearts to the strivings of the Spirit of God. Unless the Lord in His mercy shall lift up a standard for us against the enemy, kindness will be requited with suspicions and insult; faithful warnings and admonitions sent from God will be scorned by some, unheeded by others, and the influence of this meeting will be as far-reaching as eternity. [Cf: 12MR372.03] p. 57, Para. 2, [1888MS].

The spirit manifested is not of Christ. The outgrowth of this will be that some will turn away from light and others will come to a standstill in spiritual growth, because from this hour blindness of mind and self-righteousness will take the place in their experience of justice, mercy, and the love of God. The seeds of disaffection and disunion will be scattered broadcast, and all because men allow their own spirit to control them and make them unsympathetic and unimpressible, like moral icebergs, cold, sunless, dark, and forbidding. The result will be ruin to souls. The church at Battle Creek has been blessed with great privileges, but the work that should have been done in it to make these privileges and opportunities tend to spiritual health and growth, has been neglected. [Cf: 12MR373.01] p. 57, Para. 3, [1888MS].

The Lord is willing to bestow great light upon those who open their hearts to its divine rays. Those who have marked out a certain course in which the light must come will fail to receive it, for God works in His own appointed way. It will be said of some here, unless they quickly change their present attitude, "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered" (Luke 11:52). The church needs earnest and persevering labor. [Cf: 12MR373.02] p. 57, Para. 4, [1888MS].

If those who are placed in responsible positions are faithful, living in daily communion with Christ, they will learn to place the same estimate upon man that God does. Personal preferences manifested for a few will give way to a true spirit of charity toward all. You know not whom God may have chosen to be heirs of His kingdom. They may be the very ones you would not think at all qualified for the work. The great Shepherd will call His own sheep by name, [and] one by one will lead them out. The men upon whom you place so low an estimate may be those whom God will choose to do a special work for Him, notwithstanding your judgment to the contrary. [Cf: 12MR374.01] p. 57, Para. 5, [1888MS].

The churches have been cherishing a spirit which God cannot approve;

and unless they humble their souls before God and possess a different spirit, they will reject God's light and follow spurious light to the ruin of their own and many other souls. They must have the converting power of God to transform them. This power needs to come into your heart, my brother, and mold you over anew. You are passing a crisis in your experience, and are in great danger of self-deception. [Cf: 12MR374.02] p. 57, Para. 6, [1888MS].

You have made grave charges against me in your letter sent to me at this place, but as yet I do not see their justice. I wrote to you from Switzerland in the fear of God. I was doing a work in this matter that was not pleasant to me, but I felt it my duty to do this work. If my letter caused so great consequences to you as five months' illness, I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results. I wrote in the anguish of my soul in regard to the course you pursued in the (1886) General Conference [session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable. We must not crowd and push one another because others do not see just as we see. We must treat others with Christlike courtesy, even if they differ with us. Matthew 5:43-48; 1 John 2:9-11; 3:16-18; 4:7, 8. [Cf: 12MR374.03] p. 58, Para. 1, [1888MS].

You refer to your office as president of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God, then you will be strong in His strength, and meek and humble as a little child. [Cf: 12MR375.01] p. 58, Para. 2, [1888MS].

Cling close to your Bible, for its sacred truths can purify, ennoble, and sanctify the soul. You must hold the truth and teach it as it is in Jesus, else it is of no value to you. Before the light of God's truth let human opinions and ideas and human wisdom appear as they are in the sight of God--as foolishness. Let no man feel that his position as president, either of the General Conference or of a State conference, clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your position binds you under the most sacred obligations to be very careful what kind of spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure

or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God. [Cf: 12MR375.02] p. 58, Para. 3, [1888MS].

If a brother differs with you on some points of truth, do not stoop to ridicule, do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, taking the Scriptures text-by-text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents, and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ. [Cf: 12MR376.01] p. 58, Para. 4, [1888MS].

There were thrusts in your pamphlet which the Lord did not prompt you to make. You have no right to wound the feelings of your brethren. You speak of them in a manner which I cannot sanction, because I have been shown many times in the case of others that it was not right. You call Brethren Jones and Waggoner fledglings, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen. I was not making thrusts at you, Elder Butler; I was speaking upon general principles, and I felt that the cause before us required me to speak. I have been shown, in reference to Dr. Kellogg and his work, that which warranted me in speaking. I had been shown more than once that he was regarded in a wrong light by many in Battle Creek, that they were unchristian in their feelings and treatment of him, and that he was even regarded by some as a dishonest man. [Cf: 12MR377.01] p. 59, Para. 1, [1888MS].

Some have come to me to inquire if these reflections from you upon the doctor were correct, if it was true that he was a scheming and designing man. I had always labored to remove this impression, for I knew it was not just to have it prevail in California among those who knew him not. I simply did that which I knew to be my duty in that conference. I would not dare to say I acted in my own spirit or spoke from mere human impulse or wisdom, for I knew better than my brethren how the Lord looked upon this case. My remarks were not hasty, and I spoke only as I knew that I ought to speak. I have nothing to retract in that matter. [Cf: 12MR377.02] p. 59, Para. 2, [1888MS].

It will be seen sometime that our brethren and sisters have not been inspired by the Spirit of Christ in their manner of dealing with Dr. Kellogg. I knew that your views of the doctor are not correct. Your attitude toward him will not bear the approval of God, even if he was the man which you think him to be. You cannot be any help to him while you maintain this position, but you can pursue a course that will so weaken his confidence in his brethren that they cannot help him when and where he needs to be helped. [Cf: 12MR377.03] p. 59, Para. 3, [1888MS].

He is placed, as I have been shown repeatedly, in a peculiar position in his relation to the world, respected by men of highest intelligence and yet holding the faith and doctrines of Seventh-day Adventists. Now,

as the doctor is situated, standing on the high eminence that he does in his profession, he can by firmly holding the truth exert a wide influence in its behalf. The position he occupies affords him many privileges and opportunities to reach with the truth a class which we could not otherwise reach. Dr. Kellogg is a man of opportunity, a man who needs the wisdom of God to bless and guide him every step in his position of trust, if he will serve God faithfully, just as He will you in your position of trust, if you serve Him faithfully. [Cf: 12MR378.01] p. 59, Para. 4, [1888MS].

Your work and Dr. Kellogg's lie in altogether different lines, and you have no more right to depreciate him because he does not meet your ideas and do just as you think he should do, than he has to depreciate you because you do not work in his way. In the providence of God, Dr. Kellogg has influence. Like yourself he was taken from among the laboring class, and by his indomitable will and persevering energy and with one object in view, he has reached a position among the honored men of the world. This position did not compel him to sacrifice one principle of our doctrines of faith to make a success. He has signalized himself as a man of wisdom and aptitude to plan and execute them, and his high standing in the medical profession has an influence to remove from a large class the false impressions which have prevailed with regard to Seventh-day Adventists' being an ignorant class of people. [Cf: 12MR378.02] p. 59, Para. 5, [1888MS].

Whatever course he may take he is only a man liable to make mistakes and give some a chance to find something to criticize. Because you do not always think and speak and act as one having the mind of Christ, you will not consider that you make mistakes and that others may criticize you. The position the doctor occupies in medical circles leads him amid scenes of temptation, where he needs a constant hold upon God and brethren who can help him, pray for him, advise and counsel him. If he has this hold he will be the means of great good. Some of the worldly wise will at first disapprove; lawless and designing ones, and those who are disaffected, and men who have apostatized from the faith, will plot against him, but if he maintains his integrity, as did Daniel, God will give him favor among men in order that true hygienic principles and appliances may prevail to a large extent over drug medication. Shall those who claim to be reformers cease to reform? Shall they set themselves in array against the work of reform and these men to whom the Lord shall entrust a certain work? [Cf: 12MR379.01] p. 60, Para. 1, [1888MS].

Dr. Kellogg is a finite man and has his errors as well as other men, but God has done a work through him and has been giving him strength. He does not now feel exasperated, as he once did, when he is misjudged. He needs wise men for counselors, for their wisdom will be required to set things right and keep them right. Men are needed in the sanitarium and out of the sanitarium who can appreciate the situation on all sides, who will take in all in their hearing and not say Yes, Yes, to every proposition, but who, if they see danger of wrong moves that will injure the reputation of Dr. Kellogg and the sanitarium, will not be afraid to speak frankly and honestly. This is just as much a part of their duty as to approve and sanction; but they should do this with a Christian spirit and in such a reasonable way that the words will not appear a thrust, or condemnatory, but will have a right effect. [Cf: 12MR379.02] p. 60, Para. 2, [1888MS].

There is no reason why his brethren should stand away from him and criticize and denounce and condemn him when they have no real knowledge of his work and what they are talking about. They gather from hearing or supposition the idea that Dr. Kellogg is a designing, dangerous man, and acting upon that idea they unjustly and with an unchristian spirit place themselves directly in the way of his efforts, thus counteracting the good work he is trying to do, and their course is not fair and just. It may produce a condition of things to drive him to the very things they condemn. The opposition that has existed in reference to Dr. Kellogg is contagious and is hostile to the health of the soul. This is not the Spirit of Christ and will have no saving influence upon Dr. Kellogg. [Cf: 12MR380.01] p. 60, Para. 3, [1888MS].

In the fear of God we say to all such, Keep silent, speak no evil thing, keep your mouth as with a bridle that your lips will not offend God, and when you do speak let it be to some purpose to set things in order, as is your duty as wise sentinels of sacred trusts. The very same course that some are pursuing towards the doctor might as justly be pursued towards themselves, but they do not think of this; they do not see their own course is open to criticism. [Cf: 12MR380.02] p. 60, Para. 4, [1888MS].

God is displeased to have brethren suspiciously pick up an item here, and a jot and tittle there, and construe these tidbits into grave sins. Complaining, faultfinding, and backbiting will be carried on to a large extent among the people when encouraged by the influence of the men engaged in the solemn work of the ministry. To disdain another's work because it is not in your line of work is an offense to God. It is no less a sin when men who occupy positions of trust engage in it. If you, my brother, were to go into a field where are precious things, shrubs and flowers, and pass these by unnoticed, and begin to complain of the thistles and the briars and unsightly shrubs, and present these as the representation of what as in that field, would it be just? Should you not rather have gathered the roses, the lilies, and the precious things and carried these away, thankful that such blessings did exist, acknowledging that there were things of precious value in that field? [Cf: 12MR381.01] p. 60, Para. 5, [1888MS].

Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren. There should have been a tender compassion for him in his position of trust, and they should have pursued a course that would have gained and retained his confidence. God would have it thus. But there has been, instead, a spirit of suspicion and criticism. If the doctor fails in doing his duty and being an overcomer at last, those brethren who have failed in their want of wisdom and discernment to help the man when and where he needed their help, will be in a large measure responsible, for there have [been] but few [who have] faithfully warned him in kindness and love for his soul, but hurt him with their thrusts behind his back. His brethren do at times really feel that God is using the doctor to do a work that no other one is fitted to do; but when they meet so strong a current of reports to his detriment, [they] are perplexed; they partially accept them, and decide that Dr. Kellogg must really be hypocritical and dishonest. They do not consider the good he has done and that he is doing. They do not look at his efforts to elevate the religious and moral tone at the sanitarium,

and keep it up to a high standard. How must the doctor feel to be ever regarded with suspicion? Can nothing be done to change this order of things? Must it ever be thus? I know that it is not right. There are things that will occur in connection with the sanitarium that will need much wisdom to plan and arrange, and here is where other minds must come in to place things as God would have them. [Cf: 12MR381.02] p. 61, Para. 1, [1888MS].

I did not have one thought at the General Conference at Oakland of making thrusts at you, Brother Butler. I sustained the proposition to have such a building as has been erected on the sanitarium grounds, and as the plan was set before me I could not admit that Dr. Kellogg was doing anything unfair or dark in this move. It was a work which was much needed if it could be successfully and wisely managed, and no one would have had reason to doubt the doctor's integrity in the matter if his brethren from Battle Creek had not planted the seeds of doubt and suspicion on the Pacific Coast. I have not hesitated to speak plainly to the doctor when I have seen him in the wrong or in danger of taking a wrong course, because his soul was of value. Christ paid the redemption price for his soul, and the devil will do his utmost to ruin his soul. Let none of us help him [the devil] in his work. [Cf: 12MR382.01] p. 61, Para. 2, [1888MS].

I am very sorry that you should have allowed yourself to think that because he has treated me with great kindness and respect that he was prompted in this by motives of selfishness. I believe he had confidence in me, and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother, while at the same time I have not shunned to reprove and warn and entreat when he was in danger or under temptation. I am grieved at these words coming from your pen. If the Lord puts it into the hearts of my brethren, especially those whom I have known from their childhood, to show me respect, and to bring, if possible, a little sunshine into my life, I thank the Lord for this. When I have been at Battle Creek I have been always worn down with labor. I have had no home and I have needed care. In my widowhood I have had sorrows and trials which God alone knows, and I have felt grateful that the Lord has put it into the heart of Dr. Kellogg to show me kindness, and to seek to do me good physically. And not Dr. Kellogg alone, but many others of my brethren and sisters. I do not forget one of their favors, and hope they will receive a full reward for what they have done for me. [Cf: 12MR383.01] p. 61, Para. 3, [1888MS].

And why should not those who represent the sanitarium show me some respect? My husband and I labored hard to establish it, and I have felt the deepest interest in its prosperity. I should not breathe a murmuring word if I were neglected and unnoticed, but I thank God I am not left to be thus wounded. But am I the only one whom the doctor treats with courtesy and favor? Why did he invite Brother and Sister Hutchins to the Sanitarium to remain as long as they would? Was it because they were popular? They were feeble and worn, but they were Christians and their influence would be in favor of godliness. This is just as it should be. Has not Dr. Kellogg shown the greatest respect to our ministers, and has he ever given the least evidence that he was ashamed of his brethren? I believe he has done this to you--shown you favors--more freely than he has to me, because he loves the cause of God. I hope, my brother, that you will no longer cherish such thoughts.

They are unworthy of a Christian. [Cf: 12MR383.02] p. 62, Para. 1, [1888MS].

You speak of neglect being shown towards some. There will always be such complaints in such institutions. While great care should be exercised to avoid it, such cases will sometimes occur, and yet the blame may not belong to the doctor personally, but to those employed to do the work relating to these cases, and he not know anything about it. [Cf: 12MR384.01] p. 62, Para. 2, [1888MS].

When we look at these matters without prejudice we shall see some things to excuse and some things to commend, and fewer to censure. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).--Letter 21, 1888. (Written to Elder George I. Butler, October 14, 1888, from Minneapolis, Minnesota.) [Cf: 12MR384.02] p. 62, Para. 3, [1888MS].

I feel deeply anxious on your account. If the Lord would have you engaged in the business of speculation in land property, then every trade you make will be done with an eye single to the glory of God. Then the truth will lose none of its power upon the soul, to sanctify the life and character. There will exist among the brethren a Christlike unity, an increased love and confidence one in another. There will be a continuous daily growth in grace and the knowledge of our Lord Jesus Christ. [Cf: 13MR232.01] p. 62, Para. 4, [1888MS].

A feverish haste to become rich will find no manifestation in the words or in the works of Christ's followers. When the soul is sanctified by the truth, all elements of selfishness are banished. Ingratitude, with its evil tendencies and results, will not live in the heart that loves the truth. Policy and truth will never pull together or be at agreement. Policy implies cunning, false pretenses, artful management, an eagerness for selfish, personal aggrandizement without regard to strict integrity in the ways and means used. Honesty and strict equity are in perfect harmony with all the principles of truth, in perfect harmony with God's holy law. Our every act should bear a reliable testimony to the validity of truth. Yet those who live on this plan will have a cross to bear. [Cf: 13MR232.02] p. 62, Para. 5, [1888MS].

Many who have moved into Fresno have eagerly drunk of the spirit of speculation in order to obtain money fast. Worldly business tries the character, and puts it to the test. It brings out the real, valuable virtues of the man, and develops an upright youthful training, or else it brings out natural, objectionable hereditary tendencies, and exposes him to sharp thrusts of the enemy. God will not work a miracle to preserve any one of you on the enemy's battleground, where He has never indicated that it was your duty to go. He has followed you with warnings and reproofs to keep you away from dangerous ground, where your soul would be imperiled. [Cf: 13MR233.01] p. 63, Para. 1, [1888MS].

If you do not ask interestedly, "Is this the way of the Lord?" but in following impulse place yourselves in the way of temptation, and thus

invite the enemy to tempt you, you will not come forth from the ordeal unharmed and with your character unsullied. [Cf: 13MR233.02] p. 63, Para. 2, [1888MS].

Should a minister of the flock engage in worldly speculation? I wish you to closely examine yourselves to see whether you are on the gaining or losing side in spiritual and moral power. When in your business of selling property, in your eagerness to make a sale, do you not sometimes keep back some things that are unfavorable, and do you not exaggerate in praise of the property, in order to place the matter in a favorable light? When this is done, the conscience is violated, and the tongue utters guile. There is need that the conscience shall be kept pure and undimmed in every transaction that you make, or there will be so much glitter and attraction placed upon property that you are handling, that the purchaser is deceived. [Cf: 13MR233.03] p. 63, Para. 3, [1888MS].

God wants men in His service, under His banner, to be strictly honest, unimpeachable in character, that their tongues shall not utter a semblance of untruth. The tongue must be true, the eyes must be true, the actions wholly and entirely such as God can commend. We are living in the sight of a holy God, who solemnly declares, "I know thy works." The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize. [Cf: 13MR233.04] p. 63, Para. 4, [1888MS].

Are we Bible Christians? Warnings are given us in the Word of God and stern injunctions to do unto others as we would have them do unto us were we in like position as they are. Yet some seem to think that there can be no harm in taking advantage of occasions and circumstances to make money, even though in order to do this they set forth in a strong light the benefits of that which they wish to sell. Often it is asserted that a property will rise or even double in value in a few months or years. This may or may not be so. [Cf: 13MR234.01] p. 63, Para. 5, [1888MS].

Let us remember what the Lord says about honesty: "Divers weights are an abomination unto the Lord" (Prov. 20:23). [Cf: 13MR234.02] p. 63, Para. 6, [1888MS].

"Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning" (Lev. 19:13). [Cf: 13MR234.03] p. 63, Para. 7, [1888MS].

"Ye shall not steal, neither deal falsely, neither lie one to another" (verse 11). This is done in nearly all transactions of real estate buying and selling, and many who are engaged in this business need to cut loose from it before they can be considered as healthful branches of the church. [Cf: 13MR234.04] p. 64, Para. 1, [1888MS].

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord" (Lev. 19:35-37; see also Deut. 25:13-16). [Cf: 13MR234.05] p. 64, Para. 2, [1888MS].

It is a dangerous business to rob God when we know that every purpose of the heart is open to His all-seeing eye. God cannot be deceived or cheated by human device. The question is asked, "Will a man rob God?" And the startling answer comes back which makes us tremble, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8). [Cf: 13MR235.01] p. 64, Para. 3, [1888MS].

While there are not a few who conscientiously give of their annual increase of substance and business prosperity to God in tithes and offerings to pass into the Lord's treasury for the support of the gospel and for missionary work in different parts of the land, it is a lamentable fact that so large a number deliberately rob God by withholding the portion which God claims. We must all be tested in God's balances whereby He weighs character. Then decide to be honest, whatever may be your circumstances, and let no temptation of Satan force you to be dishonest with your fellow men or to be dishonest with God. [Cf: 13MR235.02] p. 64, Para. 4, [1888MS].

Let the wife stand by the side of her husband and help him in the conscientious discharge of his duty. Let her realize that she is of value, because she is the purchase of the blood of Jesus Christ. It is essential that honesty be practiced in all the details of the woman's life, and it is important in the training of children to teach the youthful girls as well as boys never to prevaricate or to deceive in the least. [Cf: 13MR235.03] p. 64, Para. 5, [1888MS].

Let not the enemy of God and man control your thoughts, your words, and actions. The message from the lips of Christ is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not" (Luke 12:33). There will be many great failures in earthly banks, and in speculations, including mining and real estate. [Cf: 13MR236.01] p. 64, Para. 6, [1888MS].

How pleased Satan would be if in the very time when men should be selling their possessions to sustain the cause of God, he can so deceive them that all their available means shall be invested in land speculation and other worldly enterprises, thus taking away from the cause of God means which should flow into the treasury to advance His work in the earth. [Cf: 13MR236.02] p. 64, Para. 7, [1888MS].

When Jesus tells us to "sell," He does not mean that our principal burden should be to buy possessions. If Satan can get us entangled in worldly possessions so that we have no means to put into the Lord's treasury, then he is leading us to do the very thing that Jesus has told us not to do. Many have conscientiously loaned their money to our institutions, that it may be used to do a good work for the Master. But Satan sets in operation schemes that will produce in the minds of our brethren a great desire to try their fortunes, as in a lottery. One and still another are flattered by strong representations of financial gain if they will only invest their money in lands; and they take their means out of our institutions, and bury it in the earth, where the Lord's cause is not benefited. [Cf: 13MR236.03] p. 64, Para. 8, [1888MS].

Then if one is successful, he is so elated over the fact that he has gained a few hundred dollars, that he decides to keep on getting money if he can. He continues to invest in real estate or in mines. The

device of Satan is successful. In the place of increased funds flowing into the treasury, there is a withdrawal of means from our institutions, in order that the owners may try their fortunes in the mining business or in land speculation. The spirit of greed is fostered, and the naturally penurious man begrudges every dollar that is called for to be used in the advancement of the cause of God in the earth. (Matt. 6:19-24, quoted.)--Letter 41, 1888. (Written from Burrough Valley, California, July 7, 1888, to "My dear brethren and sisters at Fresno.") [Cf: 13MR236.04] p. 65, Para. 1, [1888MS].

(Written August 29, 1888, from Healdsburg, California.) I received your two letters, but I have labored so hard here in Healdsburg that I was not in a condition to write to you. I have not slept since 1:00 a.m. and I am now writing to you while others are asleep. [Cf: 13MR296.01] p. 65, Para. 2, [1888MS].

I cannot see what more can be done in this case, and I think that the only thing that you can do is to give up your wife. If she is thus determined not to live with you, both she and you would be most miserable to attempt it. And as she has fully and determinedly set her stakes, you can only shoulder your cross and show yourself a man. [Cf: 13MR296.02] p. 65, Para. 3, [1888MS].

In regard to divorce, I am not prepared to say. She has had all the light that I can give her, and it is useless to keep this matter constantly before her when she is perfectly decided to follow her own judgment. You asked me if I thought, if your wife left you, that you should marry again. I would say [that] if one understanding all the circumstances should choose to marry you, if you had not been married, I see no objections. But I am not fully prepared to give any judgment, whether in a Bible point of view you could marry again. [* The individual addressed was a eunuch.] My mind is so fully occupied that it is not possible for me to consider this vexed question of marriage and divorces. I wish I could help you, but that, I fear, is not possible. [Cf: 13MR296.03] p. 65, Para. 4, [1888MS].

I think if you had shown less anxiety it might have been different. But I will not write more, for I am quite weary, having written ten pages of note paper to R. [Cf: 13MR297.01] p. 65, Para. 5, [1888MS].

I hope you will be a man. Lay aside this matter; go to your labor; do your duty irrespective of everyone else on the earth, self-forgetting, self-denying, self-sacrificing. In this will be your power. Jesus, our Redeemer, comes to men and says, I love you; I want to make you happy. He shows His hands and His feet and says, I have suffered for your sake. I bear the shafts that are aimed at you. I will carry your burdens. I will shelter you. Trust in My surety, and you shall have the great reward of life forevermore. [Cf: 13MR297.02] p. 65, Para. 6, [1888MS].

I say, Put your trust in God. Your mind has been perplexed and occupied with this matter regarding your wife. Now in the name of Jesus lay this matter down; leave your case with the Lord. Let your experience humble you. Christ is with the weak and the tempted and forsaken to give them His divine sympathy and rest. You need rest of mind. Give up R, and fasten your affections on God. He will give you relief. Time is short; you have no time to stop and pity yourself. God

to work for the Master. Do your duty to the very best of your ability. Do not give up to discouragement; walk humbly with God; seek communion with God. Do not let your disappointment make you self-centered--to think of yourself, talk of yourself. [Cf: 13MR297.03] p. 65, Para. 7, [1888MS].

Our brief existence in this world derives its chief character and importance from the fact that it is the season of preparation for an endless life. All other talents and possessions that may be conferred upon us sink into insignificance when compared with that which makes us capable of improvement which will be as lasting as eternity. Ability in the service of God is as a wellspring of life. [Cf: 13MR297.04] p. 66, Para. 1, [1888MS].

All the gifts and possessions of this life, all the pleasing pictures of selfish enjoyment, are of no weight when weighed in the balances against eternity. We shall live with honor and satisfaction to ourselves and with wise regard to our own welfare, so far as we make all earthly things help us in our preparation for the great future life. Live for God. Be kind; be courteous. Let not this disappointment ruin you. Cast off your melancholy. God will help you if you will be true to Him. Remember, the eye of God is upon you, searching the depths of your soul. You must preserve the idea that delegations are mutual. If God has done everything for you, then you must willingly do everything for God that is in your power. You must feel your obligation, and this will keep you on the right side, and you will say, These things must be done because they are right, and some other things must not be done because they are wrong. [Cf: 13MR298.01] p. 66, Para. 2, [1888MS].

May the Lord help, strengthen, and bless you, to do your best. Look away from earthly things, earthly idols, and worship the Lord thy God, and serve Him with thy whole heart and with thy whole soul, and then you will be wholly devoted to the Lord. [Cf: 13MR298.02] p. 66, Para. 3, [1888MS].

I must close. This is 16 pages of note paper written by lamplight.-- Letter 40, 1888. White, Washington, D. C., April 12, 1984. [Cf: 13MR298.03] p. 66, Para. 4, [1888MS].

(Written May 10, 1888, from Healdsburg, California, to Brethren Caldwell and Gibbs. [* J. E. Caldwell and J. S. Gibbs were physicians on the staff of the rural Health Retreat in St. Helena, California.]) There is a large field for you to work in. Both of you can give short lectures in the parlor at stated times, which will be select but plain, upon the human body and how to treat this wonderful house the Lord has given us, which will aid you in your work as physicians as nothing else can. The people are ignorant, and need to be enlightened on almost every point of how to treat their own bodies. Then there will not need to be a dwelling upon the delicate diseases nearly as much. [Cf: 13MR371.01] p. 66, Para. 5, [1888MS].

Tell those who are sick that if the hosts of those who are dyspeptics and consumptives could turn farmers they might overcome disease, dispense with drugs and doctors, and recover health. But farmers themselves must get educated to give heed to the laws of life and health by regulating their labor, even if there is some loss in their

grain or the harvesting of crops. Farmers work too hard and too constantly, and violate the laws of God in their physical nature. This is the worst kind of economy. For a day he may accomplish more, yet in the end he is a loser by his ill management of himself. . . . [Cf: 13MR371.02] p. 66, Para. 6, [1888MS].

Physical as well as mental workers should take a much longer time to eat than they generally allow; then one hour spent after eating, upon matters which are of little more consequence than to interest or amuse, before they subject themselves to hard labor again. He will be more able in one month if he strictly adheres to all the principles involved in healthful living, than if he occupied every moment of his time before eating and after eating. [Cf: 13MR372.01] p. 67, Para. 1, [1888MS].

They hurry down a hearty dinner, then go in to work while all the nervous energies are needed in the digestive process, and they force these powers away from their legitimate work and duty to the muscular system, and at the close of the day they are exhausted and overdone.-- Letter 85, 1888, pp. 9, 10. [Cf: 13MR372.02] p. 67, Para. 2, [1888MS].

The Scriptures speak plainly in regard to the course to be pursued toward the erring: "Ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." [Cf: 15MR172.01] p. 67, Para. 3, [1888MS].

To convince one of his errors is a most delicate work; for, through constant exercise, certain modes of acting or thinking become second nature; through habit a moral taste is created; and it is very hard for those who err to see their errors. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation in one who recognizes his faults. But some are too proud to confess that they are in the wrong, even when their errors are plainly pointed out and they see them. In a general way they will admit that they are human, liable to err; but they expect others to trust them as if they were unerring. Such confessions count nothing with God. [Cf: 15MR172.02] p. 67, Para. 4, [1888MS].

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." "Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "I acknowledged my sin unto Thee, and mine iniquities have I not hid. I said, I will confess my transgressions unto the Lord: and Thou forgavest the iniquity of my sin." [Cf: 15MR172.03] p. 67, Para. 5, [1888MS].

It is not safe to do as did Saul--walk contrary to the Lord's commandments and then say, "I have performed the commandment of the Lord," stubbornly refusing to confess the sin of disobedience. Saul's stubbornness made his case hopeless. We see that others are following his example. The Lord sends words of reproof in mercy to save them, but they will not submit to be corrected. They insist that they have done no wrong, thus resisting the Spirit of God. The Lord declares through

Samuel, "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." The stubborn heart is thus presented in the case of Saul to warn every soul who is in danger of doing as he did. [Cf: 15MR173.01] p. 67, Para. 6, [1888MS].

It is very discouraging to labor for this class. If their wrong course is pointed out to them as being dangerous both to themselves and to others, they try to excuse it by laying the blame on circumstances, or leaving others to suffer the censure which justly belongs to them. They are filled with indignation that anyone should regard them as sinners. The one who reproves them is looked upon as having done them a personal injury. [Cf: 15MR173.02] p. 68, Para. 1, [1888MS].

And yet these very ones who are so blind to their own faults are often quick to perceive the faults of another, quick to criticize his words, and condemn him for something he did or neglected to do. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man represented by Christ as seeking to pull a mote out of his brother's eye while he had a beam in his own eye. The Spirit of God makes manifest and reproves the sins that lie hidden, concealed in darkness, sins which if cherished will increase, and ruin the soul; but those who think themselves above reproof resist the influence of the Spirit of God. In their efforts to correct others they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping and positively wicked in their words and spirit. [Cf: 15MR173.03] p. 68, Para. 2, [1888MS].

Every unkind criticism of others, every thought of self-esteem, is "the putting forth of the finger, and speaking vanity." This lifting up of self in pride, as if you were faultless, and magnifying the faults of others, is offensive to God. It is breaking His law, "Thou shalt love thy neighbor as thyself." "Be kindly affectioned one toward another." We have no right to withdraw our confidence from a brother because of some evil report, some accusation or supposition of wrong. Frequently the report is made by those who are at enmity with God, those who are doing the enemy's work as accusers of the brethren. [Cf: 15MR174.01] p. 68, Para. 3, [1888MS].

Someone not so mindful as he should have been of Christ's words, "Take heed how ye hear," allowed his unsanctified ears to hear wrong, his perverted senses to imagine wrong, and his evil tongue to report wrong. Many a man will not come openly to talk with the one he thinks in error, but will go to others, and under the mask of friendship and sympathy for the erring, he will cast reflections. Sometimes he openly agrees with the one whom he covertly seeks to injure. Suppositions are stated as facts, without giving the person charged with wrong a clear, definite statement of his supposed errors, and without giving him a chance to answer the charges. This is all contrary to the teaching of Christ. It is the subtle way in which Satan always works. [Cf: 15MR174.02] p. 68, Para. 4, [1888MS].

Those who do such things have set themselves up as judges through admitting evil thoughts. One who engages in this work communicates to

his hearers a measure of his own spirit of darkness and unbelief; his evil surmisings sow in their minds the seeds of bitterness and suspicion toward one whom God has delegated to do a certain work. If they think one makes a mistake, it is seized upon, magnified, and reported to others, and thus many are led to take up the reproach against their neighbor. They watch eagerly for all that is wrong, and close their eyes to, and are unable to appreciate, all that is commendable and righteous. [Cf: 15MR175.01] p. 68, Para. 5, [1888MS].

Through this acceptance of hearsay evidence the enemy obtains great advantage in councils and committee meetings. Those who would stand for the right, if they knew what it was, have to wade about in the foul pools of evil surmisings, because they are misled by the surmisings of someone in whom they have confidence. Their prayers are hindered, their faith is paralyzed, and unkind thoughts, unholy suspicions, come in to do their work of alienation among brethren. God is dishonored, souls are imperiled. [Cf: 15MR175.02] p. 69, Para. 1, [1888MS].

When an effort is made to ascertain the truth in regard to matters that have been represented as wrong, those who have been the accusers are frequently unwilling even to grant the accused the benefit of a doubt as to the reliability of the evil reports. They seem determined that things shall be just as they have stated them, and they treat the accused as guilty without giving them a chance to explain or state the truth of the case. When there is manifested a spirit of such fierce determination to make a brother or sister an offender, and the accusers cannot be made to see or feel that their own course has been wrong, what does this show?--that the transforming power of the enemy has been upon them, and their character reflects his attributes. [Cf: 15MR175.03] p. 69, Para. 2, [1888MS].

Satan well knows that all his strength, together with that of his angels and evil men, is but weakness when opposed to the faithful, united servants of the great King, even though they may be few. In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life. Unless these persons are converted, their own souls will be lost, and others who looked up to them as men led of God will be destroyed with them because they become guilty with them. Satan endeavors to create suspicion, envy, and jealousy, leading men to question those things that it would be for their souls' interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. If this spirit is allowed to prevail, it will demoralize our churches and institutions. [Cf: 15MR176.01] p. 69, Para. 3, [1888MS].

To speak evil of another secretly, leaving the one accused in ignorance of the wrong attributed to him, is an offense in the sight of God. Let those who have been drawn into this work repent before God, confess their sin, and then nourish the tender plant of love. Cultivate the graces of the Spirit, cultivate tenderness, compassion for one another, but do not longer work on the enemy's side of the question. [Cf: 15MR176.02] p. 69, Para. 4, [1888MS].

Before giving credence to an evil report we should go to the one reported to be in error and ask, with all the tenderness of a Christian, if these statements are true. A few words spoken in

brotherly kindness may show the inquirer that the reports were wholly without foundation, or that the evil was greatly magnified. [Cf: 15MR176.03] p. 69, Para. 5, [1888MS].

And before passing unfavorable judgment upon another, you should go to the one who you think has erred, tell him your fears, with your own souls subdued by the pitying love of Jesus, and see if some explanation cannot be made that will remove your unfavorable impressions. [Cf: 15MR176.04] p. 69, Para. 6, [1888MS].

Christ prayed that His disciples might be one, even as He is one with the Father. Then every one who claims to be a child of God should make individual efforts to answer this prayer and labor for this oneness. When it exists, the followers of Christ will be a holy, powerful people, united in love. But if you let love die out of the soul, and accept the accusations of Satan's agents against the children of God, you become servants of sin and are helping the devil in his work. [Cf: 15MR177.01] p. 70, Para. 1, [1888MS].

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." [Cf: 15MR177.02] p. 70, Para. 2, [1888MS].

"Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." What is lying against the truth? It is claiming to believe the truth while the spirit, the words, the deportment, are representing the attributes of Satan and denying Christ. To surmise evil, to be impatient and unforgiving, is lying against the truth. Truth is ever pure in its operations, ever kind, breathing a heavenly fragrance unmingled with selfishness. [Cf: 15MR177.03] p. 70, Para. 3, [1888MS].

If anyone in the church desires to be a teacher, thinking himself called to instruct others, let him show his fitness for the position, not in profession merely, not in his discourses alone, but in spirit and action. Let there be no evil surmisings, no crediting of hearsay and telling the story to others, while he does not try by the best possible means to learn the facts from the one accused. Let his conversation be in meekness and wisdom. [Cf: 15MR178.01] p. 70, Para. 4, [1888MS].

Those who delight to criticize their brethren pride themselves on their superior wisdom in discerning stains upon the character that others have not discovered; but "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is,

there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, 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." [Cf: 15MR178.02] p. 70, Para. 5, [1888MS].

Here the apostle has given us the fruits of pure and undefiled religion. The fruits of that wisdom that descendeth not from above are also distinctly presented. Will you, my dear brethren and sisters, consider these fruits, so opposite in character and tendencies, and determine which spirit you are cherishing? May the Lord open the eyes of our people to see clearly on which side they stand. The good fruits are without partiality and without hypocrisy. When the grace of Christ dwells in the heart, there are words and deeds of kindness, tender compassion for one another, not merely for a few who extol and favor you. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish. The faithful Witness says, "I know thy works." The thoughts of the heart are not hid from Him. And by our words and deeds we shall be judged in the last great day. [Cf: 15MR178.03] p. 70, Para. 6, [1888MS].

God will not vindicate any who, in associating with opposers to our faith or with our own brethren, manifest toward them a harsh, denunciatory spirit. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind and denunciatory, and to entertain evil thoughts and harsh, severe judgments, is never the fruit of that wisdom which is from above, but it is the sure fruit of an unsanctified ambition, such as caused the condemnation of Jesus. [Cf: 15MR179.01] p. 71, Para. 1, [1888MS].

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All who are abiding in Christ will manifest the kind, forgiving courtesy that characterized His life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, exercising the gift of the grace of Jesus. They will be ready and willing to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their heavenly Father. [Cf: 15MR179.02] p. 71, Para. 2, [1888MS].

The enemy has been at work seeking to control the thoughts, the affections, and the spiritual eyesight of many who claim to be led by the Spirit of truth, Many cherish unkind thoughts, envyings, evil surmisings, pride, and a fierce spirit that leads them to do works corresponding to the works of the wicked one. They have a love of authority, a desire for preeminence, for a high reputation, a disposition to censure and revile others. And the garment of hypocrisy is thrown over this spirit by calling it zeal for the truth. [Cf: 15MR179.03] p. 71, Para. 3, [1888MS].

He who opens his heart to the suggestions of the enemy in evil surmisings and jealousy frequently misconstrues this evil-mindedness to be special foresight, discrimination or discernment to detect guilt and wrong motives in others; he regards it as a precious gift vouchsafed to him, and he draws apart from his brethren, with whom he should be in harmony. He climbs upon the judgment seat and shuts his heart against the one he supposes has erred, as though he himself were above

temptation. Jesus separates from him, and leaves him to walk in the sparks of his own kindling. [Cf: 15MR180.01] p. 71, Para. 4, [1888MS].

Let no one among you glory any longer against the truth by pretending that this spirit is a necessary consequence of faithfulness in righting wrongs and standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of a heart that needs regeneration. Its originator is Satan himself. Do not give yourselves, as accusers of others, credit for discernment; for you clothe the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple from all these things that defile. They are roots of bitterness. [Cf: 15MR180.02] p. 71, Para. 5, [1888MS].

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." One person in an institution or in the church who gives loose rein to unkind thoughts and evil speaking may stir up the worst passions in the human heart; and too often the leaven will work until it has permeated all associated with him. [Cf: 15MR180.03] p. 71, Para. 6, [1888MS].

The enemy of all righteousness gains the victory, and the result of his work is to make of no effect that prayer of the Saviour that His disciples may be one as He is one with the Father. While men and women are blinded by their erroneous ideas of what constitutes Christian character, the leaven of evil existing in their own natural hearts is actively at work; and such unkindness and hardness of heart exists, such prejudice and resentment are cherished, that Satan takes the throne of the heart, and Christ is excluded. Then the devil and his angels exult. [Cf: 15MR181.01] p. 72, Para. 1, [1888MS].

The wisdom which is from above leads to no such evil results. It is the wisdom of Christ--"first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the word of God, and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have unity and peace in our institutions and in the church, our pet ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed, by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defect. [Cf: 15MR181.02] p. 72, Para. 2, [1888MS].

I ask you, my brethren and sisters to whom these lines are addressed, are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, to excuse them for any error, as you wish to be excused? Or do you strive to exalt self, and make it appear that your brethren and sisters are in the wrong? Inquire whether, if you were in their place, you would do as well even as they have done. Are you ready to answer the prayer of Christ by yielding your will in obedience to His in order that the peace and harmony of the church may be maintained? [Cf: 15MR181.03] p. 72, Para. 3, [1888MS].

I know that this has not been the spirit which many have cherished. Oh, how many have been altogether too willing to disparage others and justify themselves. They have upheld their course when in the sight of God it has been wrong, decidedly contrary to the word of God, and is registered against them in the heavenly records, there to stand until they repent and confess the wrong. True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are? [Cf: 15MR182.01] p. 72, Para. 4, [1888MS].

You are not what God would have you to be, nor what you must be if you are ever saved in the kingdom of heaven. The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well ordered life and a godly conversation. Then there will be no evil speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God. They will not be given up to the control of Satan for him to employ in working unrighteousness. [Cf: 15MR182.02] p. 72, Para. 5, [1888MS].

More distractions and wickedness in the church are caused by a wrong use of the tongue, by a lack of governing the speech, than by anything else. Let the members of every family begin to work over against their own house. Let them humble themselves before God. It would be well to have a trespass offering box in sight, and a rule, to which all the household are agreed, that whoever speaks unkindly of another or speaks passionate words, shall drop therein a trespass offering of not less than ten cents. In this way all would be on their guard against these wicked words, which do harm to their brethren, and much more to themselves. No man can of himself tame that unruly member, the tongue; but if you come to God with contrite hearts in humble supplication, in faith, He will do the work for you. [Cf: 15MR183.01] p. 73, Para. 1, [1888MS].

By the help of God you must bridle your tongue; talk less, and pray more. Never question the motives of your brethren, for as you judge them God has declared that you will be judged. Open your hearts to kindness, to the dictates of the Spirit of God, to the cheering rays of the Sun of Righteousness. You need an enlightened understanding. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of others. Let neither pride nor self-righteousness prevent you from making frank and full confession of your wrong doings if you desire the forgiveness of God. If you do not love those for whom Christ has died, you have no genuine love for Christ. Your worship will be a tainted offering before God. If you retain unworthy thoughts, misjudging your brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those you think are doing wrong, you must have the spirit of meekness, of kindness, full of mercy and good fruits. [Cf: 15MR183.02] p. 73, Para. 2, [1888MS].

Let no partiality be shown to one or more who are your favorites, to the neglect of others of your brethren whom you do not love. Beware lest you deal harshly with those who, you think, have made mistakes, while others, more guilty and deserving of reproof, and who should be even severely rebuked for their unchristlike conduct, are sustained and treated as special friends. Paul, in his epistle to Titus, bids him exhort the brethren to be "ready to every good work," "to speak evil of no man, to be not brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." The mercy and favor of God toward us is an example of how we should treat the erring. When those who claim to believe the truth will humble their hearts before God and obey His word, then the Lord will listen to their prayers. [Cf: 15MR184.01] p. 73, Para. 3, [1888MS].

If your brethren have erred, you must forgive them. You should not say, as some have said who ought to know better, "I do not think they feel humble enough. I do not think they feel their confession." What right have you to judge them, as if you could read the heart? The word of God says, "If he repent forgive him, and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And not only seven times, but seventy times seven, should you forgive him--just as often as Christ forgives you. [Cf: 15MR184.02] p. 73, Para. 4, [1888MS].

Here the free gift of God to men is plainly set forth. It is the free forgiveness of all sins, without man's rendering any equivalent. The Lord gives this lesson in order that man may see how he should treat his fellow men--that, as God for Christ's sake has forgiven his sins, he should forgive his brethren who err. If he is an overcomer at last, it will not be because of his own righteousness, but through the righteousness of Christ, and the long forbearance, mercy, and forgiveness of God. If he does not cherish kindness, love, and a forgiving spirit toward his brethren, he will not be of the number who shall receive forgiveness of God. [Cf: 15MR185.01] p. 74, Para. 1, [1888MS].

The lesson that Jesus would impress upon His disciples is that Christians cannot cherish a revengeful spirit in either thought or action. The tendency of the whole work of Christ was to counteract the teachings of the scribes and Pharisees who encouraged retaliation and revenge. [Cf: 15MR185.02] p. 74, Para. 2, [1888MS].

Jesus teaches the poor not to rise up against those who are in power, not to resist their oppression, while He pronounces a terrible woe upon those who tyrannize over the poor. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you." God enjoins upon the servant to be faithful to his master, and to be contented for Christ's sake; but He assures the master that he also has a Master who will requite him full measure for his deeds. "Whatsoever ye would that men should do to you, do ye even so to them." We do not receive forgiveness because we forgive, but as we forgive. The ground of all forgiveness is

that Christ died, that while we were yet sinners He died for us. Repentance and faith are the conditions of our salvation. Lesson after lesson is given the student in Christ's school that he may learn to trust, not in his own merits, but in the merits of Christ's righteousness. [Cf: 15MR185.03] p. 74, Para. 3, [1888MS].

The conditions of salvation are presented in various ways in order that effectual impressions may be made on varied minds, and that none may be deceived. Abraham was justified by faith, that faith which works obedience. Let all who claim to believe present truth be doers of the word which plainly teaches that the spirit of forgiveness must be cherished, that it is indispensable to our receiving forgiveness from God. The sinner who is forgiven and accepted through Christ will forgive his brother willingly, freely, thoroughly. [Cf: 15MR186.01] p. 74, Para. 4, [1888MS].

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents." [Cf: 15MR186.02] p. 74, Para. 5, [1888MS].

Here was one man in high position who had been entrusted with a vast amount of property. But upon an examination of his accounts he was found unfaithful; he owed his lord ten thousand talents. This, at the lowest computation, amounts to not less than fifteen million dollars. When the king saw the evidence of his servant's unfaithfulness he commanded him to be sold, with his wife and children, his house, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man as he saw the ruin before him, and he pleaded for delay: "Lord, have patience with me, and I will pay thee all." But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." [Cf: 15MR186.03] p. 74, Para. 6, [1888MS].

What joy was this, what relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man--whether he would manifest the same forgiveness and mercy that had been shown toward him, or whether his joy and gratitude were of a selfish nature, and his heart not softened. [Cf: 15MR186.04] p. 75, Para. 1, [1888MS].

"The same servant went out, and found one of his fellow servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt." [Cf: 15MR187.01] p. 75, Para. 2, [1888MS].

Here Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human, both are in need of mercy, patience, and forbearance, But one whom God has forgiven much will not forgive a small offense in his fellow men. Too many professed Christians regard one whom they deem in error with an unfeeling,

relentless spirit, which is the fruit of pride, self-sufficiency, and hardness of heart; thus they show that God's great love for them is not appreciated, for it has not softened their hearts. [Cf: 15MR187.02] p. 75, Para. 3, [1888MS].

When this man, whose great debt has been forgiven, met another inferior to him in position and office who owed him but a small, sum, he was filled with anger, and with threats and violence claimed the money due him. Then when the poor debtor fell at his feet and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of not meaning to pay him, and disregarded his prayers and tears. He who had been forgiven so much himself forgave nothing. He claimed his rights, and taking advantage of the law, afflicted the distressed debtor by casting him into prison. [Cf: 15MR187.03] p. 75, Para. 4, [1888MS].

This conduct grieved those who witnessed it, for they knew the whole story of his pardon, and they carried a complaint to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then the lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord delivered him to the jailer till he should pay all that was due. [Cf: 15MR188.01] p. 75, Para. 5, [1888MS].

Will those whose names are upon the church books, who claim to be sons and daughters of God, consider their relation to God and to their fellow men? While we must depend so entirely upon the mercy of a sin-pardoning Saviour, shall our hearts remain hard and unsympathizing? Can any provocation authorize unkind feelings, or should it cause us to harbor resentment or seek revenge? Can we cast the first stone in condemnation of a brother when God is extending His mercy to us and forgiving our trespasses against Him? Should God enter into judgment with us our debt would be found to be immense, yet our heavenly Father forgives us our debt. Men will be dealt with by God, not according to their opinion of themselves, nor according to their self-confidence, but according to the spirit they reveal toward their erring brethren. A spirit of harshness and severity is the spirit of Satan. [Cf: 15MR188.02] p. 75, Para. 6, [1888MS].

Pride of heart, if cherished, creates envy, evil surmising, and even revenge. There is danger, then, that words or actions may be exaggerated into grievous, intentional offenses, and that the one who you think has done you an injustice will be treated with coldness, indifference, or contempt. Yet these very persons the Lord has charge of; angels of God minister unto them. He who reads the heart may see more genuine goodness in them than in him who harbors ill feelings against them for supposed wrong. "If thy brother trespass against thee, rebuke him; if he repent, forgive Him." Treat him and his errors as you wish God to treat you when you offend Him. Charity does not rejoice in evil; revenge does. [Cf: 15MR188.03] p. 76, Para. 1, [1888MS].

Let your zeal be for yourselves, to show out of a good conversation your work with meekness of wisdom. Avoid every bitter word, every unkind action. Love as brethren; be kind; be courteous. Do not scandalize the truth by bitter envying and contention, for such is the

spirit of the world. Let not these unholy traits be once named among you. [Cf: 15MR189.01] p. 76, Para. 2, [1888MS].

On one occasion the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? 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 the 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 depths of the sea." The little ones here referred to, who believe in Christ, are not those who are young in years but little children in Christ. [Cf: 15MR189.02] p. 76, Para. 3, [1888MS].

Here is a warning for those who selfishly neglect, or hold in contempt, their weak brethren; a warning to those who are unforgiving and exacting, judging and condemning others, and thus discouraging them. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to save that which is lost." [Cf: 15MR189.03] p. 76, Para. 4, [1888MS].

Here the work of Christ is plainly presented; and it is a similar work His followers are expected to do. They must use their God-given talents to save that which is lost. It is not the saint but the sinner that needs compassion, the earnest labor, the persevering effort. [Cf: 15MR190.01] p. 76, Para. 5, [1888MS].

Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." If any injustice is done to them, it is the same as if done to Jesus Himself. Christ identifies His interest with that of the souls He has purchased at an infinite cost. [Cf: 15MR190.02] p. 77, Para. 1, [1888MS].

Angels are ever present where they are most needed--with those who have the hardest battles to fight, whose conflicts are with themselves, against their inclinations and hereditary tendencies, whose home surroundings are the most discouraging. Will the followers of Christ labor together with God? Will all in our institutions seek for harmony, for peace, for oneness in Christ Jesus? Will anyone work with Satan to discourage souls who have so much to contend against? Will they by word or deed, push them upon Satan's battlefield? [Cf: 15MR190.03] p. 77, Para. 2, [1888MS].

Jesus assures us that His coming to our world was to save those that were lost, those that were dead in trespasses and sins, those that were strangers and enemies to God. Then will the very men to whom Christ has shown mercy and forgiveness neglect or despise those whom Jesus is seeking to take home to His heart of infinite love? Christ's work is to ransom those who have strayed from God; and He requires every member of the church to work together with Him in bringing them back. [Cf: 15MR191.01] p. 77, Para. 3, [1888MS].

If those who, by being merciless, unforgiving, place themselves on Satan's side would only listen and hear the reproof of the Savior, "He that is without sin among you, let him cast the first stone," would any hand be lifted? Would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by one. [Cf: 15MR191.02] p. 77, Para. 4, [1888MS].

Brethren and sisters, if you are workers together with God there is no excuse for your not working to help, not only those whom you fancy, but those who need your help to correct their errors. I have been shown that many have not the Spirit of Christ. The very work He has given them to do they have not done. And they will continue to neglect this work unless the converting power of God is felt on their poor hearts. Then they will be rich in good works. [Cf: 15MR191.03] p. 77, Para. 5, [1888MS].

Jesus thus illustrates the work that devolves upon those who claim to believe on His name: "How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Cf: 15MR191.04] p. 77, Para. 6, [1888MS].

Wonderful lesson of mercy, forbearance, patience, and love! Perishing souls, helpless in sin and liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. Jesus represents Himself as being acquainted with His sheep. He gave His life for them. And He goes to seek them even before they seek Him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. [Cf: 15MR192.01] p. 77, Para. 7, [1888MS].

Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous in encouraging and strengthening the weak, not grieving them or causing them to stumble by a hard, unforgiving, accusing spirit. [Cf: 15MR192.02] p. 78, Para. 1, [1888MS].

Brethren, we need to fall on the Rock and be broken. Then we shall have the melting, subduing love of Jesus in our hearts. We shall follow the example of Jesus, the Majesty of heaven, and of the angels, and not be like the Pharisees who were proud, hardhearted, and unsympathetic. God is not willing that even the lowest and most degraded should perish. In what light then can you regard any neglect of those who need

your help? [Cf: 15MR192.03] p. 78, Para. 2, [1888MS].

Many of you are self-willed, proud, hardhearted, and condemnatory, when on the contrary the whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act to please you, when in the sight of God you are more guilty than they. You do not seek that unity that Christ prayed might exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? "By this shall all men know that ye are My disciples, if ye have love one to another." How many of you are unsanctified in heart, and while sensitive yourselves to any reproof, you make another an offender for a word? How many of you speak words that cannot produce union, but only heartache and discouragement? How many give cause for anger, and are themselves angry without cause? [Cf: 15MR192.04] p. 78, Para. 3, [1888MS].

Jesus, the world's Redeemer, has laid down rules to prevent such unhappy divisions, but how many of you in our churches or in our institutions, have followed the directions of Christ? "If thy brother shall trespass against thee, go and (tell it to every one you meet?) tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses, every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican." [Cf: 15MR193.01] p. 78, Para. 4, [1888MS].

When anyone comes to a minister or to men in positions of trust with complaints about a brother or sister, let them ask the reporter, "Have you complied with the rules our Saviour has given?" and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subject of church discipline, and should be put under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been passed over with strange indifference. The church has either neglected her work entirely, or has done it with harshness and severity, wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging one another's motives, as though Christ had revealed to man the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done, has left churches and institutions weak, inefficient, and almost Christless. [Cf: 15MR193.02] p. 78, Para. 5, [1888MS].

Jesus adds to the lesson these words: "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." This assurance that after the rules of Christ have been followed to the letter the decisions of the church will be ratified in heaven, gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books or to place a member under censure until the case has been investigated and the Bible rule fully obeyed. [Cf: 15MR194.01] p. 79, Para. 1, [1888MS].

The words of Christ show how necessary it is for church officers to be free from prejudice and selfish motives. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge and deal unkindly and unjustly with souls that are the purchase of the blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty, nor change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they were to lord it over their brethren, they will render many decisions which Heaven cannot ratify. [Cf: 15MR194.02] p. 79, Para. 2, [1888MS].

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, evil thinking and evil speaking, because he is too cowardly to speak plainly to his brethren and sisters, and to correct faithfully any existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above. [Cf: 15MR195.01] p. 79, Para. 3, [1888MS].

Let us be careful how we pass sentence of condemnation of one for whom we may be cherishing dislike because he does not meet our ideas, for the sentence will reflect upon ourselves, and do far more harm to us than to the one we condemned. Christ would have His church strong in unity. Let us all praise God that we are not to be judged according to finite man's discernment, which is very liable to be perverted. [Cf: 15MR195.02] p. 79, Para. 4, [1888MS].

"Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." Remember, there is a witness in every assembly, One who knows whether your thoughts are holy, kind, tender, and Christlike, or whether they are hard, unkind, and satanic. A record of your words and your spirit, and of the result of your course of action, goes up to heaven. You cannot afford to be careless and inattentive in this matter. [Cf: 15MR195.03] p. 79, Para. 5, [1888MS].

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door." Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhand manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you. [Cf: 15MR195.04] p. 79, Para. 6, [1888MS].

Many in our churches and institutions are not sanctified by the truth they profess. If they had the Spirit of Christ they would not notice small slights, but their minds would be occupied in contemplating the love of Jesus. They need spiritual discernment, that they may not be the sport of Satan's temptations. They would not then be continually seeing things of which to complain. If the instruction which Christ has

given were followed out in the spirit that every true Christian should have--if each, when aggrieved, would go to the offending member and seek in kindness to correct the wrong by privately telling him his fault--many a grievous trial would be averted. But many will resort to every expedient rather than fall on the Rock Christ Jesus and be broken. All such expedients must fail. [Cf: 15MR196.01] p. 80, Para. 1, [1888MS].

Christ says, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "Take My yoke upon you." Will we do this? Will we wear the yoke of Christ? Will we be renewed in the spirit of our mind, and daily strive to cultivate humility and childlike simplicity, willing to be the least of all, and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and exalt Jesus most, will be greatest in the kingdom of heaven. [Cf: 15MR196.02] p. 80, Para. 2, [1888MS].

It becomes all who expect to see Jesus as He is, and to be made like Him, so to follow Him daily that their character may be molded after His image. When our hearts reflect His likeness we shall not judge unrighteously; we shall honor those whom God honors, and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven will manifest a forgiving spirit toward others. [Cf: 15MR197.01] p. 80, Para. 3, [1888MS].

In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. After the best means have been perseveringly tried without success, wait patiently and see if God will not move upon the heart of the erring. Discipline has been abused heretofore. Men whose own character is very defective have put themselves forward to discipline others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been neglected. [Cf: 15MR197.02] p. 80, Para. 4, [1888MS].

If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches! May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of His children, and compel them to cry unto Him in their distress. The Lord will surely judge for these things. [Cf: 15MR197.03] p. 80, Para. 5, [1888MS].

But those who are unfeeling, hardhearted, do the greatest harm to themselves. They are deceived by their own course. Selfishness leads the one who cherishes it to exaggerate every little offense, to attach great importance to little acts, and attribute guilt to one who is ignorant of doing any wrong. It works in the unsanctified heart to create a desire to depreciate all who do not esteem him so highly, or show him as much honor as he thinks is his due. [Cf: 15MR197.04] p. 80, Para. 6, [1888MS].

The lessons which Christ has given us are to be studied and incorporated into our religious life every day. If ye forgive not men their trespasses, "neither will your Father which is in heaven forgive your trespasses." "When ye stand praying, forgive, if ye have aught against any." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." [Cf: 15MR198.01] p. 81, Para. 1, [1888MS].

When the believer, in view of all his transgressions, exercises faith in God, believes that he is pardoned because Christ has died as his sacrifice, he will be so filled with gratitude to God that his tender sympathy will be reaching out to those who, like himself, have sinned and have need of pardon. Pride will find no place in his heart. Such faith as this will be a death blow to a revengeful spirit. How is it possible for one who finds forgiveness, and who is daily dependent upon the grace of Christ, to turn away in coldness from those who have been overtaken in a fault, and to display to the sinner an unforgiving spirit? Everyone who has real faith in God will crush pride under his feet. [Cf: 15MR198.02] p. 81, Para. 2, [1888MS].

A view of the goodness and mercy of God will lead to repentance. There will be a desire to possess the same spirit. He who receives this spirit will have clear discernment to see the good there is in the character of others, and will love those who [need] the tender, pitying sympathy of forgiveness. He sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sins. He wants the same work to be done for his associates also. True faith brings the soul into sympathy with God. [Cf: 15MR198.03] p. 81, Para. 3, [1888MS].

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intent who are less guilty than themselves. They are, like the enemy of God, accusers of the brethren. These souls, whatever their position or experience, need to humble themselves before God. How can they pray, "Forgive me as I forgive others"? [Cf: 15MR199.01] p. 81, Para. 4, [1888MS].

"With what measure ye mete it shall be measured to you again." "He shall have judgment without mercy that hath showed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly; who, when He was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian. [Cf: 15MR199.02] p. 81, Para. 5, [1888MS].

Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving. I entreat you to be Bible Christians.--Manuscript 11, 1888. [Cf: 15MR199.03] p. 81, Para. 6, [1888MS].

(Written Aug. 11, 1888, at Healdsburg, Calif., to "My dear Sister.") [Cf: 16MR174.01] p. 82, Para. 1, [1888MS].

I received your letter this morning, and will reply briefly. I have no recollection of receiving a letter of the character you mention. I will look through my writings when I have more time. [Cf: 16MR174.02] p. 82, Para. 2, [1888MS].

I have been pressed beyond measure of late. I returned to my Healdsburg home to rest and to take care of my harvest of fruit--peaches, plums, nectarines, and pears--and as we could not sell them we have been obliged to dry them. [Cf: 16MR174.03] p. 82, Para. 3, [1888MS].

There has been quite an interest in Healdsburg among outsiders to hear Mrs. White speak, and I have been the only one in the place to speak to the people upon the Sabbath and First-day evening. We have had good attendance. Last Sabbath two Methodist ministers were present; also a professor who has long been connected with some institution of learning but is now laboring in Mexico as a missionary. And a prominent man, an agent for the home for the homeless in San Francisco, attended our meetings. The two last mentioned have become deeply interested in the Sabbath. The Lord has given me largely of His Holy Spirit, for which I praise His name. [Cf: 16MR174.04] p. 82, Para. 4, [1888MS].

This is an important place. Our school is here established, and we have a new church erected. Two large canneries are in active operation, which bring in workers from surrounding towns, and here is a missionary field. Our brethren and sisters work in the canneries and are associated with those over whom they can exert an influence. We have seen plenty of opportunities to labor in the Master's vineyard. I think I have not attended so excellent a social meeting here as we had last Sabbath. The Lord was indeed present, and that to bless. [Cf: 16MR174.05] p. 82, Para. 5, [1888MS].

But I am wandering from my subject. Dear Sister, you state that "some claim among other things that there is dishonesty in suppressing your former writings." Will those who say these things please give proof of their statements? I know that this has been often repeated but not proved. "Claiming that in your original testimonies, volume 1, which they have preserved, you distinctly declare that you were shown the day and hour of Christ's second coming. Their argument is that this statement of yours will not stand the Bible test, as Christ Himself declares that no man knoweth the day or the hour, no not even the angels of God, hence [you] have withdrawn the first editions and revised them leaving out the above; also printed a tract declaring we are not a class of people who set the time. (Entitled *Is The Time Near?*)" [Cf: 16MR175.01] p. 82, Para. 6, [1888MS].

Will these good friends who are troubled concerning these statements please ask the individuals who claim to have the original copy of [the] first edition to let them see the statement they claim it contains? If they have the book, they should be willing to show the statements, paragraph by paragraph. I have no book, and never have written one, containing any such statement. And any book I might send you, the parties might claim was not the one containing the said statement. But if parties claim to have such a book, certainly someone who thinks these statements correct could have access to it. [Cf: 16MR175.02] p. 82, Para. 7, [1888MS].

In my first book you will find the only statement in regard to the day and hour of Christ's coming that I have made since the passing of the time in 1844. It is found in *Early Writings*, pages 11, 27, and 145, 146 [pages 15, 34, and 285, present edition]. All refer to the announcement that will be made just before the second coming of Christ. [Cf: 16MR176.01] p. 83, Para. 1, [1888MS].

By turning to page 145 [page 285, present edition] and reading from the commencement of the chapter you will see that the statements made refer to the deliverance of the saints from the time of trouble by the voice of God. Please obtain this book if you do not have it, and read the statements therein. They are just as printed from the first article published. "The sky opened and shut, and was in commotion." "The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the ground. And as God spoke the day and hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence and then paused while the words were rolling through the earth." [Cf: 16MR176.02] p. 83, Para. 2, [1888MS].

This is a portion of the paragraph. The statements on pages 11 and 27 [pages 15 and 34, present edition], refer to the same time. They contain all that I have ever been shown in regard to the definite time of the Lord's coming. I have not the slightest knowledge as to the time spoken by the voice of God. I heard the hour proclaimed, but had no remembrance of that hour after I came out of vision. Scenes of such thrilling, solemn interest passed before me as no language is adequate to describe. It was all a living reality to me, for close upon this scene appeared the great white cloud, upon which was seated the Son of man. But read the book itself. [Cf: 16MR176.03] p. 83, Para. 3, [1888MS].

It was this oft-repeated charge of suppression that led us to determine to gather up all my earliest publications and republish [them] in the book called *Early Writings* by Mrs. E. G. White. We printed this little book to be scattered everywhere that all might, if they chose, become acquainted with facts. But this did not--only for a time--quite their reports. They came again just as fresh as if that book had never been printed. [Cf: 16MR177.01] p. 83, Para. 4, [1888MS].

I was a firm believer in definite time in 1844, but this prophetic time was not shown me in vision, for it was some months after the passing of this period of time before the first vision was given me. There were many proclaiming a new time after this, but I was shown that we should not have another definite time to proclaim to the people. All who are acquainted with me and my work will testify that I have borne but one testimony in regard to the setting of the time. [Cf: 16MR177.02] p. 83, Para. 5, [1888MS].

I have been shown that our disappointment in 1844 was not because of failure in the reckoning of prophetic periods, but in the events to take place. The earth was believed to be the sanctuary. But the sanctuary which was to be cleansed at the end of the prophetic periods was the heavenly sanctuary and not the earth as we all supposed. The Saviour did enter the most holy place in 1844 to cleanse the sanctuary,

and the investigative judgment had commenced for the dead. [Cf: 16MR177.03] p. 83, Para. 6, [1888MS].

I have been repeatedly urged to accept the different periods of time proclaimed for the Lord to come, [but] I have ever had one testimony to bear: the Lord will not come at that period, and you are weakening the faith even of Adventists, and fastening the world in their unbelief. [Cf: 16MR177.04] p. 84, Para. 1, [1888MS].

There have been plainly set before me events of great and thrilling interest, which must transpire before Christ will come. Satan will move mightily from beneath, and will delude the world, while the Lord God Omnipotent will move from above and prepare a people to stand in the great day of His wrath. [Cf: 16MR177.05] p. 84, Para. 2, [1888MS].

The time-setters have pronounced the curse of the Lord upon me as an unbeliever who said, My Lord delayeth His coming. But I have told them that the books of heaven would not make my record thus, for the Lord knows that I loved and longed for the appearing of Christ. But their oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time, that was of heavenly origin. [Cf: 16MR178.01] p. 84, Para. 3, [1888MS].

The world placed all time proclamation on the same level and called it a delusion, fanaticism, and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door. [Cf: 16MR178.02] p. 84, Para. 4, [1888MS].

We have not cast away our confidence, neither have we a message dependent upon definite time, but we are waiting and watching unto prayer, looking for and loving the appearing of our Saviour, and doing all in our power for the preparation of our fellow men for that great event. We are not impatient. If the vision tarry, wait for it, for it will surely come; it will not tarry. Although disappointed, our faith has not failed, and we have not drawn back to perdition. The apparent tarrying is not so in reality, for at the appointed time our Lord will come, and we will, if faithful, exclaim, "Lo, this is our God; we have waited for Him, and He will save us." [Cf: 16MR178.03] p. 84, Para. 5, [1888MS].

I have also been pronounced a deceiver because I have said, "The Lord will soon come; get ready, get ready, that ye may be found waiting, watching, and loving His appearing." But in the Revelation I read this statement, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." "Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly: Hold that fast which thou hast, that no man take thy crown." Was the One who bore this testimony a deceiver, because the "quickly" has been protracted longer than our finite minds

could anticipate? It is the faithful and true Witness that speaks. His words are verity and truth. [Cf: 16MR179.01] p. 84, Para. 6, [1888MS].

If I have failed to make this matter plain which you wish to understand, write me again and I will endeavor to make every point plain and clear. But I must plead not guilty to the charge of seeing in vision that the Lord would [come] at a definite day and hour, which has since passed by. I must now close this letter. I have been interrupted many times to give counsel to those who [have] called me. [Cf: 16MR179.02] p. 85, Para. 1, [1888MS].

May the Lord bless you and your dear friends, is my prayer.--Letter 38, 1888. [Cf: 16MR179.03] p. 85, Para. 2, [1888MS].

We found when we reached Battle Creek that some of our brethren and sisters had been preceding us with letters from the meeting of the same character that we had met at the meeting, evidencing that those who made these reports had not received at that meeting the benefit that the Lord designed they should have. There were also a number of delegates who returned to Battle Creek before us who were forward to make reports of the meeting at Minneapolis, giving their own incorrect version of the matter, which was unfavorable to Brethren A. T. Jones and E. J. Waggoner, W. C. White and myself, and the work I had been compelled to do at that meeting. Some who had not seen me since the General Conference in Oakland, California, met me as almost a stranger. [Cf: 16MR212.01] p. 85, Para. 3, [1888MS].

I knew that the same work that had leavened the camp in Minneapolis had not been confined to that place but had reached over to Battle Creek through letters sent from Minneapolis and by word of mouth of those who preceded us to Battle Creek. Reports had come to Elder Butler that were not correct or true. Those reporting were deceived by the enemy and were in their turn deceiving him, putting a wrong interpretation upon many things. In his weak condition of health he accepted everything as verity and truth, and acted accordingly. He solicited no interview with me and did not come to call upon me although several times he passed almost by the door where I was rooming. He did not ask me if the statements brought to him were true, but accepted all that had been unwisely told him. Have those who made these impressions upon his sick mind been as zealous to remove them as they were to make them? Let them answer this to God, for they must be met in the judgment and answered to there. [Cf: 16MR212.02] p. 85, Para. 4, [1888MS].

I met with the brethren in the tabernacle, and there I felt it my duty to give a short history of the meeting and my experience in Minneapolis, the course I had pursued and why, and plainly state the spirit which prevailed at that meeting. I told them the position I was compelled to take at that meeting which was not in harmony with my brethren, and the efforts I there made with select brethren to convince them that they were not moving in the counsel of God, that the Lord would not sanction any such spirit as that which prevailed at that meeting. [Cf: 16MR213.01] p. 85, Para. 5, [1888MS].

I told them of the hard position I was placed in, to stand, as it were, alone and be compelled to reprove the wrong spirit that was a controlling power at that meeting. The suspicion and jealousy, the evil

surmisings, the resistance of the Spirit of God that was appealing to them, were more after the order in which the Reformers had been treated. It was the very order in which the church had treated my father's family and eight of us--the entire family living in Portland, Maine, were excluded from the church because we favored the message proclaimed by William Miller. [Cf: 16MR213.02] p. 85, Para. 6, [1888MS].

I had been writing out Volume 4 of *Great Controversy*. It was fresh in my mind how those men, upon whom the Lord was moving to bear to the world a message of light and of truth, were treated, and because it did not coincide with their opinions men closed their eyes and ears to the message sent of God. What effect did this resistance and opposition have upon those to whom God had given light to be flashed amid the moral darkness that had been gathering over the church like the pall of death? Did they cease their efforts? No. The Lord had placed the burden upon them: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins" (Isa. 58:1). [Cf: 16MR213.03] p. 86, Para. 1, [1888MS].

The Lord was working, and I must be faithful to speak the words given me of God although I was passing through the most grievous trial of my life, for from this hour that confidence which I had hitherto had that God was leading and controlling the minds and hearts of my brethren, was not as heretofore. I had felt that when a call came to me, "We want you at our meeting, Sister White; your influence is needed," I should not consult my choice of my feelings but would arise by faith and try to act my part and leave the Lord to do the work that was essential to be done. Now a greater burden falls upon me. From this time I must look alone to God, for I dare not rely upon the wisdom of my brethren. I see they do not always take God for their counsellor, but look in a large degree to the men they have set before them in the place of God. [Cf: 16MR214.01] p. 86, Para. 2, [1888MS].

I tried at the meeting in Battle Creek to make my position plain, but not a word of response came from the men who should have stood with me. I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to give me was that they were not moving in the counsel of God. Not one ventured to say, "I am with you, Sister White. I will stand by you." [Cf: 16MR214.02] p. 86, Para. 3, [1888MS].

After the meeting [in Battle Creek] several shook hands with me and stated, "I am glad to be here. I am entirely relieved. So many reports came to us from Minneapolis and were told us by those who arrived here before you came, of positions Sister White took and what she had said at the conference, that we really thought that Sister White must be a changed woman; but I feel happy and grateful that I could be at this meeting and hear from her own lips the truth of the matter, that Sister White is not changed, that her testimony has not changed in its character. We recognize the Spirit of the Lord speaking through Sister White as heretofore." [Cf: 16MR214.03] p. 86, Para. 4, [1888MS].

But there were quite a number who held fast their evil surmisings and clung to the distorted representations made of me, as though these reports were too precious to be given up, although they had not one real vestige of evidence that I had changed. It seemed to be their

preference to believe the false reports. I felt deeply grieved that my brethren who had known me for years and had evidence of the character of my labor should continue to remain in the deception they were in and, rather than confess that they had been mistaken, hold on to the same false impressions as though they were truth. [Cf: 16MR215.01] p. 86, Para. 5, [1888MS].

I was invited to speak the next Sabbath in the tabernacle, but afterwards--because the impressions were so strong that I had changed-- I think the brother felt a little sorry he had asked me. Two elders visited me on Sabbath morning, and I was asked by one what I was going to speak upon. I said, "Brethren, you leave that matter with the Lord and Sister White, for neither the Lord nor Sister White will need to be dictated to by the brethren as to what subject she will bring before them. I am at home in Battle Creek, on the ground we have broken through the strength of God, and we ask not permission to take the desk in the tabernacle. I take it as my rightful position accorded me of God. But there is Brother Jones, who cannot feel as I do, and who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him." [Cf: 16MR215.02] p. 87, Para. 1, [1888MS].

The elders stated they did not feel free to invite him to speak until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, "Then do this at once, for time is precious and there is a message to come to this people and the Lord requires you to open the way for the light to come to the people of God." [Cf: 16MR216.01] p. 87, Para. 2, [1888MS].

I had freedom in speaking to the people the words of life. I was strengthened and blessed of God. But days passed and there came no invitation for Elder Jones to present to the large church in Battle Creek the message given him of God. I sent for the elders of the church and asked again if they designed to give Elder Jones an opportunity to speak to the people. The answer was, "I have consulted Brother Smith and he has decided it would not be best to ask him because he took strong positions, and carried the subject of national reform too far." [Cf: 16MR216.02] p. 87, Para. 3, [1888MS].

I then felt my spirit stirred within me, and I bore a very plain testimony to these brethren. I told them a little of how matters had been carried [on] at Minneapolis, and stated the position I had taken, that Pharisaism had been at work leavening the camp here at Battle Creek, and the Seventh-day Adventist churches were affected; but the Lord had given me a message, and with pen and voice I would work until this leaven was expelled and a new leaven was introduced, which was the grace of Christ. [Cf: 16MR216.03] p. 87, Para. 4, [1888MS].

I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out. While we will endeavor to keep the "unity of the Spirit" in the bonds of peace, we will not with pen or voice cease to protest against bigotry. [Cf:

16MR216.04] p. 87, Para. 5, [1888MS].

We see a people whom God has blessed with advanced light and knowledge, and will the people thus favored become vain of their intelligence, proud of their knowledge? Will men who ought to be more closely connected with God think it better to trust in their own wisdom than to inquire of God? There are ministers who are inflated, self-sufficient, too wise to seek God prayerfully and humbly with the earnest toil of searching the Scriptures daily for increased light. Many will close their ears to the message God sends them, and open their ears to deception and delusion. [Cf: 16MR217.01] p. 87, Para. 6, [1888MS].

Such a state of feelings as existed was painful to me. I labored with pen and voice, doing all in my power to change this order of things. A meeting was conducted at Potterville by the Michigan ministers. I was urged by Brother Van Horn to attend the meeting. I was glad to do this, hoping that the prejudice would be removed. The Lord gave me of His Holy Spirit at that meeting. The Lord seemed to be close by my side, and I had freedom when bearing my message to the people. On this occasion, when only our brethren were present in the morning meeting, I spoke plainly, stating the light that the Lord had been pleased to give me in warnings and in reproof for His people. [Cf: 16MR217.02] p. 88, Para. 1, [1888MS].

In leaning upon man--placing so many responsibilities upon one man, as though God had not given intelligence of reason and spiritual strength to other men to bear responsibilities--there is not only danger that they themselves will become weak and inefficient, but they do a serious wrong to the one whom they treat in this manner. Human beings cannot endure this dependence placed upon themselves. Their danger is great that human influence will stand where the Lord should be. [Cf: 16MR217.03] p. 88, Para. 2, [1888MS].

Our brethren separate themselves from God, by reason of the homage they give to human beings. They may esteem themselves, they may esteem others, and look to themselves and to others with that confidence which should be given to the Lord of Israel. The remedy for these things is the heartfelt belief of Bible truth, taking the plainest declaration of the Scriptures. There is great need for all who are placed in positions of trust, who have an influence over other minds, to take heed that, in their positions of trust, they do not prove to be agents through whom the enemy can work, to the detriment of souls. If the weak brother perish, the blood of his soul will be required at your hand. [Cf: 16MR218.01] p. 88, Para. 3, [1888MS].

Has God given men places in His vineyard? Then let their talents be employed, and let them increase in efficiency by consecrating soul, body, and spirit to God. The mind must be brought under control, its powers educated, disciplined, and strengthened in the same way that the physical powers are brought under control by right exercise. I warned our ministers to put to exercise every spiritual muscle, improving their talent and making the most of their acquirements in the service of God, for I had been shown that in their special meetings but little good was accomplished because they did not have such a living connection with God that He could impress them by His Holy Spirit. When not under the control of the Spirit of God, another spirit had control

of their thoughts, words, and actions, and in place of growing in grace and in the knowledge of Jesus Christ they were becoming dwarfs in spiritual things. [Cf: 16MR218.02] p. 88, Para. 4, [1888MS].

There was a loose, haphazard way of doing the work of God. There was an atmosphere surrounding their souls that was not heavenly, but earthly, common, and cheap. In this atmosphere spirituality could not strengthen, but would decrease. There was laughing, jesting, joking. There seemed to be very little solemnity, very little appreciation of the sacredness of the work. There was much talk, but very little of the mind of Christ. And as long as they carried with them this atmosphere, the gifts and abilities given them of God were misused, and the enemy often employed them in his service. In their blindness they could not discern spiritual things, and under the influence of the great deceiver would take a position to oppose the most sacred things of God. [Cf: 16MR219.01] p. 88, Para. 5, [1888MS].

There must be no deifying of human beings, for this is highly displeasing to God. There must be no rings of men to unite together in unholy fellowship to strengthen each other in ways and ideas that are opposed to the Spirit of God. All these preferences, these ardent attachments for individuals, are not after God's order. It is an injury to all parties, for one thinks he is bound to stand by him who is his fast friend. [Cf: 16MR219.02] p. 89, Para. 1, [1888MS].

But let my brethren consider, is this a sanctified union? I know that it is not. The power possessed over minds leads you to look to and trust in each other rather than to trust in the living God. It leads you to consult with each other when you should be on your knees pleading with God, the mighty Counsellor. It leads you to strengthen each other to find things you can question and construe in a way to encourage your unbelief. What one man would not think of by himself, another will supply with his suggestions. [Cf: 16MR219.03] p. 89, Para. 2, [1888MS].

I stated that the course that had been pursued at Minneapolis was cruelty to the Spirit of God; and those who went all through that meeting and left with the same spirit with which they came to the meeting, and were carrying on the same line of work they did at that meeting and since they had come from it, would--unless they were changed in spirit and confessed their mistakes--go into greater deceptions. They would stumble and know not at what they were stumbling. I begged them to stop just where they were. But the position of Elder Butler and Elder Smith influenced them to make no change but stand where they did. No confession was made. The blessed meeting closed. Many were strengthened, but doubt and darkness enveloped some closer than before. The dew and showers of grace from heaven which softened many hearts did not wet their souls. [Cf: 16MR220.01] p. 89, Para. 3, [1888MS].

I went on my way, returning to Battle Creek wearied but blessed of the Lord. I had repeated interviews with my brethren, explaining my position and the work for this time. [Cf: 16MR220.02] p. 89, Para. 4, [1888MS].

I thought it was my duty to go to Des Moines, Iowa. I hoped to meet most of the ministers in that State. I came near fainting in the cars,

but the Lord strengthened me to bear my testimony to those assembled. I wished I had all the conference that I could address, for my heart was full of the Spirit of God, just as it was at Minneapolis. The Spirit of the Lord came into our morning meetings, and many humble testimonies were borne with weeping. I will say to the glory of God that He did sustain me and hearts were touched. I did hope to see some who had taken an active part in Minneapolis bend their proud wills and seek the Lord with their whole heart. I believed this would be done, but although the Lord was manifestly at work upon hearts no thorough confessions were made. They did not fall upon the Rock and be broken, so that the Lord could put His mold upon them. Oh, if they had only yielded their pride, the light and love of God would have come into their hearts! [Cf: 16MR220.03] p. 89, Para. 5, [1888MS].

There was Brother Leroy Nicola, whom the Lord has blessed with ability. If his will were subdued to God's will, then a work would be accomplished for him that would make him an instrument of righteousness; but just as long as he cherishes doubts, as long as he feels at liberty to criticize, he will not grow spiritually. The dark shadows will encompass him, uncertainty and discouragements will take possession of reason, and he who feels too proud to bend his will is found weak as a child in moral strength and often almost helpless. Why will he not be healed? He has not the consoling consciousness that he has the Spirit and favor of God. He is educating his mind to doubt and criticize. [Cf: 16MR221.01] p. 89, Para. 6, [1888MS].

How my soul longed to see these ministers walking in the footsteps of Jesus, pursuing the path He trod, rough and thorny though it may be, but with the assurance that Jesus has traveled it before them and commanded them to follow in His steps. When the will consents to do this, when there is a crucifixion of self, then can they cheerfully take hold of every duty. Then how joyfully is everything begun, carried through, and finished in the name of the Lord God of hosts! Then they can run and not be weary, walk and not faint. Perplexed about the ways and works of God, a cloud of uncertainty hanging over them, and often grievously disappointed and almost loosening the hands to let go, they have but little consciousness of the Lord's presence and are fitful, undecided. [Cf: 16MR221.02] p. 90, Para. 1, [1888MS].

Oh, what a blessed privilege to know that we are entirely submissive to the will of God, that we are walking at all times in the light of His countenance, hearkening to the words that He shall speak concerning us, and not venturing a step without His counsel and His direction. May the Lord move upon the minds of these brethren by His Holy Spirit, and may the thick darkness which has clouded their minds and hung over their souls be rolled back and the Sun of righteousness arise in their hearts with healing in its beams. [Cf: 16MR222.01] p. 90, Para. 2, [1888MS].

I left Des Moines hoping and praying that these men in responsible positions would be wholly transformed by the grace of Christ, that their labors would not be in vain in the Lord. I was disappointed that no reference was made to the meeting in Minneapolis, no word of retraction of the course pursued there. At the Des Moines meeting an invitation was made by a standing vote for me to attend their conference. I said if it was in the line of my duty, if I was this side the Rocky Mountains, I would gladly comply with their request. But

after many months no line reached me from them, no word came that they desired me. [Cf: 16MR222.02] p. 90, Para. 3, [1888MS].

I wrote them from the Kansas meeting that I had been disappointed that no word had come to me since the good meeting we had had in Iowa. I was much worn from labor. My heart had suffered so keenly since I left California, in passing through the trials of seeing my brethren in the condition they were in spiritually, that I felt every day that I might not be found alive in the morning; and yet I could not cease my labors of reproving, of standing firm for that which I knew was right. [Cf: 16MR222.03] p. 90, Para. 4, [1888MS].

I asked my brethren in Iowa if they deemed it to be their duty to counteract my labors if I attended their meeting, bearing the message the Lord should give me, in case it did not coincide with their ideas. If they felt thus, I could do them no good. Letters were pressing me to go to Williamsport [Pennsylvania, 1889]. I had promised them I would attend their camp meeting but did not know these meetings would be appointed at the same time. I had to choose which meeting to attend. [Cf: 16MR223.01] p. 90, Para. 5, [1888MS].

As not one word came from Iowa I had no chance to know that there had been any change of their feelings, and I decided it could not be my duty to place myself in the atmosphere of resistance and doubt and opposition when there were urgent entreaties for me to attend meetings of those who would receive the testimony given me of God and profit by it because they had not shrouded themselves in an atmosphere of unbelief and proud resistance to the light God had permitted to shine upon them. I cannot believe it to be the will of my heavenly Father for me to tax my strength and lift burdens when those for whom I labor feel no responsibility to lift with me, but feel at liberty to criticize if they think they can do so. We should ever seek to use our ability where we can accomplish the most good, where souls feel their need and are willing to be helped. [Cf: 16MR223.02] p. 90, Para. 6, [1888MS].

Oh, how interestedly is the universe of heaven watching to see how many faithful servants are bearing the sins of the people on their hearts and afflicting their souls; how many are colaborers with Jesus Christ to become repairers of the breach which the ungodly had made, and restorers of the paths which others have sought to obliterate. The path of faith and righteousness must be restored. Our salvation is not built upon works of righteousness which we have done, but upon God's mercy and love. We may put all the works of our own righteousness together, but they will be found to be as sliding sand. We cannot rest upon them. [Cf: 16MR223.03] p. 91, Para. 1, [1888MS].

It is God's purpose that we should be educated by providential experience and be habitual learners, building securely on Jesus Christ, the only sure foundation, which will stand fast forever. The blood of Jesus Christ alone can atone for our transgressions. We must claim His righteousness by living faith, and depend on Him and abide in Him alone. We are always to feel our continual dependence upon God. This will scatter our self-sufficiency, our pride and vanity, to the winds. [Cf: 16MR224.01] p. 91, Para. 2, [1888MS].

[E. G. W. Marginal Note: "Letter to Elder Butler to stay after the week of prayer (Dec. 15-22) comes in here." See E. G. White Letter to

G. I. Butler, Dec. 11, 1888 (Letter 18, 1888.) [Cf: 16MR224.02] p. 91, Para. 3, [1888MS].

(Written March 1, 1888, from St. Helena, California, to Brother and Sister Butcher.) [Cf: 18MR320.01] p. 91, Para. 4, [1888MS].

We have had a long, rather hard time getting home. We left Brother Daniells at 9 o'clock. He gave us the directions how to go, but we were lost. As we advanced, the road was impassable, so we decided to take the directions given us to go through Pope Valley, which brought us on Mountain ascent. It took us till night to cross the mountains, bringing us into Pope Valley after dark. The moon was shrouded in clouds, and we were apparently lost on the mountains, for there was not one signboard anywhere to show us our way. A man, Major Selwell, holding the office of postmaster in Montecello, appeared, going the same way as ourselves to Pope Valley. He took Sister Lockwood into his carriage, and we drove on. In many places it was very dangerous. This man seemed to us as an angel of God. He guided us and found a place for us to stay overnight at a farmhouse. [Cf: 18MR320.02] p. 91, Para. 5, [1888MS].

We were glad to shelter with Mr. Sweitzer, who kindly entertained us. We paid him \$1.50 for our lodgings and feed for the horses. We found that both these persons knew Dr. Burke, and they did not express much confidence in his large boasting of doing such wonderful things. He reported that he had taken off half of a man's kidney, and that the man recovered. This is simply false, for no such thing could be done, and all who know anything of the human organism know this to be the case. These wonderfully exaggerated statements are really working to his own injury, and skepticism is taking possession of minds in regard to the truthfulness of these marvelous cures reported. [Cf: 18MR320.03] p. 91, Para. 6, [1888MS].

We did not, of, course say anything of the existing state of things between the Health Retreat and Dr. Burke. We chose to keep still. I have less and less faith in the Christianity and honesty of the man. I believe him to be a fraud by applying the test that our Saviour has given, "By their fruits ye shall know them." We cannot see how any can have discernment and not see and sense the true spirit of the man. Well, we think Mr. Sweitzer will come to the Health Retreat, and see for himself. [Cf: 18MR321.01] p. 92, Para. 1, [1888MS].

We find the Health Retreat is quite well filled up with patients. There are also patients in the house of Sister Foelhurst. I remained so short a time at the Health Retreat, being delayed nearly an entire day on the journey, that I am not well informed as to its conveniences. If you feel like having Alice go there, I think they will do their utmost for her. I find no place where she could have two rooms and cook for themselves. There are so many who have children that they dread to have an additional child in the family. Brother and Sister Harris were not retained at the Health Retreat. I have no doubt [that] if you were willing to take the means, you would expend it wisely in sending Alice to Battle Creek. She might be placed in the institution or in a cottage, and have all things convenient and favorable. She could take treatment, and would be helped and made quite comfortable, and we hope quite well. But if you do not do this, send her as soon as possible to St. Helena. [Cf: 18MR321.02] p. 92, Para. 2, [1888MS].

I know that some things have transpired at the Health Retreat and there will be, in all probability, things of an unpleasant character that she will have to meet wherever she goes, at whatever institution she may be. But unless we make up our minds to endure some things, not exactly to our mind, we will find constant difficulty. [Cf: 18MR321.03] p. 92, Para. 3, [1888MS].

We have had to labor just as hard to set things in order at the sanitarium at Battle Creek, as we have had to labor here. Where persons of different stamp of character associate together, there must be some things transpire of an unpleasant character; but if all are striving to be a help and a blessing to each other, these apparently objectionable features will be overcome. This earth is not heaven. We are not associating with angels but with failing human beings. There are all kinds of characters and temperaments to be dealt with in the invalids that come to our health institutions. [Cf: 18MR322.01] p. 92, Para. 4, [1888MS].

Those who are discerning must and will see the trying position many of those in responsible places are occupying. They are obliged to deal with all kinds of persons, diseased in both body and mind, and those who are Christlike will sympathize with and give them their support. [Cf: 18MR322.02] p. 92, Para. 5, [1888MS].

We know that great wrongs have existed, which has been displeasing to God, and those who have in the name of Christ borne the burden of patiently and kindly investigating these errors and mistakes have been trying to correct them. They deserve at least the help of all those of like precious faith. From a Bible standpoint they have a right to expect the support of all those who are light bearers in the cause of God. They have a right to expect of all the true believers solid help in their efforts to set things in order. All who are laborers together with God should be of one mind, of one judgment. [Cf: 18MR322.03] p. 92, Para. 6, [1888MS].

We should not rest easy and be content to be carried by this institution while others of the brethren are lifting the heaviest load, planning and praying and working and counseling to make a success of the work which God has said should be done for the good of His people. While Satan works to demoralize, by taking the control of minds, leading them to make mistakes in their plans, in their management, in their deportment, and trying to take advantage of every opportunity to reproach Jesus and cause the enemies of our faith by their unwise course to blaspheme, shall Christians stand back as spectators, acting only as critics, and be found on the side of Satan as accusers and yet make no truly interested efforts to bring in a better state of affairs? Shall Satan have everything as he pleases, because he has obtained some advantage over those who should have been proof to his temptations, resisting the first approach to wrong? [Cf: 18MR322.04] p. 93, Para. 1, [1888MS].

Shall we stand back and make no efforts to expel the enemy, to resist him steadfast in the faith? Some are doing this work, seeking to correct the evils that have existed and that still exist. Then, I inquire, why not come to the help of those who are laboring very hard in the fear of God to point out the mistakes, the errors, and the sins which, if left unreprieved, will taint and corrupt many souls, and bring

the institution under divine displeasure? [Cf: 18MR323.01] p. 93, Para. 2, [1888MS].

The erring ones who have their sins laid open before them--many of them, not all, thank God--will feel that they are misjudged. They will vindicate their own course, justifying themselves, and will become alienated from those who, in the fear of God, tried to do the very work the Lord had given them to do; namely, to reprove, to rebuke, to exhort with all longsuffering and doctrine. The reprovved ones, who do not humble their hearts before God, will not confess their sins, which are not all specified, but will cover them up and make light of their errors and grievous transgressions, which have been a stumbling block to saints and sinners, and have corrupted souls. [Cf: 18MR323.02] p. 93, Para. 3, [1888MS].

They will place the matter in a false light before their friends and relatives. The very thing that gained for Satan the sympathy of one-third of the angels in heaven, was this spirit of self-justification. The angels were deceived by Satan's misrepresentations and by his artful power of accusing those who would not unite with him. Satan has kept up this work ever since his fall, and he has large numbers of men and women who follow in the very steps he has taken, until they fall from the truth, give up their steadfastness, and stand on Satan's side, as accusers, criticizing others, while they seem to think their own ways are hid from the Lord, that God doth not know, that He doth not take knowledge of their ways or their crooked works. [Cf: 18MR323.03] p. 93, Para. 4, [1888MS].

Now, this very work has been going on at the Health Retreat, and shall a few carry the heavy load and all else be spectators? Shall there be none who will feel an interest in every part of God's plans and His instrumentalities, because there have been men and women who by their want of devotion and piety have imperiled the cause and work of God--men and women who have been so circumstanced that they have developed character and revealed that all was not gold but dross and tin? Shall not this be the time when all who are in connection with God shall come to the front and show their colors? Shall it be seen that men and women step back and show no interest, no zeal, no earnest effort, when help is needed? When the car drags heavily, then is the time for everyone to push, put shoulders to the wheels, and not stand back giving orders, or accusing the ones who are trying to push the load, or criticizing everything they do, because it is not done in their way and after their ideas. [Cf: 18MR324.01] p. 93, Para. 5, [1888MS].

One thinks things should be done after his way; another shouts out his orders to do things after his way; and there is not concerted action. Let everyone do his level best to move the load with might and strength. It is the duty of all to do this. If the Lord should treat us as some that claim to be Christians treat one another, we should have a sore, hard time. If he should look upon the selfish, the erring, or crooked ones as they look upon one another and deal with one another, what would become of us? But I am glad the Lord is not man. He bears with our crooked ways, our selfishness, our separation from Him, our defects of character, and seeks to inform us, sending message after message of mercy, encouragement, warning, reproof, and correction, to bring us into a right position before Him, that we may have His love, His care, His blessing, abiding upon us. But if we choose our own

selfish, perverse ways, then the Lord, after every means is exhausted, says, "Let them alone; they are joined to their idols." [Cf: 18MR324.02] p. 94, Para. 1, [1888MS].

Each of us has a work to do for the Master. Will we do this work? Will we labor with unselfish, self-sacrificing interest to build up His cause, to advance His work? I am determined to do the will of God, to make straight paths for my feet, lest the lame be turned out of the way. There are halting, lame ones enough to be stumbled by the unchristian doings of many who name the name of Christ. But God forbid that any of those who have had a knowledge of and an experience in the workings of God and His ways, should themselves be halting and need to be carried. Let them come up to help; let them become spiritually strong by doing the will of our heavenly Father; and then they can help the halting, lame ones. [Cf: 18MR325.01] p. 94, Para. 2, [1888MS].

But I want to impress upon you that you should hurt not the oil and the wine because some have proved to be more dross (than) gold. I will not give them up; I will cling to them; and because these are unfaithful to large responsibilities, shall we be a dead weight, a drag on those instrumentalities ordained of God? Those reprov'd will, some of them, be corrected. Some will not, but will have a spirit of revenge. They will try to injure the work and the workers because their unfaithfulness has been discovered and faithfully reprov'd. [Cf: 18MR325.02] p. 94, Para. 3, [1888MS].

There will be those who will accept their misrepresentations, who will drink in of their spirit, who will not only imperil the souls of those to whom God has in mercy sent messages of warning, but by representing them as innocent, abused, mistreated, they will make naught of the counsels of God, giving unsanctifying sympathy to those who were wholly undeserving of it, all because they put confidence in erring mortals more than in God and the working of His Spirit through His appointed agencies who correct wrongs and errors in His people. They put out their own eyes, and cannot discern the workings of the enemy any more than they could discern the workings of the Spirit of God to set things in order. They make impressions upon other minds that have not a knowledge of the real workings of evil or the positive workings of the Spirit of God. Therefore, they call good evil, and evil good. [Cf: 18MR326.01] p. 94, Para. 4, [1888MS].

Now, this is a condition of things we have had to meet from time to time all through our experience of the last forty years. And it requires faith and patience to meet all the wily workings of the enemy in all His windings and turnings. But very few can appreciate the difficulties under which a health institute has to labor, especially where there is but little capital. Everyone connected with such an institution needs the preciousness of pure and undefiled religion; and the solemn truth of God sanctifying the heart, the life, and the character of the followers of Christ will make men and women discreet, level headed to take in the situation of the instrumentalities of God, and they will do their level best to sustain these institutions. [Cf: 18MR326.02] p. 94, Para. 5, [1888MS].

There is so little sympathy even among our people, so little true backbone, to lift when God would have them lift. If all had personal religion, a living faith in Jesus for themselves, then we would see

solid, unselfish work done under a pressure of difficulties. My heart is often almost broken with sadness and grief as I see the little real harmony cultivated among believers. We have a solemn work before us. Ye are laborers together with God, and may we work intelligently, heartily, with decision and positiveness, that we may be blessed and may bless others. [Cf: 18MR326.03] p. 95, Para. 1, [1888MS].

The greatest service we can render to the cause of God, and which will reflect steady beams of light upon the pathway of others, is to be patient, kind, steadfast as a rock to principle, God-fearing. This will constitute us the salt of the earth, the light of the world. We shall be often disappointed, for we shall not find perfection in those who are connected with us, and they will not see perfection in us. It is only by agonizing effort on our part that we shall become unselfish, humble, childlike, teachable, meek and lowly of heart, like our divine Lord. We must bring our hearts and minds up to a high point of education on spiritual and heavenly things. [Cf: 18MR327.01] p. 95, Para. 2, [1888MS].

This world is not heaven, but it is the workshop of God for the fitting up of His people for a pure and holy paradise. And while each one of us is to feel that he is a part of the great web of humanity, he must not expect that others in that web will be without a flaw any more than himself. [Cf: 18MR327.02] p. 95, Para. 3, [1888MS].

Mistakes will be made, and if the erring are willing to be corrected, a valuable experience is gained, so that their defeat is turned to victory. You should consider that while many of our own errors are not brought to light, [we should] be careful not to make the mistakes and imperfections of others appear in their worst light either to yourself or to others. No man is perfect, and unjust criticism indulged towards others is not wise or Christlike. All of us must learn, and then in a Christlike manner impart that knowledge to those who really need it. [Cf: 18MR327.03] p. 95, Para. 4, [1888MS].

We have a serious, solemn work to do for ourselves to cleanse our own souls from spot and stain if we will stand before the Son of man when He shall appear, acquitted of Him. We must be educators as well as reformers. To cut loose from everyone who errs and does not follow our own ideas is not doing as Christ is doing for us. We are all fallible, and need pity, forbearance, kindly consideration, and sympathetic love for those with whom we are connected. We are all unworthy of the love and confidence of God. If one errs, then after doing our whole duty to him or her in a Christlike manner, we are not to keep the disagreeable and objectionable things before our mind's eye, but to see what there is good and praiseworthy in them that we can think of and ponder over and speak of. [Cf: 18MR328.01] p. 95, Para. 5, [1888MS].

Let me tell you that there is no work that will tend to the upbuilding of the kingdom of Christ in this world that will not receive the deadly assaults of the enemy. There will be a continual wrestling. Walls of difficulty will arise, and objectionable things will appear to discourage those who can be discouraged, so that they will not fight on the side of truth, but unite their forces on the enemy's side, to question, to find fault, and to let unbelief come in, and then they will be of no help to push when every help is needed, at the very time when discouragement is likely to take the place of faith. [Cf:

18MR328.02] p. 95, Para. 6, [1888MS].

To rejoice in success when everything seems to be flourishing is an easy thing; but to act as did the builders of the walls of Jerusalem, building with one hand and fighting with the other to preserve their lives and ward off the enemies of truth, is a more difficult matter. You will have to obtain just such an experience in the work of God. We are laborers together with God, and if we sit down with the suffering Man of Calvary upon His throne, we must be partakers of His sufferings in this life. [Cf: 18MR328.03] p. 96, Para. 1, [1888MS].

Did Jesus meet with no discouragement? Was He never disappointed in men? Oh yes, again and again and again! He kept steadfastly to the work of saving humanity. We must do as Christ did, with confidence and love for those for whom He died. All coldness and indifference in regard to the souls of our fellow men is a condemning sin. We must connect with Jesus Christ, and be like Him in character, unselfish, pure, holy, undefiled. We must be wide-awake to the interest and advancement of Christ's work. [Cf: 18MR329.01] p. 96, Para. 2, [1888MS].

I write these things to you because I cannot rest. I feel that you are in danger of losing eternal life through the many perplexities and cares that overwhelm you in this life. Arise and shine, I beseech you, before your light shall go out in darkness. I shall meet these warnings given to you in the day of God, and you also will meet them again.-- Letter 30, 1888. [Cf: 18MR329.02] p. 96, Para. 3, [1888MS].

(Written August 29, 1888, from Healdsburg, California, to "Dear Sister Harper.") I sent you a letter written from Burrough Valley, but I did not copy it and there are some ideas which I wrote under the movings of the Spirit of God and I want to preserve them; therefore I wish you to return the letter to me. Address me: Mrs. E. G. White, Healdsburg, Cal., Box 65. I seek to preserve every thought and every matter written when I am burdened and feel urged to write, and especially when the matter lies open before me as clearly as that did at the time I wrote. I wish it could have been received by you as truth, but as nothing seems to move you from your own determined purpose, I can say nothing further. [Cf: 19MR217.01] p. 96, Para. 4, [1888MS].

The Lord worked for me and through me in your behalf at the Retreat. The burden is no longer mine but yours. I have done my duty in the fear of God, and I humbly hope and pray that you may not move blindly in your own spirit and walk in the sparks of your own kindling. I have nothing further to say upon the point in question. If the Lord will only lead you, then all will be well. If you take your case in your hands, then you will follow your own mind irrespective of God's leadings. [Cf: 19MR217.02] p. 96, Para. 5, [1888MS].

I have not slept since 1:00 a.m., and I am writing to you while all the house are locked in slumber. I am pained when I think of your stubbornness on the matter we have all been troubled about, because I fear for your future. But if you choose your own way, then we cannot change your course. I see no signs of your spirit being in harmony with the Spirit of God, or being controlled by His Spirit. It seems that you have taken the bit in your own mouth and will do just as you choose. I see naught but an unsanctified will. I will not reproach you, but warn you to be careful what steps you take. With the feelings you now have

you will make reckless moves which may plunge you into lifelong trouble. [Cf: 19MR217.03] p. 96, Para. 6, [1888MS].

I have written to Brother Harper that he ought not to take the matter so to heart. He feels like death over the thought that he must give you up, but in this sad case it is the best thing he can do. But do not then receive any money from him or expect him to defray your expenses. While you consent to receive his money of course it encourages him to be of the opinion that you will again live with him as his wife and be true to your marriage vows. But if you design to cut loose from him, it is in poor taste for you to accept anything financially from him. I see and sense your situation, and feel deeply for you, for I know with the position you take you must suffer in mind. But I am not pleased with your set and fixed purpose to carry out at all hazards your independent will. In doing this you will not bring happiness to yourself or to anyone else. [Cf: 19MR218.01] p. 97, Para. 1, [1888MS].

I will not trouble you more with my advice unless I should have, as I did at the Health Retreat, a special word from God to you. I beseech of you to look and see what manner of spirit you are of, and see if it is the meek and lowly spirit of Christ. Without His Spirit, you are none of His. [Cf: 19MR218.02] p. 97, Para. 2, [1888MS].

I have been laboring in Healdsburg for the last four weeks. I have spoken fourteen times. I have had a sharp, pointed testimony for the youth, and I am pained to the heart to see the little modesty and real, good, decent behavior in the young. [There are] young girls so forward as to make advances to young men; so destitute of Christlike humility and elevation of character. The young girls [are] flirting with young men, sitting in meeting and exchanging notes with them at the very time I am presenting a message from God to the people. [Cf: 19MR218.03] p. 97, Para. 3, [1888MS].

The young women make advances to the young men and get up a flirtation with them. Their forwardness, their common, cheap talk and ways, are offensive to God, and I told them last Sabbath that they were fast becoming like the Sodomites. And yet they profess to be Christians. What a good, gracious Lord we have to bear with such mockery of the Christian name and such perversity of character. I am disgusted and afflicted for my Saviour that those who claim to represent His character are being led and controlled by the wily foe, the great adversary of God and man. [Cf: 19MR219.01] p. 97, Para. 4, [1888MS].

It seems that during vacation the young have tried to see how far they could venture upon the long-forbearance of Jehovah. I have been burdened over these things. It does seem that Satan has lifted his hellish banner in the families of professed Sabbathkeepers. Their young men and women think only of how they can get into each other's society and break down all the barriers of reserve and true decorum. It is a pitiful condition of things. [Cf: 19MR219.02] p. 97, Para. 5, [1888MS].

The family of Brother Adams is no help but a living curse to Healdsburg, and unless they are converted--every soul of them--father, mother and children will, I fear, lose their souls. There is a commonness, a low level, which they keep which is no recommendation to our faith. It is not letting their light shine in a manner to lead

anyone to glorify God. The less of such families that come to Healdsburg the better it will be for this church. My soul is sick and sore. I see nothing for this class that will elevate and ennoble, refine and purify, but the Lord's close judgments. I mention this family as a sample of other families. [Cf: 19MR219.03] p. 97, Para. 6, [1888MS].

The end is near. The time for God to work is about come. He will do terrible things in righteousness for those who have so great light yet have not lived up to it. Boys flirting with the girls, and the girls flirting with the boys, seems to be a passion which destroys common sense even, and leaves the souls of youth, who might use their talents to the glory of God, as destitute of the Spirit of God as the hills of Gilboa, that have neither dew nor rain. [Cf: 19MR220.01] p. 98, Para. 1, [1888MS].

If you had been ever free from this spirit yourself, you would not be in the position you are. Unless the moral taste is refined, unless Christ becomes an abiding principle in the soul, but few of the youth will ever see heaven. They have misapplied their powers, perverted the privileges and opportunities given them, and will reap that which they have sown, a harvest which they will not be pleased to garner. Where great light has been given, great opportunities and privileges granted, there has been such a strengthening of unbelief, such determined resistance of light, such despising of God's divine favors, that I can see nothing for these thus favored but terrible judgments and wrath. [Cf: 19MR220.02] p. 98, Para. 2, [1888MS].

Wherever the intercourse between heaven and earth has been free and abundant, and God's gifts [have] been unappreciated, the long-forbearance and patience of God will finally be exhausted. Then the once blessed and once favored are abandoned and forsaken of God. It is a terrible thing to exhaust the divine patience. God today is as surely speaking by His servants as in past ages. He has His messengers today as in ancient times, but those souls who have not had divine enlightenment, [who] have had no deep and rich experience in the things of God, know not by experimental knowledge at what they stumble. They are infatuated; deluded by the enemy; rejecting offered mercy, when the Eternal Father is seeking to save them by the cross of Calvary. Oh, that hearts might be touched by the love of Jesus! [Cf: 19MR220.03] p. 98, Para. 3, [1888MS].

God has made the mind, and man must make the character through the merits of Jesus Christ. How few are willing to deny self, to lift the cross, and follow Jesus. I designed to address to you only a few lines, but have written several pages. I have an interest for your soul that it may be cleansed from all defilement and be made a fit temple for the Holy Ghost.--Letter 39, 1888. [Cf: 19MR221.01] p. 98, Para. 4, [1888MS].

(Written December 26, 1888, from Battle Creek, Michigan, to "Dear Brother Morse.") I have risen at three o'clock this morning to write you a few lines. [* This letter refers to a dramatized Christmas program put on by the Battle Creek Sabbath School.] I was pleased with the lighthouse, and the scene which had required so much painstaking effort was one which could have been made most impressive, but [it] failed to be made as forcible and striking as it might have been when

it cost so much time and labor in preparing it. The part acted by the children was good. The reading was appropriate. Then if there had been good solid talk on that occasion in regard to children and teachers in the Sabbath schools laboring earnestly for the salvation of the souls of the children under your charge, presenting the most acceptable offering to Jesus, the gift of their own hearts, and impressive remarks, short and right to the point, [on] how they could do this, would it not have been in keeping with the work we have been trying to do in the church? [Cf: 19MR300.01] p. 98, Para. 5, [1888MS].

Every stroke now should be in harmony for the one great purpose, preparing of the hearts, that individually, pupils and teachers should be as a light set on a candlestick that it may give light to all that are in the house, which would be carrying out the idea strikingly of a lighthouse guiding souls that they may not make shipwreck of faith. Can you tell me what marked impression the two poems rehearsed by the two ladies on the stand would have to do with this work? [Cf: 19MR300.02] p. 99, Para. 1, [1888MS].

The singing was after the order we would expect it to be in any theatrical performance, but not one word to be distinguished. Certainly the tempest-tossed ship would be wrecked upon the rocks if there were no more light coming from the lighthouse than was seen in the exercises. I must say I was pained at these things, so out of order with the very work of reformation we were trying to carry forward in the church and with our institutions, that I should have felt better if I had not been present. This was an occasion that should have been gotten up not only for the Sabbath school children, but words should have been spoken that would have deepened the impression of a necessity of seeking for the favor of that Saviour who loved them and gave Himself for them. If only the precious hymns had been sung, "Rock of ages, cleft for me, let me hide myself in Thee," and "Jesus lover of my soul, let me to Thy bosom fly, while the billows near me roll, while the tempest still is high." Whose souls were inspired with new and fresh zeal for the Master in those songs sung whose virtue was in the different performances of the singer? [Cf: 19MR301.01] p. 99, Para. 2, [1888MS].

While these painstaking efforts were being made to get up the performances, meetings were being held of the deepest interest which should have engaged the attention, and which called for the presence of every soul lest they should lose something of the message the Master had sent to them. Now this Christmas has passed into eternity with its burden of record, and we are anxious to see the result of it. Will it make those who acted their part in it more spiritually minded? Will it increase their sense of obligation to our heavenly Father who sent His Son into the world at such an infinite sacrifice to save fallen man from utter ruin? Was the mind awakened to grasp God because of His great love wherewith He has loved us? [Cf: 19MR301.02] p. 99, Para. 3, [1888MS].

We hope, now that the Christmas is in the past, that those who have put forth so much painstaking effort will now manifest a decided zeal and earnest, disinterested effort for the salvation of the souls of the teachers in the Sabbath school, that in their turn they may each labor for the salvation of the souls in their classes, to give them personal instruction as to what they must do to be saved. We hope that they will

find time to labor in simplicity and in sincerity for the souls of those under their care, and that they will pray with them, and for them, that they may give to Jesus the precious offering of their own souls, that they may make literally true the symbol of the lighthouse in the beams of light shining forth from their own strong efforts in the name of Jesus, which should be put forth in love, they themselves grasping the rays of light to diffuse this light to others, and that there shall be no settling down to a surface work. [Cf: 19MR302.01] p. 99, Para. 4, [1888MS].

Show just as great skill and aptitude in winning souls to Jesus as you have shown in painstaking effort for this occasion just past. Point them in your efforts, with heart and soul enlisted, to the Star that shines out to the morally darkened heaven at this time, even the Light of the world. Let your light shine that the tempest-tossed souls may set their eyes upon it and escape the rocks that are concealed beneath the surface of the water. Temptations are lying in wait to deceive them; souls are oppressed with guilt, ready to sink into despair. Labor to save them; point them to Jesus who so loved them that He gave His life for them. [Cf: 19MR302.02] p. 100, Para. 1, [1888MS].

Repeat to them the precious assurance which God Himself has given to them: I am "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7). What a precious declaration is this! What can be too hard for Him, what sin too great for Him to pardon? He is gracious, not working according to our merit, but in His boundless goodness healing our backslidings, forgiving our iniquities, and loving us freely while we were yet sinners. [Cf: 19MR303.03] p. 100, Para. 2, [1888MS].

The Light of the world is shining upon us that we might absorb the divine rays and let this light shine upon others in good works, that many souls shall be led to glorify our Father which is in heaven. He is longsuffering, not willing that any should perish, but that all should come to repentance, and it grieves the heart of Jesus that so many refuse the offers of His mercy and matchless love. [Cf: 19MR303.01] p. 100, Para. 3, [1888MS].

Will all who acted an interested part in the program of last evening work as zealously and interestedly to show themselves approved unto God in doing their work for the Master, that they may show themselves intelligent workmen that need not to be ashamed? Oh, let the teachers in the Sabbath school be thoroughly imbued with the spirit of the message for this time, carrying that message into all their labor. There are souls to be saved, and while in the Sabbath school work there has been much form and great amount of precious time occupied in reading of reports and records, there has been but little time to really let light shine forth in clear, steady rays in the very instruction needed to save the souls of the children and youth. Less elaborate speeches, less lengthy remarks, and plain, pointed truth presented, not one word uttered to exhibit profound knowledge, not one word in any speech, but the greatest evidence of real knowledge is the great simplicity. [Cf: 19MR303.02] p. 100, Para. 4, [1888MS].

All who have taken knowledge of Jesus Christ will imitate Him in their manner of instruction. They will not have hard words, difficult to

understand, but will aim to do no surface work, be short in every address, and not labor to exhibit themselves but to come directly to the point to inculcate ideas which are of value, and every word used should be so plain that the children need not go home and get a dictionary and search out the meaning of the words used by teachers and superintendents. The strength of the educator is in being understood, that he shall not need an interpreter. The less there is of machinery and forms that are really not necessary, the better it will be for the school. [Cf: 19MR304.01] p. 100, Para. 5, [1888MS].

Imitate the great Teacher, give lessons that are clear and plain, not complicated, not buried up with a mass of words. Few words spoken plainly, clearly, presented in humility and the meekness of Christ will reach hearts, while the many words cannot be retained and are as a lot of waste paper thrown into a wastebasket, to be lost as rubbish. Few words, distinct and simple, will accomplish far more than a multitude of words which confuse the mind and will not interest, so that nothing stands out clear and forcible. [Cf: 19MR304.02] p. 101, Para. 1, [1888MS].

Our Sabbath schools should not be molded to become mechanical, but all teachers and superintendents should look upon them as the Lord's school where souls are to be instructed how to become Christians, that while the awful guilt and grievous character of sin shall be urged home upon the soul, at the same time the mercy and compassion of God should be clearly presented in Christ giving His life for the sins of the world, thus revealing a love that is measureless. [Cf: 19MR304.03] p. 101, Para. 2, [1888MS].

Jesus must be presented in simplicity to the children as a sin-pardoning Saviour offering within the veil the blood of His atonement, and while Jesus is pleading in their behalf, now, just now, while Jesus is making an offering for sin, ask Him to forgive and pardon your sins, to remove your transgressions. [Cf: 19MR304.04] p. 101, Para. 3, [1888MS].

Thus educate the children and youth to pray, teach the children how to repent. The time taken up in so large a school in reading reports ought to be occupied every moment in the very best kind of solid instruction. Lead out the minds by making interesting remarks. Tell them to seek God, and make the service of Christ full of attraction, tell them it is in vain to think they can make themselves better and promise to amend, for this will not remove one spot or stain of sin but impress upon their minds that they must not only repent and forsake sin, but the way to obtain a sense of sin and true repentance is to cast themselves just as they are upon the declared mercy and revealed love of God. This would not be presumption, for every ray of light comes to them from the throne of God. It is the duty of teachers and ministers to guard against ideas that lead to presumption and confidence that cannot be sustained by the Word of God, to feel safe for eternity when they are not safe. [Cf: 19MR305.01] p. 101, Para. 4, [1888MS].

It is the duty to rouse the soul to a sense of its privileges, and God expects corresponding returns in faithful service to Him. The soul is not to be always shrouded in clouds of doubts, but they are to make their calling and election sure. The Scripture makes the marks of true religion clear and decided if we will apply the close test Christ has

given. "By their fruits ye shall know them." The rewards of eternity, though purchased by Christ, shall be rigidly proportioned to their works. There must be no listlessness, no drifting with circumstances, with a feeling of security. There must be faith and hope and patience and longsuffering, gentleness, meekness, goodness, and mercy enlisted.-Letter 5, 1888. [Cf: 19MR305.02] p. 101, Para. 5, [1888MS].

(Written March 21, 1888, from Fresno, California, to "Dear Brother Church.") I learn that you intend to erect a health institution in this place. This may be all right in time, but you are not ready, my brother, to engage in any such enterprise just now. There are other things that demand both your time and your means. You want not to do anything that shall bear the least appearance of working against the Lord, for in this you will not prosper. [Cf: 20MR363.01] p. 101, Para. 6, [1888MS].

I meant to have laid open before you plainly the things the Lord had been pleased to open before me in regard to the elements connected with the Health Retreat. I had a long, tedious, painful effort to set things in order there. It nearly killed me, for I carried the burden upon my soul day and night. I have in the fear of God related to the board and to Elder Rice and to all parties concerned, where they were deficient and where they must reform. We could no longer keep Elder Rice connected with the Health Retreat, not because he did wrong in his imprudence with his course of familiarity with Mrs. Heald, but his management in other things was so unsafe. [Cf: 20MR363.02] p. 102, Para. 1, [1888MS].

When he was first connected with the Health Retreat, he was a poor invalid, and it was questionable whether he could live longer than a few months. But Dr. Gibbs patiently and interestedly worked in his behalf, so that he was encouraged to take some exercise, and he linked his arm with his, and just urged him to do many things he was not inclined to do. I was at this time at the Retreat. Dr. Gibbs watched over him, as he would his own brother. [Cf: 20MR363.03] p. 102, Para. 2, [1888MS].

Then it was thought best, in order to encourage Elder Rice, to give him the position, for a few months at least, of superintendent while there were but few patients. We all thought this advisable. Well, through much persevering effort, Elder Rice, who appeared to be on the very borders of the grave, began to improve; and if these efforts had not been made for him, he would not have been alive today. [Cf: 20MR363.04] p. 102, Para. 3, [1888MS].

But as time passed Elder Rice assumed larger responsibilities, and he felt that his head was sufficient to control altogether more than his position gave him any right to do. He did not consult the board, but repeatedly said, when spoken to about certain things done, that he knew better than the board what was needed. He took about absolute control of everything. He outgrew his humility, and had altogether too exalted opinion of himself, and he separated from God. He followed his own impulse, and not the way of the Lord. After much prayer and burden of soul we felt that things must change, and must be set in order, if we would have the blessing of the Lord upon the institution. [Cf: 20MR363.05] p. 102, Para. 4, [1888MS].

Brother Fulton, a man who loves and fears God, requested an interview with me during our conference in Oakland, and then stated that the burden was upon him day and night to connect with the Health Retreat at St. Helena. This looked like the work of the Lord, and we set this matter before the board, and he was given a place there with his pleasant, good wife. This is what we needed, a man and his wife. This would close the door to scandal, and these two, united, we knew would place a different mold upon the institution. [Cf: 20MR364.01] p. 102, Para. 5, [1888MS].

I had several conversations with Dr. Maxson and his wife. Their only reason for resigning, they stated, was the methods of treating in drug medication. Dr. Gibbs was, they said, a homeopathist; but this is not the case. He is an eclectic physician, and had, when he came to the Health Retreat, eight years of successful practice. Dr. Maxson and his wife stated that homeopathy was of the devil--it was like spiritism and mesmerism--and they could not conscientiously connect with him, although Dr. Gibbs, he acknowledged, had always treated him like a gentleman and had given him far greater liberty and freedom than he would have given Dr. Gibbs, were he in his place. [Cf: 20MR364.02] p. 102, Para. 6, [1888MS].

I told Dr. Maxson we did not erect an institution at such immense cost to have people educated to resort to drugs, but to instruct them how to cure without drugs. I told them what the Lord had been pleased to show me nearly thirty years ago in regard to the old-school practice of drug medication upon the miserable wrecks of humanity, made so by the use of drugs. I told him of the two systems; the old-schools system had killed thousands and its tens of thousands, while the eclectic, or, as he called it, homeopathy, had done no such deadly work. But this, I am sure, had no weight with him, for he frequently repeated the same thing. Finally he sent in his resignation. We tried to have him and his wife remain upon a different plan: we could form a training school, and Dr. Maxson and wife could educate in regard to hygienic principles and how to give treatment. But they declined to do this, and left. [Cf: 20MR364.03] p. 103, Para. 1, [1888MS].

Now, Brother Church, I have presented only a few items before you. We learned that Dr. Maxson and wife were closely united with Elder Rice and always ready to excuse his course. Dr. Maxson denied to me that Elder Rice had been as imprudent as had been stated. I said, "Dr. Maxson, I have talked with Mrs. Heald and received from her own lips the statements to be true, which you claim to be untrue." An unholy bond has connected these together to the injury of all parties. This has stood directly in the way of Elder Rice's receiving the very reproofs and corrections the Lord had for him. Dr. Maxson has done this before in Battle Creek, and it grieved me to the heart to see that he would be on the wrong side in this case. [Cf: 20MR364.04] p. 103, Para. 2, [1888MS].

Now you have the cases of Dr. Burke, Dr. Maxson, and Elder Rice. Are you willing, and do you think it safe, to yoke up with these to start your institution? Do you think there could be the approval of God upon such a movement? We have seen it tried many, many times, but by and by there has always been a working out of rebellion and disorderly elements, which have been unable to harmonize, and the result eventually has been departing from the faith, giving heed to seducing

spirits, and the loss of the soul. [Cf: 20MR365.01] p. 103, Para. 3, [1888MS].

Now, my brother, I have a request to make of you, which is to make haste slowly. I do not want you to connect with these elements. You are a man of very set, determined traits of character, and when things go contrary to your ideas you are greatly disturbed. Your life course has been opened before me. You have had a wrestling life, and when your course has been questioned or opposed, you have been trained by course of circumstances to push just as hard to make your plans a success as that you were opposed. This element of character still exists with you, and it is a dangerous element to you and others to be brought into your religious life, because you may in some things be inclined to push when you may not have the Lord back of you to push with you. I know that the Lord can use you as His instrument, if you will be passive in His hands. He can make you a conqueror, if you are willing to submit to the light. [Cf: 20MR365.02] p. 103, Para. 4, [1888MS].

You are now in the decline of life, and will not be able to wrestle as you have done. You want now more decidedly to seek those things which are above, where God sitteth. You want now to be fitting for those mansions Christ has gone to prepare for those who love Him. I do not want that you should make a failure here. And for you to get mixed up with elements which I know that you cannot harmonize with, will do the very worst injury to them, and not only this, but a greater injury to yourself and to the precious cause of God. [Cf: 20MR365.03] p. 103, Para. 5, [1888MS].

You may say, Has the Lord shown you this peculiar case of Elder Rice and Mrs. Heald? If I had my diary here, written during my last trip to Denmark, Norway, and Sweden, I could read to you some things therein. In a vision of the night I was passing through the rooms of the institution and saw the very scenes which did take place there in this familiarity, men with women and women with men. My soul was deeply troubled, and I arose and wrote out these things at one o'clock in the morning. I have copied out much of this and sent it to Elder Rice. I have read to Elder Rice, the board, the Doctors Maxson, Dr. Gibbs, and Brother and Sister Heald the things written in regard to Dr. Gibbs. [Cf: 20MR365.04] p. 104, Para. 1, [1888MS].

Dr. Gibbs made his acknowledgments. Elder Rice made no confession, only admitted that which he was compelled to admit before the board. But I should say, he made quite a number of confessions to me at Oakland, at the time of the camp meeting. Dr. Gibbs confessed to his wife too, in a most thorough manner. He confessed to me, and then to the board. He has done all that he could do to make wrongs right. He asked the forgiveness of the board, and then a vote was taken by all the board. Brother and Sister Maxson and Elder Rice raised their hands in unison with the board to vote their acceptance of the confession and their forgiveness. [Cf: 20MR366.01] p. 104, Para. 2, [1888MS].

I was in the night season conducted to the rooms in the Health Retreat, where I was made to hear words spoken by Brother Rice [and] by Brother and Sister Heald. Their deportment towards each other [and] their attentions were such as should be given only to the wife or husband of married people. [Cf: 20MR366.02] p. 104, Para. 3, [1888MS].

The course pursued in settling the bills with the patrons of the Health Retreat was not of that character to leave a favorable impression upon their minds. The words expressed by these patrons as they left the Retreat were anything but flattering to its managers. Great dissatisfaction was created in regard to the settlements of the accounts. They thought they paid large prices for board and treatment, and then the sums exacted for any additional favor bestowed was but a very little gain to the Institute, but resulted in the loss of patronage, and therefore the loss of means. [Cf: 20MR366.03] p. 104, Para. 4, [1888MS].

When I expressed my dissatisfaction in regard to these things to Dr. Maxson and his wife, both vindicated the course of Elder Rice, stating that this was the way they did at the sanitarium at Battle Creek; that the prices exacted were not equal to the prices of the sanitarium for the same favors. It was evident in our experience with the parties and management that there was a complete unity with Elder Rice and Dr. Maxson and his wife, and Brother and Sister Heald. There was one voice and one judgment with these parties, Many things I was made to see and hear, which it is not necessary for me to write at this time. Now, these parties were either right or wrong. If the Lord was leading me and presenting before me the true state of things as they existed, laying the burden upon my soul, then these parties were not standing in the counsel of God. [Cf: 20MR366.04] p. 104, Para. 5, [1888MS].

I was shown at a certain time when the Spirit of the Lord was working upon those connected with the Institution, some confessions were made. They seemed to be assembled in a meeting of worship. Elder Rice was standing upon his feet, and the Spirit of God was deeply moving upon his heart to confess his way out of darkness into the light. But he spoke only in general terms. He in no wise cleared his soul from the stains of wrong on his part in connection with Sister Heald. He trembled for a while under the promptings of the Spirit of God, but refused to humiliate his soul before God in lifting up the cross. From that time he began to walk in darkness, contrary to light and truth. He had a molding influence upon Sister Heald. She felt at one time that she could never be free, unless she made a humble confession. But Elder Rice molded matters to please himself. He might have made straightforward work; he might have come out of darkness into the light; he might have drawn her to God; and the Lord would have forgiven his sins and lifted up a standard for him against the enemy. [Cf: 20MR367.01] p. 104, Para. 6, [1888MS].

But he has verily turned away from the light and convictions of the Spirit of God, as did the assembly of the Jews at Nazareth, when Christ announced Himself as the Anointed One. All responded, under the impression of the Spirit of God, witnessing to the gracious words which proceeded from His lips. It is a dangerous thing under circumstances like these to open the heart to unbelief, which causes the Spirit of God to depart from them. After unbelief came in, after doubts were entertained, the pointed, close remarks of Jesus showing that apostate Israel could not be trusted with the hiding of God's servant [cf. Luke 4:24-26], for they would betray him, filled them with madness, and they would have put an end to the life of Jesus then and there, if they had been permitted to do this. But the angels of God preserved the Son of God till His work was done, and He passed through the murderous throng, and went on His way to continue His work and fulfill His mission. [Cf:

It is Satan's constant work to lead minds to deny the light. It takes but a step to leave the straightforward path and enter a diverging path where Satan leads the way. Light is called darkness, darkness is called light. I have no confidence that Elder Rice is under the influence of the Spirit of God. He has been moving and working under the deceptive influence of another spirit, and if he does not see this matter, and gather up the rays of light that God has flashed upon his pathway, and cherishes this light as from God, he will just as surely come in the same position as did Jannes and Jambres that withstood God and Moses in ancient times. These men were so self-confident and had turned so fully from the ways of the Lord, that by their own standard they believed themselves to be in favor with God and in the light, because they had set light for darkness, and darkness for light. [Cf: 20MR367.03] p. 105, Para. 2, [1888MS].

We have had many years of experience in the cause and work of God, and have seen many persons who have moved in blindness, resisting the work of the Spirit of God, and we have seen the result, which has been a separation from God and eventually from the truth. The natural heart despises reproof, and there are those who, when corrected by the Spirit of God, rise up against it. They appeal to their own sympathy, and relate matters to others in their own way, putting a wrong light upon everything, and obtain their sympathies, and friends and relatives unite with them to make of none effect the work of God to correct, reprove, and rebuke the erring. They lean to their own understanding; they refuse counsel, and in the place of harmonizing with the Spirit of God to set things in order, they work in an opposite direction. They erect standards of their own, by which they measure character. Jesus said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." [Cf: 20MR368.01] p. 105, Para. 3, [1888MS].

I might continue this subject to a much greater length, but I have not, neither will I go into particulars; but I feel it to be my duty to call your attention to a few points. If Elder Rice has made statements to you that have been of sufficient force to change your former opinion concerning him insomuch that you would connect with him in the most responsible work of establishing and running a health institution, we would be pleased to know the reasons upon which this change has been brought about. We do not want you to be brought into perplexities through any deceptive influences, through any misrepresentations. We would not suppress one syllable of truth that the Lord makes it our duty to utter, to gain favor with you, my respected brother, or any person living, in order to secure means to do any work in the cause of God. Your course must be straightforward in the fear of God. The Lord is not dependent upon any living man, but He graciously gives us the privilege of cooperating with Him that we may be laborers together with God. [Cf: 20MR368.02] p. 105, Para. 4, [1888MS].

We cannot do His work from our own standpoint. We cannot follow our own finite judgment, but we must have an eye single to the glory of God. The gold and silver is the Lord's, and the cattle upon a thousand hills is His. He can work with His power to do whatsoever He will. If any one man refuses to cooperate with the Lord in doing the work after God's order, that God's mold may [be] upon it and not man's, then

another will be chosen in his place, and He will make the willing and obedient to do His work which will be wrought in righteousness and will be as enduring as eternity. This work will be laid upon the foundation which will not be hay, wood, or stubble, but gold and silver, and precious stones, which will stand the great conflagration which must take place when every work will be tried of what sort it is. [Cf: 20MR368.03] p. 106, Para. 1, [1888MS].

Now, my brother, we want you to stand side and shoulder with us, to build up those things that God is building up, which are imperishable. We want you to lift and to wear the yoke of Christ. We want you to be ripening up for the future life. We want your help in the work which we are doing for these last days. We do not want you to be involved in perplexities that I know at your age you will be if you undertake to build and conduct a health reform institution. If in the order of God such an institution is established in Fresno, be sure that the very foundation of its establishment is laid in solid timber. Do not let the enemy come in and spoil the work by placing defective timbers into the institution, for these defective characters, not under the special control of the Spirit of God, will work at cross purposes. It is Satan's special business to create variance and dissension among the people who claim to be Seventh-day Adventists. [Cf: 20MR369.01] p. 106, Para. 2, [1888MS].

I call upon you, my brother, in the name of the Lord to unite with us, to close every door through which Satan would enter to cause strife and alienation among brethren. Let us counsel together. There has been altogether too much moving in one's own independent judgment. Self-sufficiency and self-esteem lay at the foundation of the greatest trials and discords that have ever existed among the people of God. The angel of God has repeated again and again, Press together! Press together! Be of one mind, of one judgment! Let God be your leader! Follow His footsteps! [Cf: 20MR369.02] p. 106, Para. 3, [1888MS].

My brother, God's people are one body. God has a people whom He is leading, teaching, and guiding, that they may teach and lead and guide others. There will be among the remnant of these last days, as there was with ancient Israel, those who wish to move independently of the body, who are not willing to be subject to the body of the church, who are not willing to submit to advice or counsel, but ever bear in mind that God has a church upon the earth, and to that church God has delegated power. [Cf: 20MR369.03] p. 106, Para. 4, [1888MS].

He expects them to grow up as a holy temple unto the Lord. Men will rise up against reproof; men will despise counsel; men will depart from the faith; men will apostatize; they will want to follow independent judgment. Just as surely as they do this, disaster and ruin of souls will be the result. In short, Satan will become their leader, and will work constantly to tear down the things which God is building up, and follow their own finite judgments and plans. But the works of all are to bear the test of the judgment. [Cf: 20MR369.04] p. 106, Para. 5, [1888MS].

Angels of God are watching the development of character, angels of God are weighing in the balances of the sanctuary moral worth. The record is being made daily in the books of heaven of every man's work. None of these discordant elements will be able to retard the great day of God

and the final completion of His eternal plans. Truth is advancing. Missionary fields are constantly opening, and those who use the means which God has entrusted to them as His stewards to spread the knowledge of truth, which is of heavenly origin, are truly missionaries of God and co-laborers with Jesus Christ. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [Cf: 20MR370.01] p. 107, Para. 1, [1888MS].

Those who will now support and build up the truth of God are ranging on one side and are standing with heart to heart, with one mind, with one voice, with one judgment, glorifying God by keeping a united front in defense of the truth which will eventually triumph, while those who will break up and confuse and do not labor to have harmony of purpose and action are verily doing the work of Satan, not the work of God. They feel annoyed because all honor and all praise is not given to their superior judgment. They feel fully capable to grasp in their arms large responsibilities, and to be an independent body under no control. They do not keep the way of the Lord. They are ranged on the other side, ready to say, "Has not God spoken by us? You take too much upon yourselves." [Cf: 20MR370.02] p. 107, Para. 2, [1888MS].

God will set His own seal upon His work, and God will enlist men to cooperate with Him. As God has given to every soul His measure of power, He expects that they will put it forth in the very branch of the work where they may labor intelligently and effectively. It is a delusion of the enemy for anyone to feel that he can disconnect from the body, and work on an independent scale of his own, and think he is doing God's work. We are one body, and every member is to be united to the body. Not one is to be shut up to himself and live for himself. Men must be like-minded with God, pure, holy, sincere. [Cf: 20MR370.03] p. 107, Para. 3, [1888MS].

My dear brother, you have a special work before you to do. If you will work in harmony with the Spirit of God, the Lord will bless you and work with your efforts. I have an intense interest for your soul. I do not want you by any wrong course that you may pursue, to hedge up the way which will deter you from doing the work the Lord has for you to do. My brother, there is only one safe course for you, and that is for you to make straight paths for your feet, lest the lame be turned out of the way. Sound doctrine must be brought into actual contact with men's souls, that it will produce sound practice. God gives sufficient light to guide every man that he shall perform right actions. But unless this light is appreciated and obeyed, he will be left in the condition of Chorazin and Bethsaida of old. It is not enough to believe the truth, but its sanctifying power must be felt in our life and character. [Cf: 20MR370.04] p. 107, Para. 4, [1888MS].

My brother, God requires of us more than we are willing to give Him. We must individually be honest with God, and in no case rob God in tithes or in offerings. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and 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: 20MR371.01] p. 107, Para. 5, [1888MS].

Do not, my brother, neglect a plain duty revealed to you in the oracles of God. The books of heaven will reveal the fact in the past and the present standing of your accounts with God. Be strictly honest with your Maker in tithes and in offerings. You have been moved by the Spirit of God, and under the influence of His Spirit you have made pledges. Then while you have means in your hands, make your account straight with God. Now God looks at all these transactions that bear any relation to the work and the cause of God. [Cf: 20MR371.02] p. 108, Para. 1, [1888MS].

I entreat of you, my brother, to make straight work for time and for eternity. Do not rob God in the least measure. Take the truth of God in your hand and in your heart, in every transaction with your fellow men. Go under its escort to your place of business. There God will be near you in every settled, determined effort to apply the simple but searching maxims which come from heaven to guide men through all the highways, the byways, and the broad ways through this life to eternal glory. You are often troubled by the dishonesty and perversity of man. His crooked ways are an offense to you. His disregard of his word, the forfeiting of his promises, make you grieved and provoked. Well, Satan is pleased to have him do this way in order to tempt and discourage you. But then how do you, my brother, treat the Lord? Are you not disappointing His expectations? Are you faithful and exact in your promises, and do you pay your vows to your Creator? Do you not withhold from the Lord His own portion that He has reserved for Himself? Will my brother, whom I respect, whose soul I value above gold and silver because it was purchased by human agony and the price of the blood of the Son of God, will you look carefully to all these things? You need expect but little of men except through the power and prevalence of truth, which is alone able to elevate his nature to its true dignity by its sanctifying, holy influence. The only means of purifying man from his defilement is to make him like-minded with God. [Cf: 20MR371.03] p. 108, Para. 2, [1888MS].

(P.S.) June 8. We left Oakland Thursday evening at half past eight o'clock, and reached Fresno Friday morning.--Letter 33, 1888. [Cf: 20MR372.01] p. 108, Para. 3, [1888MS].

(Written February 10, 1888, from Healdsburg, California, to G. I. Butler.) Yesterday I had the pleasure of hearing W.C.W. read your good letter to him in reference to many important matters. There is one matter I wish particularly to notice--that is the subject of Dr. Gibbs in connection with Dr. Maxson. You know that he has resigned his position at the Health Retreat, and this will make it necessary for some facts to be presented before you and the Sanitarium at Battle Creek. I can feel that there is a determined purpose, whether Dr. Maxson and his wife are aware of it or not, to misinterpret and misunderstand Dr. Gibbs's method of practice; and notwithstanding I have plainly presented before Dr. Maxson that he certainly views matters in a wrong or incorrect light, yet this makes not a whit of difference with his ideas and plans of action. [Cf: 20MR373.01] p. 108, Para. 4, [1888MS].

When the great question of health reform was opened before me, the methods of treating the sick were plainly revealed to me. The old-school cruel practice and the sure results, where one claimed to be

benefited, thousands were made lifelong invalids who, had they never seen a physician, would have recovered of themselves without implanting in their system diseases of a most distressing character. Eclectic was less dangerous. The homeopathy, which creates so deadly opposition from the regular practice, was attended with far less evil consequences than the old-school practice, but did much harm because it could be resorted to so easily and used so readily with so little expense. Many practice upon themselves and fall back upon this without real knowledge of their ailments, and do great harm to themselves. Proper regulation of their diet, abstinence from tea, coffee, and all spices and flesh meats, gaining an intelligent knowledge of temperance, would be medicine above all drugs. [Cf: 20MR373.02] p. 108, Para. 5, [1888MS].

But Dr. Maxson has insisted in putting his manner of treatment in a false light. He has repeatedly stated that if Dr. Gibbs did not use drugs he was afloat and could not do anything. In Oakland I had another conversation with Dr. Maxson, and I urged him not to make so wonderful a specialty of methods of drug using. I told him [that] after the whole system of drug medication had been laid open before me, I was shown of God that we should have an institution conducted on hygienic principles, and in that institution lectures should be given not on how to use drugs, not to lead minds and educate them in the methods of drug using, but to teach people the better way--to live healthfully and do without drugs. The words were repeated, Educate! Educate! Educate! [Cf: 20MR373.03] p. 109, Para. 1, [1888MS].

I then saw that an intelligent knowledge of pure air, and use of it wisely and abundantly, and simple healthful food taken into the stomach temperately, eating and drinking to the glory of God, and ten thousand would be well who are now sick. Then I was taken from room to room and shown disease and its causes, and the result of drug medication. I was then shown through rooms of a hygienic institution that was conducted on hygienic principles and these simple means--sunlight, pure air, healthful habits. Constant instruction needs to be given, line upon line, precept upon precept, in regard to the necessity of clean bodies, clean houses, and clean premises. Breathing clean air would preserve health without the use of drugs. [Cf: 20MR374.01] p. 109, Para. 2, [1888MS].

But to deny self, to restrict the appetite, to eat only wholesome food and exercise temperance in eating the wholesome food, abstaining almost wholly from the flesh of dead animals that creates nine-tenths of [the] disease in our world, is too severe a process for a large part of our world and of professed Christians to enter into; so they eat and drink without reference to health, and the result is a depraved condition of the system; then they resort to the [use of] drugs, because that is easiest, and there continues to be wicked disregard of the laws of life and of health in taking care to preserve good health. [Cf: 20MR374.02] p. 109, Para. 3, [1888MS].

There are diseases of every stripe and type because self indulgence is practiced through willing ignorance. I tried to present to Dr. Maxson something of this matter the Lord had shown me, but I think it did not have the least impression on his mind. He stated that he regarded homeopathy as of the devil, of the same character as spiritualism and mesmerism. Now, Dr. Gibbs is not a homeopathic physician but he takes the good of all. He obtained his education in the regular school and

has his diploma from that school. [Cf: 20MR374.03] p. 109, Para. 4, [1888MS].

The use of water to help the sick, plenty of exercise, education as to how to breathe, education as to purity of habits, would throw drugs in the shade in their own place, where they naturally belong. [Cf: 20MR374.04] p. 109, Para. 5, [1888MS].

Dr. Maxson thinks he knows a great deal more than he does, and here is the very seat of the difficulty. Were I sick, I would not trust myself in his hands for the principles of kill or cure. I fear it would be to kill. A deeper knowledge than he now has would give him a sense of the little knowledge he really has and the much more that he needs to know by precept and practice before human life is safe in his hands. [Cf: 20MR374.05] p. 109, Para. 6, [1888MS].

In Oakland I tried to show Dr. Maxson that his ideas were not after God's order in the set ideas that he could not harmonize with Dr. Gibbs. You say you have had an education in hygiene. Now, Dr. Maxson, you have all the opportunity in the world in the Rural Health Retreat to practice that education and demonstrate to Dr. Gibbs the fact that hygiene will do wonderful things. Just demonstrate this. Do not, if you see hard work in this practice like so many, leave it aside and resort to your strong doses of drugs. I have positive light that this is tampering with human life. [Cf: 20MR375.01] p. 110, Para. 1, [1888MS].

But notwithstanding all I could say, he would go over the same ground again, presenting the infallibility of the allopathy above the homeopathy. I was sure all that I had said of the light which the Lord had been pleased to give me was in his mind as thistledown before the mind. He has asserted that he used less drugs than Dr. Gibbs, while Dr. Gibbs declares it is otherwise. [Cf: 20MR375.02] p. 110, Para. 2, [1888MS].

But there has been positive harm done by the strong doses of medicine given by Dr. Maxson--such enormous quantities of quinine given to his patients, which he maintains is far better in influence than less. We have not a knowledge of the same results following the use of drugs from Dr. Gibbs. Dr. Maxson had things his own way for many weeks, for Dr. Gibbs was away. He had all the opportunity to lecture, all the room to work that he chose, and then Dr. Gibbs did not stand in his way at all--let him have all the room he asked. [Cf: 20MR375.03] p. 110, Para. 3, [1888MS].

When he sent in his resignation (a copy [of which] I will send you), he worded it in a manner that needed explanation. He resigned, it was stated, because of the incongruity of the physician associates. Incongruity--what is that he said? It was the methods of practice. He was asked to explain himself. He stated that he would stay only on one consideration--that he should have the liberty to plainly state to his patients the difference between his practice and Dr. Gibbs's and that he should state the errors of his practice by expressing freely his opinions. [Cf: 20MR375.04] p. 110, Para. 4, [1888MS].

This would not, he was told, be tolerated, for it was just this course that Dr. Burke pursued and brought about a state of things that would break down the institution. [Cf: 20MR375.05] p. 110, Para. 5,

[1888MS].

At another meeting of the board it was proposed that it be recommended by the board that Dr. Maxson reconsider this matter of his disconnecting from the Rural Health Retreat. Elder Rice promptly answered that it would not be of the least use, for this was no hasty conclusion, but a matter of deliberate thought and arriving at decided conclusions. So his resignation was accepted. There seemed to be a good understanding between himself and his wife and Elder Rice. All were perfectly united in their plans and purposes. [Cf: 20MR375.06] p. 110, Para. 6, [1888MS].

Elder Rice could not be kept as superintendent, for he considered himself as constituting the whole board, planning and managing, buying and selling; and the board knew not the first syllable of the matter. He was incurring great expenses and without one word of advice or counsel from the board of directors. His sharp dealing with outsiders has cut off outside patronage and he seems to lack the power of discrimination. He asks all the price that is set in the terms, which is looked upon as very high for board and treatment, and if one asks for a hot water bag to be supplied with hot water, he or she is charged extra. An extra price is put on every little favor until they go away mad, vowing they will never enter the institution again and [will] tell their friends never to enter. These cases are being revealed more and more, and in a very agony of distress we have been unable to correct the evil. [Cf: 20MR376.01] p. 110, Para. 7, [1888MS].

I think now it was understood [that] if Elder Rice did not remain, Dr. Maxson and his wife would also leave. They have formed a bond of union from the first. I wrote a letter to Elder Rice but he made no response, but soon as possible comes one from Dr. Maxson making all the excuses for Elder Rice. It was evident that a firm bond of union has been formed with these parties. I will go to St. Helena in a few days and will then obtain something definite from Dr. Maxson. [Cf: 20MR376.02] p. 111, Para. 1, [1888MS].

Elder Rice has been very imprudent with Mrs., or Sister Heald, and I have handled this familiarity with decision in the fear of God under a great burden. Elder Rice was warned but he persistently kept on his course. He stated that it was his privilege for the superintendent to ride with the matron, and he told me, quite aggrieved, that the church members had much talk of his always taking Sister Heald to the meeting. When the matter came up in the camp meeting at Oakland in the presence of about twenty, he justified himself that he had, he said, been spoken to in regard to Sister Heald's riding with him and her husband's not being with them, but he knew that this was no moral wrong and therefore he went on just the same. [Cf: 20MR376.03] p. 111, Para. 2, [1888MS].

I just arose and told him plainly he was not a Bible Christian, that the Word of the Lord was positive--abstain from the very appearance of evil and give no action for reproach to fall upon the cause of God. But he had, knowing that much talk was being made over his close association with another man's wife, he had not sought in his own course of action to cut off the reproach, but justified his course. Had he seen another man taking the same liberties with his wife when she was living, he would have felt indignant. Had he seen any of the men connected with the institution, young or old, thus intimate with a

married woman or young girls, he would have seen the evil and with no soothing words would have made short work of this matter. [Cf: 20MR376.04] p. 111, Para. 3, [1888MS].

He stated he should have done so, but that he considered he was a minister, above suspicion and above temptation, and therefore it was safe for him to do that which would be sin in another. He acknowledged that this was wrong reasoning, but every time the matter was talked upon he brought forward the same excuses. [Cf: 20MR377.01] p. 111, Para. 4, [1888MS].

I first took Sister Heald, for I had in a dream been shown some things. Then I talked with her. Nothing, not one thing, was specified as wrong until I urged the matter and asked pointed questions and then drew out by direct questioning that Elder Rice had laid upon the bed with Brother and Sister Heald--that this was done several times. They had kissed each other and she had sat on his lap. This matter was all through the institution and has gone far and near. Brother and Sister Maxson stated to me this was all talk. No such things had been done as were talked of. But in a few hours I had the statement from Sister Heald's lips. [Cf: 20MR377.02] p. 111, Para. 5, [1888MS].

After this, just about the last interview we had with Dr. Maxson and wife, Sister Maxson stated that Sister Manch, Brother Rice's mother, told her all the circumstances of that one occasion of their lying on the bed together, and made it a very innocent, accidental affair. I said to Sister Maxson, I do not accept this statement, for I have had the matter from Sister Heald's lips. Everything shows that these parties, Brother and Sister Heald and Brother and Sister Maxson, and Elder Rice have been closely connected in bonds of sympathy, and when the board felt, for the prosperity of the institution, that Elder Rice must not officiate any longer, then all agreed to leave together, and did leave together. There has been some thought that they will unite together to start an institution on this coast, and this he has plainly stated in a letter to me that a wealthy man was urging them to do this and would help them. It is not improbable that Elder Rice may marry Dr. Maxson's niece.--Letter 53, 1888. [Cf: 20MR377.03] p. 111, Para. 6, [1888MS].

(Written April 30, 1888, from Oakland, California, to J. D. Rice.) I have had much burden of soul in your behalf, but at the same time strong confidence in God that He would on this occasion lead you to see your mistakes and errors. I so much desire that you, for your own sake and for Christ's sake, should so humble your heart by confessing your sins, that the burden shall be lifted from your soul, and the prayers of your brethren be united with your prayers, and you be healed from the wound sin has made. [Cf: 21MR157.01] p. 112, Para. 1, [1888MS].

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19,20). "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16). [Cf: 21MR157.02] p. 112, Para. 2, [1888MS].

I am made sad to see my brethren cherishing doubts and talking doubts in regard to the light God has been pleased to give them. We shall all

have to wrestle with doubts, for this is a constitutional tendency with not a few, while others believe on the simple evidence that God has been pleased to give them. But doubt is the atmosphere which surrounds many souls at the present time. Unbelief and doubts come forth from the lips as readily as their breath, and it is dangerous for the weak in the faith to be in their presence, inhaling the atmosphere which is poison to the soul, for the seeds of doubt soon germinate and bear a harvest of fruit which is dangerous to the health of the soul. [Cf: 21MR157.03] p. 112, Para. 3, [1888MS].

I feel so grateful to God that it is not too late for wrongs to be righted. I ask you, my brother, will you consider the value of your soul? Shall Jesus Christ have died for you in vain? Will you after you have preached to others, yourself become a castaway? May God forbid. I have been looking over the testimonies of counsels and warnings written for you and Brother R while we were in Europe. My heart is sore and sad, because you have not heeded the light you have had. [Cf: 21MR157.04] p. 112, Para. 4, [1888MS].

You have had great light, great opportunities and privileges, in having your way so definitely marked out. A voice has been following you saying, "This is the way, walk ye in it" (Isa. 30:21). Why, oh, why, have you disregarded the voice of warning and reproof? Why did you not receive the light, and render to the Master earnest, sincere service? Had you been meek and lowly of heart, you could have reflected pure, steady beams of light upon the pathway of others. Those who receive the light that God graciously gives them, with a heart to obey, evidence a more than common sensibility. They do not in their simple, confiding trust, show weakness of character, but a strength of purpose that is of Christ. [Cf: 21MR157.05] p. 112, Para. 5, [1888MS].

God's people must be suspicious of their lower nature. They must war against fleshly lusts. The evil heart of unbelief is constantly at war with the purposes of God, tempting souls away from the side of Christ into forbidden paths. Unjust, cruel prejudice and cavils arise against the agencies God has seen fit to employ to reprove and correct the erring. This unbelief hinders those that are corrected from receiving the light that is given them, and therefore they do not submit to God, but work at cross purposes against God's will. [Cf: 21MR158.01] p. 112, Para. 6, [1888MS].

Objections are listened to, received, and this leads to the arising of still more difficulties and the forgetting of the inherent evidence which comes with the message from God. Therefore we do not receive the support and divine grace which God is ready to impart. The light is refused and darkness and unbelief accepted, and as the result he will bring forth fruit of that which is in his heart, which is evil fruit, "for . . . out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21, 22). [Cf: 21MR158.02] p. 113, Para. 1, [1888MS].

My brother, you have walked away from the light into dark places. When I was laboring with you so earnestly, when in an agony of distress in your behalf in _____, oh, why did you not there pity me as well as yourself? Why did you not lift this soul-crushing burden from my heart by acknowledging your sins? Why did you not consider Jesus who

was being by you pierced afresh and put to open shame? Why did you deny Christ? Oh, my brother, my soul feels deeply for you! I urged home upon you the light in which your case was presented to me, and I am not exaggerating when I tell you that my soul was wrung with anguish. Why did you stand back, as if unimpressed? [Cf: 21MR158.03] p. 113, Para. 2, [1888MS].

Why did you justify yourself at every point, and let this weight press heavier and heavier upon your own soul, and bring so heavy labor upon me? Why manifest this cold, icy hesitancy to acknowledge your wrongs? Is the high standard of God's holy law too severe? Is the self-denial, the lofty purity of thought that is demanded, too much of a constraint, too irksome to be endured? No requirement is given you which it will not increase your happiness to obey. I know you are suffering. I know you are not happy, and I suffer with you, because you are a member of the body of Christ. [Cf: 21MR158.04] p. 113, Para. 3, [1888MS].

You have enjoyed the love of Jesus, the peace of Christ, in large measure. Most terrible doubts and waverings are torturing your soul. Why not submit to God? Why encase your soul in barriers that will not let the light in? Will my brother see and appreciate the value of his own soul and Christ's work that the gift of eternal life might be placed within his reach? There is great power in the atonement. Your mind is troubled, and the whole soul is in desperate need of a physician. [Cf: 21MR159.01] p. 113, Para. 4, [1888MS].

I cannot give you up. I must see you what God would have you to be, filled with repentance and remorse, which will be followed by a sweet sense of pardon and pure, holy joy. Jesus is sorry for you; He pities you; He wants to save you. He is not willing that you should perish but that you should have eternal life. [Cf: 21MR159.02] p. 113, Para. 5, [1888MS].

God has not separated from you, but your sins and your iniquities have separated your soul from God. You are sin-sick, and you need a physician. Look into the mirror, God's holy law, which is the only standard of righteousness. It is the sin detector. Will you see your sins in the light of the law? Will you have faith in Jesus as the sin-pardoning Saviour? The royal law is before you, and you must meet its requirements. It is the only standard of righteousness; it measures your life and your character. I am sad to be compelled to tell you that you are a transgressor of the law. Practical faith in Jesus Christ is the only thing that will save you; the precious blood of Jesus alone will cleanse from every spot and stain of sin. [Cf: 21MR159.03] p. 113, Para. 6, [1888MS].

While in Europe the things that transpired in _____ were opened before me. A voice said, "Follow Me, and I will show you the sins that are practiced by those who stand in responsible positions." I went through the rooms, and I saw you, a watchman upon the walls of Zion, were very intimate with another man's wife, betraying sacred trusts, crucifying your Lord afresh. Did you consider that there was a Watcher, the Holy One, who was witnessing your evil work, seeing your actions and hearing your words, and these are also registered in the books of heaven? [Cf: 21MR159.04] p. 114, Para. 1, [1888MS].

She was sitting on your lap; you were kissing her, and she was kissing

you. Other scenes of fondness, sensual looks and deportment, were presented before me, which sent a thrill of horror through my soul. Your arm encircled her waist, and the fondness expressed was having a bewitching influence. Then a curtain was lifted, and I was shown you in bed with Sister N. My Guide said, "Iniquity, adultery." [Cf: 21MR159.05] p. 114, Para. 2, [1888MS].

I was shown unlawful things practiced by others; but it is you, my brother, that I now wish to help and save, if possible. It is your case I now wish to present before you, and I want you to lose sight of everybody but yourself and your God. [Cf: 21MR160.01] p. 114, Para. 3, [1888MS].

When I tried to show you the aggravated character of sin in the sight of God of a watchman upon the walls of Zion, you did not seem to feel or to sense the sin, but you seemed as unimpressionable as a stone. I know you are seeking to cover your ways from the Lord. I did not then open them to you, as I have done now, with my pen. And I do not wish to have this opened to others, for I do hope that you will see and sense the evil and confess your sin to God and to your brethren and make clean work, that you may have this foul blot removed from you by the cleansing blood of Jesus Christ. You have not confessed your wrongs. You have done great wickedness; you have committed adultery, broken the seventh commandment. [Cf: 21MR160.02] p. 114, Para. 4, [1888MS].

I have carried this heavy load upon my soul all this time. When we had the meetings in _____ you knew just what you ought to confess. You knew the warnings were sent of God: you knew the communications I sent to you from Europe were truth. And when I carried the burdens until my soul seemed crushed, you obtained [the] sympathy of your friends by leaving the impression upon their minds that I was not just, but partial, and very severe; that you were suffering under accusations which were very difficult to bear; that the testimonies I had given were my own judgment, my own words; that I had wronged you; and that false reports had been brought to me. But my brother, nothing could be more deceptive than this. [Cf: 21MR160.03] p. 114, Para. 5, [1888MS].

You stated at the camp meeting and since then, that you had not been guilty of any moral wrong, and that was the reason why you persisted in your course, notwithstanding counsel and warnings had been given you. You will remember I met your remarks promptly. [Cf: 21MR160.04] p. 114, Para. 6, [1888MS].

I showed you that your position as a minister of the gospel would make any such course as you had pursued a reproach to the cause of God, a matter of scandal, and your actions a savor of death rather than of life. When the standard bearer falls, who will fight? When the cross is torn down by the ones who should point it out, whom will you believe? [Cf: 21MR160.05] p. 115, Para. 1, [1888MS].

What can be more dreadful than a minister of Jesus Christ a commandment breaker? I see only one way for your escape--break with the temptations of Satan at once, and rush for the light! Even ministers who claim to believe the truth are only blind guides if the truth is not enthroned in the heart, and a thorough transition from darkness to light has [not] taken place. They are clouds without water. I urge upon you, if you care for your own eternal welfare, the positive necessity

of having the truth enthroned in your heart, for then its principles will sanctify your character. [Cf: 21MR160.06] p. 115, Para. 2, [1888MS].

You guiltless, my dear erring brother! No, you are not. Your soul is spotted and stained with sin. God had His witness recording the most secret actions of your life. You have the Word of God. A voice is addressing you from the living oracles testifying that one class of actions is right and just, and doing them is righteousness; but the same voice is heard in reproofs and warnings, prohibiting and condemning another course of action that will lead to certain ruin of both soul and body, unless there is a reform. [Cf: 21MR161.01] p. 115, Para. 3, [1888MS].

With the Bible open before you, inquire diligently, Is this the way of the Lord? There is a divine standard we must individually meet. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Jesus took our nature and was tempted in all points as we are, yet without sin. [Cf: 21MR161.02] p. 115, Para. 4, [1888MS].

The salvation of your soul is the great question for you to be interested in. You have formed a union with Brother and Sister X. We have no objection to this, if it is a sanctified connection. But if this intercourse is to exchange ideas and strengthen doubts and frame plants that will help you in the wrong direction, then it is the special work of the enemy of God and man. [Cf: 21MR161.03] p. 115, Para. 5, [1888MS].

Now I can state decidedly that this has been the nature and influence of that union. It has been no advantage, but a decided injury to your own soul as well as to them. They have not clear discernment. Selfishness is mingled with their experience. They might be surprised, if I told them this, but it is so. Self-esteem and an idea that they know more than they really do, have been a decided injury to the usefulness of both. You have all been walking in darkness. God's ways have not been your ways. [Cf: 21MR161.04] p. 115, Para. 6, [1888MS].

You have talked over matters as you viewed them, that the communications from Sister White are not all from the Lord, but a portion is her own mind, her own judgment which is no better than anybody else's judgment and ideas. This is one of Satan's hooks to hang your doubts upon to deceive your soul and the souls of others who will dare to draw the line in this matter and say, This portion which pleases me is from God, but that portion which points out and condemns my course of conduct is from Sister White alone, and bears not the holy signet. You have in this way virtually rejected the whole of the messages which God in His tender, pitying love has sent to you to save you from moral ruin. [Cf: 21MR161.05] p. 115, Para. 7, [1888MS].

God presents to you His will and ways which are in marked contrast in just that which your case requires, and you are hereby tested whether you will accept the reproof, fall on the Rock and be broken, or will you become vexed over plain statements that come close to your soul, because it [the reproof] is the truth and condemns you, and then you feel at enmity with me. (Hebrews 4:12.) There is One back of me which is the Lord, who has prompted the message which you now reject and

disregard and dishonor. By tempting God you have unnerved yourself, and confusion and blindness of mind have been the result. A fierce determination has sprung up in your heart in a spirit of defiance to brave it through. [Cf: 21MR162.01] p. 116, Para. 1, [1888MS].

Brother M, you have so presented matters to others that you have gained their sympathy. Your friends and sympathizers have lost faith in the testimonies. You have gained their sympathies by misstatements and misapplication of that which the Lord has sent you to save you from ruining your soul and the souls of others. You have planted the seeds of doubt and unbelief, and when your own soul may be rescued and faith takes the place of doubts, can you gather up the evil seeds of doubt you have planted in the minds of others? Will you be pleased to meet this work in the judgment? [Cf: 21MR162.02] p. 116, Para. 2, [1888MS].

You cannot now see the work you have done. A power from beneath has taken possession of your soul. Shall your heart be the victim of the dupe of lies? Will the truth of God be kept away from the heart? Blind parental affection will easily give sympathy and encouragement which will be a savor of death. This is a love that is unsanctified; it comes in to prevent the messages of warning and condemnation from God for a dangerous, sinful course which, if pursued, will work to the ruin of the soul. Such love is like the tender mercies of the wicked, only cruelty in disguise. Those who work under deception to gain this sympathy and support will surely meet with great loss and obtain the disfavor of God. [Cf: 21MR162.03] p. 116, Para. 3, [1888MS].

You have said that Brother G has told me things to prejudice me against you. My brother, it is exactly the opposite of this. You have had evil surmising and imaginings and hatred to him, when he has not by word or action tried to injure you. He has treated you like a brother. Your course of action has gone a great ways in its influence to demoralize, because you were a minister, a professed representative of Jesus Christ. [Cf: 21MR162.04] p. 116, Para. 4, [1888MS].

You have left a reproach upon the cause of God. Especially has this been the case in regard to the Health Retreat. How little you have considered the grief and sorrow you have caused others through whom the Lord has been working as His agents to create a healthy atmosphere in the H. R. You have acted as if you were the one who was abused, because the Lord has moved upon His servants to set things in order there. [Cf: 21MR162.05] p. 116, Para. 5, [1888MS].

Far and near the sound has gone forth of the management of those who stood in responsible positions, and this we have to meet with all the bitterness of feeling it has created, which falls upon those who are doing their best to bring in a better state of things. Your mother, on account of your wrong course which the Lord has reproved through His own appointed agencies, thinks very unkindly of me. I dared not suppress the truth, and yet I would not, I did not, bruise her soul by relating things which would bruise the soul. [Cf: 21MR163.01] p. 116, Para. 6, [1888MS].

Now look at your work and see if you are pleased with the outlook. You have created doubts in the minds of those who had but a limited knowledge of my work. And the very ones who had been the strongest in the condemnation of your course, and had declared that they would have

nothing to do with the sustaining of the H. R. while you were connected with it and Brother and Sister H had a place there, they listened to your statements, and your words have had an influence on them. [Cf: 21MR163.02] p. 117, Para. 1, [1888MS].

Doubts were created, and seeds of unbelief sown in regard to my work. Your only objection to the testimonies is similar to the objection of skeptics and infidels to the Bible; it condemns their course of sin and evil. The testimonies condemn your course, point out your transgressions, and will not vindicate or praise in you a course of sin. [Cf: 21MR163.03] p. 117, Para. 2, [1888MS].

I want you to see the part you have acted in the H. R., not what others have done but the part you yourself have acted in connection with others, which has had a demoralizing influence upon the H. R.-- this much-abused instrumentality of God--and see what a mass of corruption has to be cleared out of it. Those who have labored to the uttermost of their ability to keep it pure must be the sufferers. [Cf: 21MR163.04] p. 117, Para. 3, [1888MS].

I am so sorry that you have acted the part of a traitor. You have been in communication with Brother B. You have represented the case of Brother G in such an objectionable light that he uses this to justify himself in his traitor's work. You have, while professedly working for the interest of the H. R., been working against it. You have strengthened the hands of Brother B in an evil course. You have been envious and jealous. You have been doing the work of the great adversary of souls by suffering yourself to be the accuser of your brethren. [Cf: 21MR163.05] p. 117, Para. 4, [1888MS].

Last night I received increased light. The words were spoken to me that were spoken to Joshua: "Why are you full of distress and anguish? Arise and set things in order. There has been falsehood and dissembling and iniquitous practices. God cannot bless His people until these sins are put away from among you." The lessons that you have given by precept and example have done a work, the results of which eternity alone will reveal, while you were concealing your own wrongs. You have imparted all you knew that was faulty in others, purely out of bitterness and revenge, which strengthened and confirmed him [Brother G] to vindicate his unrighteous course, when you yourself were a far greater sinner in the sight of God. [Cf: 21MR163.06] p. 117, Para. 5, [1888MS].

You are preaching to others the binding claims of the law of God, but how does your own character stand in the light of that great moral standard of righteousness? You are weighed in the balance and found wanting. Will you now receive this light and humble your heart before God? Will you claim and accept longer the sympathies and the compassion and false estimate others will place upon you? Will you allow the cause of God to be burdened and reproached on your account? Will you confess your sins? [Cf: 21MR164.01] p. 117, Para. 6, [1888MS].

The true happiness of the people of God depends upon righteousness of life and purity of character and true benevolence of heart. When their will harmonizes with the will of God; when they act as they know is right toward God and their fellow men, then they may claim peace and rest in Jesus Christ--peace, the peace of Christ, not the peace the

world gives, that peace which is the happiness which comes as the result of obedience to God, and righteousness or right acting in this life. The heart is in harmony with God, they have the love of God in their heart and the love for their fellow men; perfect love united to a perfect life constitutes true happiness. [Cf: 21MR164.02] p. 118, Para. 1, [1888MS].

A single unrighteous act of will, or bitterness, envy, jealousy, or evil surmising will quench the Spirit of God and banish from your heart true happiness. One emotion of hatred or ill will or of revenge, or an evil act or word toward one whom Christ calls "the least of these My brethren," gives Satan the advantage over you, makes you a transgressor of God's law, and will surely destroy the peace of the soul, and will stand as an act done to Jesus Christ in the person of His saints. [Cf: 21MR164.03] p. 118, Para. 2, [1888MS].

Even hatred to an evil worker will place you in a position where your judgment will be warped and you will not be a doer of the work of Christ to render good for evil. While you despise the sin, you should love the souls of those for whom Christ has paid the price of His own blood. [Cf: 21MR164.04] p. 118, Para. 3, [1888MS].

The desire for revenge, or any emotion but that of tender, pitying love as Jesus exercises toward us, fallen sinful humanity, injures the soul and is registered against us in heaven. Nothing short of perfection of character will meet the standard of God's law. The great power of God will surely come to His people if they are obedient children and are living in accordance with the character of Christ. [Cf: 21MR164.05] p. 118, Para. 4, [1888MS].

The happiness of every soul depends upon the righteousness of Christ, and true goodness is above true greatness. Every teacher, working in the name of Christ, who is really sent from God, will discern these principles and will respond to them both by precept and example. The light shining from God's Word in reproofs, warnings, entreaties, and encouragements is ordained of God and designed and adapted to accomplish the sanctification of the entire man. But when reproofs come close and cutting, then the human, unsanctified, unsubdued will begins to find some excuse, some refuge, into which they can hide and conceal their deformity of character. [Cf: 21MR165.01] p. 118, Para. 5, [1888MS].

They will not come to the light lest their deeds shall be reproved. In the place of setting their wrongs right they begin to find fault with the message or the messenger, seeking to strip it naked of the divine power by calling it part human and part divine, and thus create excuses that are in harmony with the carnal heart, lest it shall be subdued, lest it shall repent and bring forth fruit meet to repentance unto eternal life. The whole force of the teachings of Christ was adapted to the soul to produce righteousness and true sanctification. [Cf: 21MR165.02] p. 118, Para. 6, [1888MS].

Unless there is a humiliation of soul and true heart work in repentance, those who have been engaged in this work will surely be lost. You have the example of Achan. You know that because of Achan's sin all Israel was made weak. When Joshua was pleading on his face before God, the Lord said unto him: (Joshua 7:10-12, quoted). Here we

see that the sin of one man was charged upon the whole nation. Israel was defeated and brought into contempt. The enemies of God and of man triumphed, and some of the army of Israel were slain. These things were written for our instruction and admonition, upon whom the ends of the world are come. [Cf: 21MR165.03] p. 119, Para. 1, [1888MS].

We see God looking down upon the church with displeasure, because there are those who claim to be God's representatives who have not in precept and example pointed to purity and holiness, but to earthliness and sensuality. [Cf: 21MR165.04] p. 119, Para. 2, [1888MS].

Your sin stands charged against you in the books of heaven. We must labor in God to lead the people to the fountain of life. Your character is blotted and defiled by sin, and yet you have had messages sent from heaven to you which you have not heeded or appreciated. Now is your day; now is the time for you to humble your heart. Confess your sins. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). [Cf: 21MR165.05] p. 119, Para. 3, [1888MS].

The truth is to be brought into the heart and to impress the soul and influence the life and transform the character, subduing the carnal nature. There are ways in which this work can be done through an intelligent knowledge of sin and faith in the message that warns and admonishes and rebukes sin. God conveys important truths to the heart and mind through perception and faith. Satan comes in to evade the work, which an intelligent knowledge of sin will set in operation. He presents subterfuges of deceit and falsehood. This he is doing in your case to make of none effect the workings of the Spirit of God. [Cf: 21MR166.01] p. 119, Para. 4, [1888MS].

In your case false representations, taking the position that you have been misjudged and treated severely, have had their influence to deceive others when you knew you were acting a lie. You knew that the True Witness says, "I know thy works." Yes, and the works are placed upon records. Why do you compel me to use great plainness of speech? Why will you close the eyes of your understanding that I am obliged to force home upon you that which you know is truth before you will humble your heart before God? [Cf: 21MR166.02] p. 119, Para. 5, [1888MS].

Christ says to you, Now is your day, now is your opportunity. Christ wept over the impenitent city and exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Shall the irrevocable sentence be uttered against you, "But now they are hid from thine eyes"? Jesus beheld the city and wept over it. The impenitent city was not forsaken because Jesus wanted to leave it to its doom. The child of His care had brought dishonor to God, and in rejecting light, warnings, and entreaties, sealed its own doom, forged its own fetters, loaded its own cloud of wrath. [Cf: 21MR166.03] p. 119, Para. 6, [1888MS].

The words of Jesus were no mistake. He did not say, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye *could* not"--no, but "Ye *would* not." Often did I seek to avert this now inevitable hour; but your defiant position, your resistance of my

warnings and entreaties to repent and be obedient and avert this terrible retribution of God, was all in vain--"Ye would not." [Cf: 21MR166.04] p. 119, Para. 7, [1888MS].

What a day of mercy and pleading love was that last day! For three years the divine Messenger had been knocking at the gates of the impenitent city. He had not sent merely servants and delegates, prophets, to whom they had turned a deaf ear; but He had come to them Himself. He had worked unselfishly, pleading for admittance, scattering blessings in His path, and the obdurate hearts had been closed against Him. There was no wearying of His patience. The waves of mercy beaten back by indifference, contempt, and rejection, only returned again and again to break these rocky hearts. "But now they are hid from thine eyes." [Cf: 21MR166.05] p. 120, Para. 1, [1888MS].

What should we all learn from these lessons but to respect the agencies of God that come to us by His Spirit in reproofs and warnings, and not incur the responsibility of rejecting God by refusing to listen and be corrected by His messengers? Shall the words of Christ be spoken, "Ephraim is joined to idols: let him alone"? (Hosea 4:17.) [Cf: 21MR167.01] p. 120, Para. 2, [1888MS].

No tears, no sacrifices, no penitence of theirs could alter or prevent the certain doom. Then let those proud in spirit, lifting up themselves against the servants of God, learn a lesson of humility, learn that the only safe course for them is to bring their will into harmony with God's will, and to submit to accept the messages that God sends them, to believe them and practice them. Should you turn from this agency of God, tell me what means He has left in reserve to reach you. [Cf: 21MR167.02] p. 120, Para. 3, [1888MS].

Jesus comes near to us individually every day by His agencies, inviting us to secure the things which make for our peace. The book of the recording angel is still unsealed. Will you individually now pay heed and be converted, that the curse that rested on the symbolic fig tree may not rest upon you, the deceptive leaves screening and masking the utter barrenness? Shall the outward work of man be attempted to be put in the place of the inner work of God? Plenty of knowledge, plenty of form, [but] destitute of repentance and faith? Plenty of foliage, but wanting in corresponding fruit? [Cf: 21MR167.03] p. 120, Para. 4, [1888MS].

We are living in these last days, when lukewarmness and apostasy abound. The apostle saw in prophetic vision what should exist near the close of time, and if our hearts were not calloused by sin and iniquity, we should discern and sense the prophetic picture held up to our view. (2 Tim. 3:1-5, quoted.) I cry out in remorse of soul, But who shall be able to stand when Christ shall come? (Mal. 3:2, 3, quoted.) Who shall stand the proving of God? Only those will bear the test, who have washed their robes of character and made them white in the blood of the Lamb. [Cf: 21MR167.04] p. 120, Para. 5, [1888MS].

Paul's picture that is presented before us should cause us trembling and anguish of soul. This is the state of a large share of those who have the form of godliness in these last days. The doom of the withered fig tree has a personal application. Who cannot see the living counterpart in the men and women who claim to have great light, in

advance of every other people on the face of the earth, whose daily life and unholy characters belie their profession of godliness? [Cf: 21MR167.05] p. 120, Para. 6, [1888MS].

There is a manifestation of pride and selfishness in many ways, peevish, fretfulness, frivolity, discontent, uncharitableness, and censoriousness, thinking evil, speaking evil of brethren. There is no inward crucifixion of sin. The mold of Christ is not upon them. [They bear] leaves of profession to conceal their deformity, but no fruit. [Cf: 21MR168.01] p. 121, Para. 1, [1888MS].

There is more hope of the open sinner than of such. The chambers of the soul are desecrated by sin to Satan's control. Will this people be Christians? Will they heed the counsel of Christ, be zealous, and repent? Will they have true contrition of heart? Will they humble their hearts before God before it shall be forever too late? Will they repent of their backslidings? May God help you just now, in this thy day, to confess your sins and be converted, that your sins may be blotted out and your name retained in the Lamb's book of life. [Cf: 21MR168.02] p. 121, Para. 2, [1888MS].

You have a work to do for your soul that no one else can do for you. Your course of error and wrong has been the means of helping others in the same direction. You were never alone. The same hand that traced the characters over against the wall of Belshazzar's palace was registering in the books of heaven the deeds and words that made Christ ashamed of you. You had no respectful courtesy for those whom you should have treated with respect and to whose wants you should have been attentive. These unholy things unfitted you to do the work of the Lord, but in your unholy hands you took your Bible and led the worship, and as mouthpiece for God you were foremost to preach to the people. Where was your conscience? Where was your humility? Where was your fear of God? Where was your faithful work to keep the H. R. up to the highest standard? [Cf: 21MR168.03] p. 121, Para. 3, [1888MS].

I have said much, and have much more to say in regard to how others should be treated. But I learn that everywhere, far and nigh, it has been told that those who came to the H. R. were treated with neglect and indifference. After it seemed impossible with your past conduct to keep you connected with the Retreat, then your attitude was threatening, and abusing letters came showing the spirit of Judas rather than the spirit of Jesus. [Cf: 21MR168.04] p. 121, Para. 4, [1888MS].

Now, my brother, I want you to see these things as they are. If you only will make thorough work, if you only will confess your sins, the Lord will forgive you your sins. But my soul is exceeding troubled. I have carried this burden long, hoping to save your soul and the institution from appearing to the world as a house of ill fame, where people could not dare to trust their wives and children. But the time has come for something to be done. I must clear my soul; I must be free. I must state the things I know, unless you will speak out yourself. For your soul's sake, do this, I entreat of you. [Cf: 21MR168.05] p. 121, Para. 5, [1888MS].

Wherever the will of God is violated by nations or by individuals a day of retribution comes. Many set aside the wisdom of God and prefer

the wisdom of man and adopt some human invention or device. David placed the Word of God beside him on his throne. He was then immovable. But forsaking its doctrines he sullied one of the fairest reputations. Turning from inspired men and those who spread the Word before them praying God to shed light upon it, many make lies their refuge. [Cf: 21MR169.01] p. 121, Para. 6, [1888MS].

We have more than a royal path to heaven--we have a divine road. We are to stand before the great white throne, and hear the decisions of the infallible Judge of the quick and of the dead. Some act as if they were at liberty to cancel the decisions of the Judge, to review them, and take the warnings given of God, cut them up, choose one part and reject another, endorse or reverse at pleasure. In this way the messages of God are made void and made to bend to men's likings, ideas, and judgments. [Cf: 21MR169.02] p. 122, Para. 1, [1888MS].

Those who have the oil of grace in their vessels with their lamps will not be found on the side with those who pronounce judgment upon the works of God and His messages of reproof and warning. We must bring our religion to the Bible standard. We must not place ourselves where we claim wisdom to welcome or reject God's words at pleasure. Never let the world think that the Christian and the world are the same in mind and judgment. There is a line drawn between the eternal God and the church on one side and the world on the other. There is no unity between the two. One chooses the way of the Lord, the other the ways of Satan. [Cf: 21MR169.03] p. 122, Para. 2, [1888MS].

There will always be found a necessity to contend for the faith once delivered to the saints. With the spirit of Christ, the model character, before us, we must ever strive for perfection. Every soul has a character to form for everlasting life. The Christian's life is a constant warfare against the slavery of passion. [Cf: 21MR169.04] p. 122, Para. 3, [1888MS].

Men of the world hate the Bible, because it will not let them sin just as they please and carry along with them their hereditary and cultivated traits of character. They want their own ideas to be cherished as the mind of God. They oppose the Word of God for the same reason that the Jews cried "Away with Christ!"--because He rebuked their sins and laid bare their iniquities. [Cf: 21MR169.05] p. 122, Para. 4, [1888MS].

In the same way will those who claim to believe the truth war against the testimonies in collision with their ways, their opinions, and when reproved, they will hate them with an intense hatred, will, like Canright, laugh at them and misconstrue them and pour all the contempt upon them that is possible. We must, if we are true and genuine Christians, be diligent soldiers for Christ and listen attentively to all the warnings given us. The works of sin and all uncleanness must be forever removed, and we must put on the armor of Christ's righteousness, which is proof against all temptations. Then we shall have faithful sentinels. [Cf: 21MR170.01] p. 122, Para. 5, [1888MS].

I now beg of you for Christ's sake to make a decided change. Be true to your faith, true to your God.--Letter 16, 1888. [Cf: 21MR170.02] p. 122, Para. 6, [1888MS].

(Written February 13, 1888, from Healdsburg, California, to S.N. Haskell and Elder and Mrs. Ings.) It may seem strange to you that we have not said more in regard to Elder Ings and his wife coming to America. We believe the Lord's hand was in their going to Europe. We were very fearful that they could not stand the climate, but the Lord in His providence has sustained them. They may even have had better health in the dismal climate of London than if they had been in California. We cannot say in regard to this matter. We would not limit the Holy One of Israel; He can do mercifully abundantly above all that we are able to think. And although we have pitied you and prayed for you and Elder Haskell much, I am convinced that we have had too little faith and too limited a vision of God's power to protect and save you in the dark and dismal fogs of London. [Cf: 21MR321.01] p. 122, Para. 7, [1888MS].

I have felt so great assurance when opening my mouth before God in behalf of you, being concerned particularly in that mission which we all know needs far more helpers than it already has, that I have felt forbidden to say, "Come to America." The Lord will work by whom He will. Brother Ings may be annoyed by his old tormentor, rheumatism, but if he will only remember that he had had the same, perhaps fully as severe, here in California! It has seemed to me that no special, lasting harm would come to you. If you only have faith, living faith, only as a grain of mustard seed, then what wonderful things you might claim. [Cf: 21MR321.02] p. 123, Para. 1, [1888MS].

So I cannot say to you, "Come to America." Under the circumstances, Elder Haskell is fully as much in need to change climate as you, my Brother and Sister Ings. I could not see that it would be consistent or merciful. How do you know but England is just the place for you? Has He released you? Then come any moment. I write you this as explaining why we have not at the General Conference lifted up our voices and called you to come from London. It is not because there is no room for you to work in this good field of California, and it is not because we do not love you and desire your labors. It is because we feared we should meddle with God's arrangements, even as Uzzah tried to put his hand on the ark, fearing the jostling might hurt it. [Cf: 21MR321.03] p. 123, Para. 2, [1888MS].

God will take care of you both, and He is blessing you and He wants you to be hid as in the secret of His pavilion, to lean on Jesus and look alone to Jesus. There are blessings for you all, and the Lord sees every peril that threatens you, every disagreeable duty that you have to meet. But He who tempers the wind to the shorn lamb will not leave any one of you who have given yourselves up to do His gracious will. Cling to the Arm that is mighty to save. Let His name be magnified. Come near to Jesus every morning. [Cf: 21MR321.04] p. 123, Para. 3, [1888MS].

Nearly every night we supplicate the Lord in your behalf, calling you by name in our family devotions, and I have felt assurance that He who pleads in the courts of heaven in your behalf calls you by name in His work as your Advocate. I know the Lord is nigh; you only believe, and you will see the salvation of God. We have so little faith that I wonder how the Lord can be pleased with us or do much for us. I have been somewhat worn since I returned from Europe, but I am full of love to Jesus and of gratitude for His great goodness to me. [Cf:

21MR322.01] p. 123, Para. 4, [1888MS].

Elder Haskell, will you look away from your own merits? Will you trust the merits and righteousness of Christ? Will you look to Him and trust in Him as a loving and mighty Saviour? Will you believe just now? Will you fall all broken upon Jesus and say, "He saveth me; I am wholly without reserve the Lord's"? O,! look and live! The Lord has blessings for you. He will help you. "A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth" (Isa, 42:3). [Cf: 21MR322.02] p. 123, Para. 5, [1888MS].

My heart yearns to see you stand in the strength of the Mighty One. Will you, oh, will you take God at His word? Will you believe He means just what He says? I pray that your whole spirit and soul and body may be sanctified. Lie low at His feet, at the foot of the cross, subdued, broken, but taking hold of His strength, that is all that you need. I tell you, we must work in greater faith, we must fight the good fight of faith, we must break the force of Satan's suggestions, by living, actual faith. God has said it, and it will be done. His word is pledged, that He will be to you a present help in every time of need. Be strong in the Lord, yea, be strong. [Cf: 21MR322.03] p. 123, Para. 6, [1888MS].

We have not had the most pleasant labor altogether since coming to California. It has been a kind of labor that tried the soul and that naturally brings discouragement. It has been most trying to my soul. My heart has been grieved within me to have to labor on every hand against this freedom, married men with women and girls. Oh! it has caused me intense pain. I have tried to labor to correct these evils, and have seen the depths of Satan's working, but I try to be faithful. I get but little encouragement. [Cf: 21MR322.04] p. 124, Para. 1, [1888MS].

Elder Rice left the Rural Health Retreat because we urged him to resign. Not because of his imprudence with this too great commonness with a married woman, but because of his being so inefficient as a business manager. He has cost the institution thousands of dollars that might, with wise management, have been saved. But now he has worked upon his mother's and sister's sympathy until they charge his separation from the Health Retreat to me rather than to his course of action. [Cf: 21MR322.05] p. 124, Para. 2, [1888MS].

Dr. Maxson and wife left, and all three are, I think, in harmony. Where the devil will break out next at the Health Retreat, I cannot tell. But they seem to be doing well now; patients are coming in, and within a few days they have had twenty-two ladies to give treatments to. If the golden wedge and the Babylonish garment can only be searched out and rebuked, and put out of the camp, we believe that the Lord will do something for the Retreat. We think that as soon as the vacation of the school comes, Dr. Caldwell will go to St. Helena and take hold with Dr. Gibbs. We are having some tokens for good. [Cf: 21MR323.01] p. 124, Para. 3, [1888MS].

At the commencement of the Sabbath A. T. Jones was with us. We had a refreshing from the presence of the Lord. Our hearts were melted into tenderness, and the subduing Spirit of the Lord was in our midst. Sabbath, I spoke to the people, and I had much liberty in speaking from 2 Chronicles 3. I was deeply moved as I addressed the people in regard

to the position of God's people at the present time. The dear Saviour seemed to be very near and exceedingly precious. I asked those who wished to give themselves wholly to the Lord to come forward, and we had quite an army of children, those of all ages. Many of them spoke with much feeling. Oh, the Lord is good. My soul was just hungry for the blessing of the Lord, and He did bless me. I can say I know that "my Redeemer liveth." [Cf: 21MR323.02] p. 124, Para. 4, [1888MS].

We are pressing with all our might the Volume 4 to its completion. The printers are driving us fast, and I believe we shall have hard work to keep up with them. I have next the Volume 1 to get out, then to revise Volumes 2 and 3. If the dear Lord will help me, I shall be able to do this work. Marian has a heavy load upon her. She seems to stand it well as yet, but at times the pressure comes quite severe on her, poor child. She works real hard. I think Cecelia will plant her feet upon the Rock. I think she is improving. Fannie Bolton is a treasure to me. We are all harmonious, all working unitedly and in love. [Cf: 21MR323.03] p. 124, Para. 5, [1888MS].

May Walling came home to me last Friday morning from Nevada. She looks strong and I think her stay there has not done her any harm. I am glad to have her here. Sister Lockwood and May do the work together. I tell May I will give her two dollars per week with which she can get her clothing, or a portion of it. Brother Lockwood, Sister Lockwood, and I will go over to St. Helena tomorrow, or Wednesday. Willie is at Oakland. He left Healdsburg this morning in answer to a call to attend an important business meeting in Oakland. W. C. W. has also received an earnest invitation to go to Battle Creek and act as vice-president of the publishing house there, and see if they cannot set things in order, but what move he will make we cannot yet tell. He has no desire to go, but what does the Lord want is the question. [Cf: 21MR323.04] p. 124, Para. 6, [1888MS].

Brother A. T. Jones speaks every Sunday night on the signs of the times and the lawmaking powers who are trying to exalt Sunday. [Cf: 21MR324.01] p. 125, Para. 1, [1888MS].

The school here seems to be moving smoothly. Brother Butcher has sold out, and we intend to go to Vacaville if the roads are not too bad. I have two powerful horses that can take me across the country. We have had much rain, and it has made the roads bad in some places. The last I heard of Elder Whitney was that he was some better, and yet they entertained little hope of his recovery. I now must close my letter. I have written this after having written much today, so if you see mistakes, as I know you must, excuse me. Love to you all in Jesus Christ. Letter 25, 1888. [Cf: 21MR324.02] p. 125, Para. 2, [1888MS].

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-Peor; for all the men that followed Baal-Peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day." [Cf: ST 01-06-88 para. 01] p. 125, Para. 3, [1888MS].

The claim has been made that the commandments of God are a yoke of bondage, that it is impossible for man to keep them, and that ancient Israel found them unendurable, and failed to fulfill their righteous obligations; but such a claim is proven to be false by the words we have presented. The commandments were not grievous while the people were firm in their allegiance to God; but when they separated from him and gave their powers to the service of the prince of evil, they became aware of their inability to execute the holy enactments of Heaven. The law that had once been their delight, became an unendurable weight, because they had deprived themselves of the love and power of God, and had taken a willful course to resist the authority of the Most High. [Cf: ST 01-06-88 para. 02] p. 125, Para. 4, [1888MS].

The ancient Israelites had not too much will,--it needs will to be a servant of God,--but when they fixed it on the side of self-indulgence, and in opposition to the direct commands of God, it only wrought for their destruction. They placed their will on the side of the first great rebel, and followed his example in complaining of the precepts of Heaven. All murmuring against the law of God is instigated by the lawless one who first created dissatisfaction in the courts of Jehovah, and incited rebellion among the ranks of the angels. [Cf: ST 01-06-88 para. 03] p. 125, Para. 5, [1888MS].

Satan is ever on the alert for the first word of complaint against God and his service. He takes advantage of a spirit of murmuring, and fills the mind with his dark doubts and suggestions. He is constantly seeking to sow the seeds of dissatisfaction in the heart, concerning the requirements of God, presenting them as unjust in their restraints, and unreasonable in their demands. It is the work of Satan to belittle the law that condemns him, and all who love sin show the characteristics of their commander. Many of the people of God had fallen under his temptations and left their allegiance to God, but here was a living testimony, presented by the faithful servant of the Most High, setting forth the blessedness of obedience. It was transgression that had brought disaster, and laid the nation under the curse of God. Those who had left their loyal service and turned to idolatry, were smitten with disease and death. In contrast to the fate of the transgressor, Moses points out the prosperity of those who had kept the commandments of the Lord; no harm had befallen them; they were alive every one of them that day. [Cf: ST 01-06-88 para. 04] p. 125, Para. 6, [1888MS].

All who have determined to serve God will seek to know and to do his will, at whatever cost to themselves. The true servants of God will be made manifest by their willing obedience to all the commandments of their Master. They will not be murmuring and finding fault with the law, but will declare by word and action, "This is the love of God, that we keep his commandments; and his commandments are not grievous." In obeying the law, they are doing that which is well-pleasing in the sight of Heaven, and all the promises of the word of God are pledged to the support of the faithful and obedient. They may hope in his mercy, build on his immutable counsels, obtain the desires of their hearts, because their wills are placed on the side of God's will. It is their meat to do the will of God and to finish his work. The gates of the eternal city shall open for the nation that has kept the truth. The servants of God shall eat of the tree of life, and enjoy the unsearchable riches of eternity. [Cf: ST 01-06-88 para. 05] p. 126,

Para. 1, [1888MS].

What astonishing benevolence on the part of God to make conditions for the reinstatement of rebel man to his divine favor! Oh that the mercy of God might not be lightly esteemed! Oh that we might appreciate the forbearance of the great God of the universe, comply with his requirements, and receive the great reward that he has promised to those who love him! Should we not from humble and grateful hearts present our services to him who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? We may become the sons of God, the heirs of an eternal inheritance, partakers of the divine nature, kings and priests unto God. The most exalted privileges are offered to the obedient. Shall we turn away in rebellion and unbelief, and propose to go back to Egypt? Never! Our march should be onward, toward the heavenly Canaan. Every step should be from faith to a greater faith, from obedience to a more perfect obedience, from light to a brighter light; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." [Cf: ST 01-06-88 para. 06] p. 126, Para. 2, [1888MS].

We are the Israel that God is leading out of the errors of the world in these last days to live by every word that proceedeth out of his mouth. The truth for this time will not fail to sanctify the soul that receives the love of it and obeys it from the heart. It will enable us to overcome every besetting sin, and to surmount every difficulty in our onward march. We can run and not be weary, walk and not faint. [Cf: ST 01-06-88 para. 07] p. 126, Para. 3, [1888MS].

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." [Cf: ST 01-06-88 para. 08] p. 126, Para. 4, [1888MS].

The wisdom and understanding of ancient Israel before all the nations, was their obedience to God's law. This doing of God's commandments worked an elevation of character and life that even the heathen world recognized and commended. Those who have rendered obedience to God in all ages, have been transformed in character, and in these last days, when iniquity abounds on every hand, our wisdom and understanding before all people will consist in our obedience to the standard of righteousness. The servants of God will not be foolish, ignorant, uncourteous, and coarse; but as they conform their lives to the holy laws of Heaven, they become like Jesus Christ, who was a living example of perfect obedience to the statutes of Jehovah. They will become refined, ennobled, elevated, and will manifest that courtesy that forgets the interests of self, that others may be blessed and benefited. [Cf: ST 01-06-88 para. 09] p. 126, Para. 5, [1888MS].

The follower of Jesus will place his will on the side of his Master's will. He will have a consciousness of the nearness of God's presence. Doubts will vanish before the beams of the Sun of Righteousness, as the shadows fly before the morning. The true Christian identifies his interest with the interest of Christ, wears the yoke of his Master,

lifts his burden, bears his reproach; but no murmur escapes his lips. No, he rejoices that he is counted worthy to suffer for His sake who suffered for him. You may expect complaint, but you will hear only the language of thanksgiving from Christ's burden bearers. They do not bear the load alone; for He whom their soul loveth, walks with them, and the heaviest weight is borne by his loving and mighty heart. Those who come to Christ, weary and heavy laden, find rest unto their souls. Those who learn of him and take his yoke upon them, find that his yoke is easy, and his burden is light. "Jesus Christ the same yesterday, and today, and forever," promises, "Lo, I am with you always, even unto the end of the world." Yes, this God is our God forever and ever. Then why should we chafe and fret under the commandments of our God? He who leadeth us and teacheth us to profit, declares, "I have kept my Father's commandments;" and those who follow Christ will do as he has done. Their steps will fall in his footprints all along the path of obedience that he has trodden before them as their example. The law of our God "is holy, and just, and good," and it is to our highest interest that we come into perfect harmony with its precepts. It is ordained unto life. The world knows that it is wisdom to serve the God of Heaven. However reluctant men may be to acknowledge it, they look upon the obedient children of God as favored of Heaven. [Cf: ST 01-06-88 para. 10] p. 127, Para. 1, [1888MS].

Moses asks: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy son's sons." [Cf: ST 01-06-88 para. 11] p. 127, Para. 2, [1888MS].

Here is the solemn charge that was given to ancient Israel, and it comes echoing down the ages to us, with accumulated force; for we are under greater obligation and increased responsibility, because we have the record of their experiences to teach us to avoid their errors and profit by their mistakes. Their departures from God, their backslidings, their murmuring, their sins "are written for our admonition, upon whom the ends of the world are come." The judgment of God in the destruction of the guilty is marked before us, that we may take heed to the warnings, and escape from the paths of transgression. The rich rewards and blessings bestowed upon the obedient are recorded as encouragements to those who will follow the way of the Lord and delight in his testimonies. [Cf: ST 01-06-88 para. 12] p. 127, Para. 3, [1888MS].

In the commendation of God to the faithful among ancient Israel, is unmistakable evidence that he highly appreciates those who are peculiar in character, because they render perfect obedience to his holy laws. The spiritual excellency of these people is manifested in their words and works. They are branches of the living vine, and partakers of the divine nature. [Cf: ST 01-06-88 para. 13] p. 127, Para. 4, [1888MS].

Like seeks like. Like appreciates like. Christ recognizes his own Spirit and image in his followers. As they become more like him, they seek a closer association with him. His character shines with new attractions. They see matchless charms in their Redeemer, and he

becomes "the chiefest among ten thousand," and the one "altogether lovely." His ways are precious to them, and it is their delight to do his will. [Cf: ST 01-06-88 para. 14] p. 128, Para. 1, [1888MS].

The words of Jesus test the profession we make. He declares: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." [Cf: ST 01-06-88 para. 15] p. 128, Para. 2, [1888MS].

The conditions and promises are the same in the Old Testament as they are in the New. The favor of God is promised only to those who obey him. "If ye keep my commandments, ye shall abide in my love," says the Master. If we would claim the rich promises, if we would have the pardon of our sins, and eternal life at last, we must yield a royal service to the God of Heaven. In our faithful performance of his requirements consists our prosperity as a church and as individuals. Not in great talents, not in great possessions, not in grand appearances, but in humble service to our Maker is our strength, wisdom, and understanding. [Cf: ST 01-06-88 para. 16] p. 128, Para. 3, [1888MS].

We must not take a feeble, vacillating course; but with unchangeable purpose, place our wills on the side of God's will, become rich in faith, rich in the knowledge of his word, and rich in the power of his Spirit. If we do those things that are pleasing in the sight of our God, we may hold the keys of the invisible world. We may unlock Heaven's storehouses, and draw upon their inestimable treasures. [Cf: ST 01-06-88 para. 17] p. 128, Para. 4, [1888MS].

Then let none of us entertain the thought that it is of little moment whether we heed the commandments of God, or pass them by with indifference. When the great books of Judgment are opened, and the motives of every heart are laid bare, there will be no excuse for those who trifle with God's plain words. "The wages of sin is death." This is the awful and inevitable sentence pronounced upon the transgressor. But the righteous shall enter into life. Says the Son of God, "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." By Mrs. E. G. White. [Cf: ST 01-06-88 para. 18] p. 128, Para. 5, [1888MS].

What is true religion? It is to love God with all the heart, and our neighbors as ourselves. This is the whole duty of man. To reach this high standard of character should be the absorbing purpose of every soul. How shall I love God with all my heart? What means are provided for fixing my affections on high and heavenly things? Love to God must be cultivated daily, by calling to mind the great love that God has manifested toward us in giving us his well-beloved Son. [Cf: ST 01-13-88 para. 01] p. 128, Para. 6, [1888MS].

We should try to comprehend the wonders of this amazing sacrifice. We should dwell on the marvelous love of our Redeemer till our stony hearts are melted in contrition and gratitude. The love that stirred his bosom enabled him, the spotless Lamb of God, to become an offering for the guilty transgressor of his Father's law. It sustained him in his purpose to save the fallen race, amid their heartless ingratitude and scorn. It strengthened him for temptation, reproach, torture, poverty, shame, and death. Oh, the unfathomable depths of redeeming love! who can sound this mighty deep? [Cf: ST 01-13-88 para. 02] p. 129, Para. 1, [1888MS].

When we make redemption the subject of our meditation, and try to comprehend the vastness of the plan of salvation, and to realize the unutterable love of Him who has died for us, our hearts will be subdued and softened, and we shall yield them wholly to our Saviour. We shall fall at his feet in adoration, exclaiming, "My Lord and my God!" A more than human love is awakened in the soul, through the knowledge of the wonderful love of Christ to one who has rebelled against his rule and grieved him by transgression. The sinner who has felt the power of Christ's cleansing blood, has a deep and abiding sense that he owes his all to that Saviour who has purchased him with his own precious life. All who have this consciousness and appreciation of the love of Christ, will esteem it the highest privilege of their lives to devote every power of their being to his service. The transforming grace of Christ moulds the desires of the heart, and there is a ready willingness to make any sacrifice for the truth's sake. [Cf: ST 01-13-88 para. 03] p. 129, Para. 2, [1888MS].

Those who love their Redeemer will rejoice at every opportunity to share with him in humiliation, shame, and reproach. The love they bear their Lord makes suffering, for his sake, sweet; and they know that if they suffer with him they shall also reign with him in his glory. This experience of suffering for Christ's sake is absolutely essential to the spiritual life of the Christian. There can be no true, vital godliness without seasons of trial and grief. We are chosen in the furnace of affliction, and the trial of our faith is more precious than gold. [Cf: ST 01-13-88 para. 04] p. 129, Para. 3, [1888MS].

Many claim to love God while they fail to cherish love toward their brethren; but genuine love to God will testify to its real existence by love to our fellow-men. Those who love God will reveal the tender, compassionate spirit of Jesus to all that are around them. They will love their brethren, because they are the members of the body of Christ. They will love the sinner, because he is the purchase of the blood of Christ; and this love, abiding in the heart, will display itself by earnest labor to benefit and bless all with whom they associate. They will yearn for the salvation of men, and will lead others to the fountain that has refreshed their own souls. [Cf: ST 01-13-88 para. 05] p. 129, Para. 4, [1888MS].

The love of Christ will not make us less fit for actual life, but will enable us to adapt ourselves to the wants of others, and will develop highly practical fruit in our daily experience. It is not a weak sentimentalism. It is not of that cheap order that is earthly and sensual, leading to debasement of the soul and defilement of the character. It is not of earthly, but of heavenly origin. This love is

elevating in its nature, enduring and ennobling, shedding rays of beneficence upon all within the circle of its influence. God, through his Son, has sent down this heavenly love to unite us with himself. "Beloved, if God so loved us, we ought also to love one another." Let us ponder this divine love, that we may become changed, and may reflect this precious attribute of the character of our Redeemer. We shall be in less peril of placing our affections on unworthy objects. [Cf: ST 01-13-88 para. 06] p. 129, Para. 5, [1888MS].

The disciple John became a possessor of this divine love. The regenerating influence of the Holy Spirit renewed his heart. He came under the power of the love of Christ, and the knowledge of this love awakened a depth of affection that, by its infusion through his heart, wrought a transformation of character. The warm affection of John was not the cause of Christ's love for him. The Saviour had loved him before this affection had an existence; but the unmerited kindness of his Lord had kindled love in the breast of the disciple. [Cf: ST 01-13-88 para. 07] p. 130, Para. 1, [1888MS].

John's natural character was marked with imperfections. He was impetuous, and resentful under injuries. When the Samaritans refused to entertain his Lord because they thought he favored the Jews more than he did them, John wanted the insult to receive immediate retribution. His spirit was stirred with revenge, and he said to his Master, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked upon John, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." [Cf: ST 01-13-88 para. 08] p. 130, Para. 2, [1888MS].

Revengeful thoughts and words are contrary to the spirit of the meek and lowly Jesus. It is not always easy to bring our feelings under control. The human heart needs to be guarded continually, that we may not cherish a spirit unlike that of our divine Lord. It will be impossible for us to bear insult and harshness with loving forbearance and patience unless we drink of the spirit of Him "who, when he was reviled, reviled not again." It is natural for us to think when we are falsely accused that we must retaliate and show our contempt of the traducers, but this is foreign to the meekness of our Redeemer. We must not allow one revengeful thought to arise. Sorrow and indignation may fill our hearts for a season, because souls are deceived and misled by these falsehoods; but it will not help matters to cherish unholy anger, and it will not be cherished where the forgiving love of Christ has imbued the soul. [Cf: ST 01-13-88 para. 09] p. 130, Para. 3, [1888MS].

The prevalent opinion that John was naturally of a meek and yielding character is proved, by a study of his life, to be erroneous. He had high ambitions to be first in the kingdom of Christ. He had decidedly rebuked one who was casting out devils in the name of Jesus, because he was not in their company. He had strong traits of character, not weak and vacillating, but self-assertive and ambitious for honor. Jesus taught the needed lessons of humility and patience. He manifested in contrast to John's violent spirit, calm consideration and forbearance. John was a learner in the school of Christ. As the character of the divine One was manifested to him, he saw his own deficiency and was humbled by the knowledge. The strength and the patience, the power and tenderness, the majesty and the meekness, that he beheld in the daily

life of the Son of God, filled his soul with admiration and love; but he was not simply an admirer; he showed his appreciation by imitating the divine characteristics of his Lord. His revengeful, ambitious temper he yielded to the moulding power of the Spirit of Christ. He set his soul to copy the lovely Pattern and become like Him who is meek and lowly of heart. [Cf: ST 01-13-88 para. 10] p. 130, Para. 4, [1888MS].

This is the sure result of association with Jesus. As we meditate upon his character our hearts are drawn out in love, desire awakens to become like him whom we love, and, by beholding, we become changed. When Christ abides in the heart, the whole nature is transformed. Everything that defileth is banished from the soul's temple. Lust, base passions, impure thoughts, pride, inordinate affections, revenge, retaliation, covetousness, envy, all these are prohibited; and what we once loved, now we hate; for we become new creatures in Christ Jesus. Christ's Spirit, Christ's love, softens the heart, subdues the soul, and raise the thoughts and desires toward God and Heaven. [Cf: ST 01-13-88 para. 11] p. 130, Para. 5, [1888MS].

The truth we claim to believe should make us better men and women in our home life, in our church relations, in our business, and in our intercourse with our friends and neighbors. Unless this result is manifested, we should examine ourselves to see what is hindering the sanctifying influence of the truth from accomplishing its work of purification in our lives. "This is the will of God, even your sanctification." Our characters must be moulded after the divine model, that we may have an elevating influence on all with whom we associate. "If any man have not the spirit of Christ, he is none of his." [Cf: ST 01-13-88 para. 12] p. 131, Para. 1, [1888MS].

Had Peter practiced the lessons that Christ presented during his ministry, he would never have apostatized and denied his Lord; but we thank God that, although in his weakness he did forsake his Master, he thoroughly repented and was forgiven. The lessons which he had failed to take to heart were learned and made practical in his life, and at last he who had deserted his Lord counted it too great an honor that he was permitted to suffer shame and death for his sake. [Cf: ST 01-13-88 para. 13] p. 131, Para. 2, [1888MS].

How different it was with Judas. He had been in the society of the great Teacher. The same privileges were granted to him as were bestowed on Peter and John; but how did he respond to the light? Like many of this day, he professed to be a follower of Christ, but failed to identify his interests with the cause of his Lord. He listened to the lessons of Christ, but the made no change in his character. He did not seek to rid himself of his selfish penuriousness by sacrificing for the advancement of the cause he claimed to espouse. He cultivated a spirit of greed, till the desirableness of Christ and Heaven was eclipsed. This plague-spot in his soul spread, like a destroying leprosy, till the whole man was corrupted. Noble liberty was left to wither. Every unselfish purpose was darkened, until the hope of obtaining a few paltry dollars led him to betray his Saviour. [Cf: ST 01-13-88 para. 14] p. 131, Para. 3, [1888MS].

How many are repeating these mistakes, because they do not profit by the example of those who have followed this course in the past! They are not doers of the words of Christ. They do not conform their lives

to his divine instruction. Those who have the greatest deformities of character, may have the greatest grace. The highest seat will be awarded to those who, through appropriating the promises of God to themselves, attain the greatest likeness to Christ. [Cf: ST 01-13-88 para. 15] p. 131, Para. 4, [1888MS].

A longing, hungering desire takes possession of the soul that is conforming to the divine standard. Oh, to be filled with the knowledge of the will of God! Oh, that heavenly light may illumine the pathway! Oh, for deeper draughts of the well of salvation! This is the constant cry of the heart to God, and the promise is that those who hunger and thirst after righteousness shall be filled. [Cf: ST 01-13-88 para. 16] p. 131, Para. 5, [1888MS].

It is the love of Jesus in the soul that enables the Christian to count all things as loss, to endure toil, to rejoice in sacrifice, and to suffer reproach for the truth. Love for Jesus is the motive power of the lifework, and the sustaining strength for every duty. [Cf: ST 01-13-88 para. 17] p. 131, Para. 6, [1888MS].

While the love of God makes its possessor meek and lowly of spirit, and eradicates all hatred and revenge, and all that is unholy, it will not leave the Christian without power to oppose wrong and rebuke sin. If dangerous errors threaten the faith, through the efforts of deceived church members or false shepherds, they will be met and opposed with decision. The soldiers of Christ must be like sentinels on guard, watching on the walls of Zion. They must defend the faith once delivered to the saints, and press back the powers of moral darkness with determined energy and will. [Cf: ST 01-13-88 para. 18] p. 132, Para. 1, [1888MS].

The disciple John, while he has written many chapters on the subject of love, speaks very decidedly to his brethren on the duty of rebuking error. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," is his decision; and he instructs them not to receive such a one into their houses or bid him Godspeed. [Cf: ST 01-13-88 para. 19] p. 132, Para. 2, [1888MS].

We must arm ourselves with the Spirit of Christ, stand in defense of the truth, and yet do this whole work of honoring God and resisting evil without having a spirit of retaliation arise in our hearts. Every warning in the word of God is to be heeded, every instruction followed, that we may keep our souls in the love of God. We must oppose error for Christ's sake and for the sake of the purchase of his blood, that God may be honored, his ways vindicated, and souls saved from the fast-hastening ruin that is to overwhelm the world. Christ is our example in all things. We must consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds. We must go forward, exemplifying in our lives the principles of true religion, that we may be living epistles. "known and read of all men;" that we may love God with all our heart, and our neighbors as ourselves. By Mrs. E. G. White. [Cf: ST 01-13-88 para. 20] p. 132, Para. 3, [1888MS].

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." [Cf: ST 01-20-88 para. 01] p. 132, Para.

4, [1888MS].

This exhortation is addressed to the children of God. The Scriptures are they which testify of our hope, and it is necessary for us to search them diligently, that we may be ready to give an intelligent and well-grounded reason for our faith. This is the duty enjoined upon us by Him who gave his life to redeem man. [Cf: ST 01-20-88 para. 02] p. 132, Para. 5, [1888MS].

After the crucifixion of Christ two disciples were journeying toward Emmaus. Their hearts were burdened with grief and doubt. Their way lay over a bleak, barren plain, broken by rugged ridges dangerous steeps. The ground was cracked and parched, and loose stones strewed the path. [Cf: ST 01-20-88 para. 03] p. 132, Para. 6, [1888MS].

As they ascended the ridge a stranger joined them; but they were so engrossed in reviewing the mournful events of the passover week that they did not notice his presence. The stranger gently accosted them; but their eyes were holden, and they did not recognize their divine Master. And he asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them. What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. And beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. . . . Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." [Cf: ST 01-20-88 para. 04] p. 132, Para. 7, [1888MS].

Had not the disciples heard this very exposition of these scriptures from their Master's lips while he was with them? But how little had they comprehended them! How forcible is their meaning now! How startling their fulfillment! The truths they had but dimly discerned now stand revealed in a blaze of light. The very things he had told them have been accomplished. Faith begins to revive. Their hearts beat with a strong and renewed hope as they listen eagerly to the plain, simple words of their unknown fellow-traveler. They are surprised to find their burdened hearts becoming light; and as they think of Jesus, of all he was to them, of all he suffered, their tears flow freely. Their confidence had not been misplaced. He was all and even more than they had believed. [Cf: ST 01-20-88 para. 05] p. 133, Para. 1, [1888MS].

If these men had no reason of their hope within them, their hearts would not have responded to the world's Redeemer as he strove to fasten their trembling faith upon the testimony of the prophets concerning himself. As it was, the evidences of the truth needed only to be

revived in their minds. The very clouds that darkened their faith grew luminous with assurance as they saw the harmony of prophecy and its fulfillment. As the mists began to lift, the betrayal, trial, and crucifixion stood like great waymarks promising the fulfillment of the word of God, witnessing to his providences, and telling the story of the unutterable love and truth of their Saviour. Again their feet stood firm on the sure foundation. [Cf: ST 01-20-88 para. 06] p. 133, Para. 2, [1888MS].

There will be chapters of a similar character in the experience of every follower of Christ. Faith will be tested, and for a time its brightness will be dimmed; but those who sincerely love God will not be left to be overwhelmed. Jesus comes to their side. He speaks to them. He encourages them. It may be through some humble agent; but he surely ministers unto them. [Cf: ST 01-20-88 para. 07] p. 133, Para. 3, [1888MS].

The divine Son of God, the resurrected Saviour, who walked with the sorrowing disciples up and down the steep steps that intercepted the journey to Emmaus, is our compassionate Saviour. He knows whose hearts are burdened with sorrows and disappointed hopes. He is at our right hand to interest himself in all our sorrows and to soothe our griefs. He presses close to the believing mourner who yearns for his presence; but he never forces his company upon any. [Cf: ST 01-20-88 para. 08] p. 133, Para. 4, [1888MS].

These two disciples saw in Jesus not only a stranger but one who had been acquainted with their beloved Master, and as such he was endeared to them. The sun sinks behind the hills and they near their destination. They cannot endure the thought of separation. As the stranger seems about to leave them they urge the request, "Abide with us, for it is toward evening, and the day is far spent." [Cf: ST 01-20-88 para. 09] p. 133, Para. 5, [1888MS].

The three weary travelers had walked together. The Son of God was one with them. He had labored up the toilsome steep; he had moved with equal caution down the precipitous path, and there was nothing in his dress or his manner to lead the disciples to suspect that he was any other than one of the many pilgrims returning from the great feast. [Cf: ST 01-20-88 para. 10] p. 133, Para. 6, [1888MS].

He enters the lowly home, and is seated before the humble board. While the meal is preparing, words that stir and warm the heart flow from his lips. He puts forth his hands to bless the bread. The eyes of the disciples are riveted on them. They see the print of the nails. They recognize his voice. The words, the tone, the manner, are all familiar. It is the Master himself. He whom they had placed in Joseph's new tomb lives before them. They had walked with their risen Saviour from Jerusalem to Emmaus. Oh! why had they not known him? Their unbelief had hidden Jesus from their view. They rise in great haste and fall at his feet to express their joy; but he is gone. [Cf: ST 01-20-88 para. 11] p. 134, Para. 1, [1888MS].

The disciples had thought themselves weary; but now their vigor is renewed. Discouragement is gone. They stop not for food, nor feel they the need of it, but hasten to retrace their steps over the rough path so lately trodden with Jesus. They have a message of joy to carry to

their mourning brethren. They have seen and talked with Jesus. He has risen from the dead. Their hearts are all light, and joy, and peace. [Cf: ST 01-20-88 para. 12] p. 134, Para. 2, [1888MS].

They urge their way through the darkened streets, and climb to the upper chamber. All is silent within; but finally, to their continued knocking, they hear the slipping of the bolts. The door is cautiously opened, and carefully barred after them. Scarcely had they finished relating the marvelous story of the walk to Emmaus to the incredulous disciples, when they behold with amazement another in their midst. It is Jesus. The bars and bolts have not been withdrawn. They have heard no footstep, and they are terrified. Their amazement deepens as they hear his voice, saying, "Peace be unto you," and continuing to reassure the terrified disciples: "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." "And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." [Cf: ST 01-20-88 para. 13] p. 134, Para. 3, [1888MS].

The duty of the disciple of Christ is revealed in these words. To preach to all nations repentance and remission of sins; to present Jesus as the sin-pardoning Redeemer. The hearts of sinners must be melted into contrition, before God will hear their prayer. When the soul is emptied of its defilement, Jesus will take possession, and pardon and peace that floweth like a river will be enjoyed. [Cf: ST 01-20-88 para. 14] p. 134, Para. 4, [1888MS].

The followers of Christ will have trials and conflicts while on earth, but we have a sure refuge in every storm. Jesus has told us, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." The forces of Satan are marshaled against us. He is a diligent foe, but in following the warning of Christ we shall find safety. "Watch and pray, lest ye enter into temptation." There are foes to be resisted and overcome, but Jesus is by our side, ready to strengthen for every effort and brace for duty. [Cf: ST 01-20-88 para. 15] p. 134, Para. 5, [1888MS].

We have a great work to do to be witnesses to the fulfillment of God's word; and to "be ready always to give an answer to every man that asketh us a reason of the hope that is in us," will require a thorough knowledge of the Scriptures. We need in these times of peace to become familiar with the prophecies that foretell the events to take place in our time, that, like the disciples, our minds will need only to be refreshed to become encouraged, and that the very trial which seems to confuse us may become a tower of strength, and an evidence that God is fulfilling the sure word of prophecy. By Mrs. E. G. White. [Cf: ST 01-

20-88 para. 16] p. 135, Para. 1, [1888MS].

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [Cf: ST 01-27-88 para. 01] p. 135, Para. 2, [1888MS].

The time of Jesus' betrayal, suffering, and crucifixion, was drawing near; and as the disciples gathered around him, the Lord unfolded to them the mournful events that were about to take place, and their hearts were filled with sorrow. To comfort them he spoke these tender words: "Let not your heart be troubled. . . . I will come again, and receive you unto myself." He directed their minds away from the scenes of sorrow, to the mansions of Heaven and the time of reunion in the kingdom of God. "I go to prepare a place for you." Though he must go from them and ascend to his Father, his work for those he loved would not be at an end. He was to prepare homes for those who, for his sake, were to be pilgrims and strangers on the earth. [Cf: ST 01-27-88 para. 02] p. 135, Para. 3, [1888MS].

After his resurrection "he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven." And as he went up, two shining angels asked the disciples, "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." Do you imagine as they went back to Jerusalem that they said to one another, "Well, the Lord has left us. What is now the use of trying to gain followers to Jesus? Let us return to our nets. Let us take up our old employment. What can we do against the opposition of the world?" There is no record of any such conversation. Not a line is written or a hint given that they had a thought of leaving the service of their ascended Lord, for the service of self and the world. The Saviour's hand had been outstretched in blessing his disciples he had left behind as he ascended. They had seen his glory. He had gone to prepare mansions for them. Their salvation had been provided for, and if they were faithful in complying with the conditions, they would assuredly follow him to the world of unending joy. Their hearts were filled with songs of rejoicing and praise. [Cf: ST 01-27-88 para. 03] p. 135, Para. 4, [1888MS].

We all have the same cause for thanksgiving. The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grave, and a pledge that Heaven is open to those who wash their robes of character and make them white in the blood of the Lamb. Jesus ascended to the Father as a representative of the human race, and God will bring those who reflect his image to behold and share with him his glory. [Cf: ST 01-27-88 para. 04] p. 135, Para. 5, [1888MS].

Though the disciples had gazed far into the Heaven until their Lord had vanished from their sight, they did not behold the angels that gathered around their beloved commander. Jesus led a multitude of captives who had risen from the grave at his resurrection. As the glorious company approach the gates of the eternal city the angels

sing. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in." And the angels guarding the gates respond, "Who is this king of glory?" The attendant angels reply, "The Lord of hosts, he is the king of glory." As the glorious train passes in, the angels are about to bow in adoration before the Lord of glory; but he waves them back. Before he will permit their homage he must know that his sacrifice for the fallen race has been accepted of the Father. He must know whether the price paid for the redemption of the lost has been sufficient to ransom them from the power of sin and the grave. This is the absorbing thought in the breast of the Saviour. Amid the splendor of the courts of glory, amid ten thousand times ten thousand and thousands of thousands waiting to cast their crowns at his feet, he does not forget those that he has left on earth to bear opposition, reproach, and scorn. After the Father has assured him that the ransom paid is accepted, still he has a request to offer for those who believe in him and follow in his footsteps: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" for thou lovedst me before the foundation of the world." He requested that his disciples might enter into his joy and share his glory; and at last the faithful servant of the Lord will hear the glad words, "Enter thou into the joy of thy Lord." [Cf: ST 01-27-88 para. 05] p. 136, Para. 1, [1888MS].

When he had finished preferring his requests, the Father gave the command, "Let all the angels of God worship him," Then the song of joy and love swells through the heavenly courts, "Worthy, worthy, worthy, is the Lamb that was slain, and lives again, a triumphant conqueror." And this same Jesus, whom unnumbered hosts of angels delight to adore, is coming again to fulfill his promise and receive those who love him unto himself. Have we not great reason to rejoice? "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The consummation of our hope is at hand; the faithful will soon enter into the joy of their Lord. [Cf: ST 01-27-88 para. 06] p. 136, Para. 2, [1888MS].

A little time is given that the inhabitants of the world may hear the warning, and that those who will may prepare for the coming of the great king. We must not be like the foolish virgins. They did not provide oil for their lamps, and at the very time when the cry was raised, "Behold, the bridegroom cometh," their lights burned dim and went out. Are there not many who are pursuing the same unwise course? They profess to be followers of Jesus, but they are making no preparation for his glorious appearing and kingdom. They go on, taken up with the affairs of this world, and have no realization of the great events about to come to pass. [Cf: ST 01-27-88 para. 07] p. 136, Para. 3, [1888MS].

Christ warned us in view of this very time that we should not be engrossed in the cares of the world, to the neglect of eternal interests; but how many of us allow the things of this life to interpose between our souls and the great gift of Heaven. How few are living for the glory of God and the good of humanity. How few are telling their children of the love of Christ, of the mansions of Heaven, of the necessity of faith and obedience. How few are warning their friends and neighbors of the fast-hastening Judgment. My heart is pained with the thought of the ingratitude of man to his Maker, and the

indifference of souls to their dearly-purchased salvation. We are warned that if we do not watch and pray, the day of final reckoning will overtake us as a thief in the night, and our portion will be appointed with the hypocrites and unbelievers. "But 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." There is every provision made that we may have the light, and there will be no excuse in the day of God if we are overtaken in our sins. Sorrow and woe await those who do not heed the instructions of the word of life; but what joy is in store for those who have made preparation for the coming of their Lord! They will be changed from mortality to immortality. They will see the King in his beauty, and reflect his image. They will be caught up to be forever with the Lord. [Cf: ST 01-27-88 para. 08] p. 136, Para. 4, [1888MS].

Let us go forward together to reach the great reward and join the song of the redeemed. If we ever sing the praises of God in Heaven, we must first sing them here. Out of grateful hearts the notes of thanksgiving should spring continually, and our lips should tell of the goodness of the Lord, and magnify his holy name. All complaint and murmuring should cease among the children of the Most High. We ought to be the happiest people on the earth, because we have a mighty Saviour in the sanctuary above, who has died that we might live. It might be inferred from our sad countenances and words of complaint that Jesus was still in Joseph's tomb, with a great stone rolled before the door; but I declare to you that Jesus is risen, that he loves you, that he represents you in the courts of his glory, making intercession for you. We should rejoice and praise God with songs of unfeigned thankfulness. Let us determine that if it costs everything we will have Heaven and become partakers of the divine nature. [Cf: ST 01-27-88 para. 09] p. 137, Para. 1, [1888MS].

We may have a right to enter into the city, to eat of the tree of life, and to share in the unending joy of the redeemed. We may listen to the voice of Jesus, sweeter than any music that ever fell on mortal ear, as he welcomes his children to their eternal home. Those who have chosen his service will hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And oh, what a kingdom! There will be no night in the city of gold. God and the Lamb will be its light. There are homes for the pilgrims of earth. There are robes for the righteous--crowns of glory, palms of victory. All that perplexed us in the providences of God, will then be made plain. The things hard to be understood will then find an explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken purposes we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered these experiences that seemed the most trying and hard to bear. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory. [Cf: ST 01-27-88 para. 10] p. 137, Para. 2, [1888MS].

Pain cannot exist in the atmosphere of Heaven. There will be no more tears, no funeral trains, no badges of mourning. "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." One rich tide of happiness will flow and deepen as eternity rolls on. [Cf: ST 01-27-88 para. 11] p. 137, Para. 3, [1888MS].

Think of this, children of suffering and sorrow, and rejoice in hope. Strive with all your God-given powers to enter into the kingdom of Heaven; for "many will seek to enter in, and shall not be able." Jesus has promised, "I will come again, and receive you unto myself." "But who may abide the day of His coming? and who shall stand when He appeareth?" This is the question we should put to our souls. It becomes us, as rational beings, to consider whether we are prepared to meet our Lord, or placing our affections upon the things of earth. When we think how many are given to selfishness and pleasure-seeking, our hearts are troubled. The careless and indifferent, whose chief care is for their personal and earthly interests, will be left in outer darkness, but those who are waiting for their Lord, with their lamps trimmed and burning, will go in with the heavenly Bridegroom to the wedding. By Mrs. E. G. White. [Cf: ST 01-27-88 para. 12] p. 137, Para. 4, [1888MS].

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." [Cf: ST 02-03-88 para. 01] p. 138, Para. 1, [1888MS].

There are times when under adversity and sorrow, the servants of God become discouraged and despondent. They brood over their circumstances, and, contrasting their condition with the prosperity of those who have no thought or care for eternal things, they feel aggrieved. They manifest a spirit of reproach, and murmur and repine at their lot. They seem to consider that God is under special obligation to bless them and prosper their undertakings, and therefore, as they are placed in situations of trial, they grow rebellious, and look with envy on the wicked who flourish in their iniquity. They seem to regard the condition of the transgressor as preferable to their own. These bitter thoughts are suggested to the mind by the deceiver of mankind. It is his delight to stir up rebellion in the breasts of the children of God. He knows it causes them weakness, and is a source of dishonor to their God. He desires us to think that it is a vain thing to serve God, and that those who are unmindful of the claims of Heaven are more favored than those who strive to obey the commandments of God. [Cf: ST 02-03-88 para. 02] p. 138, Para. 2, [1888MS].

The psalmist David had this experience. When he looked upon the flourishing condition of the wicked he was envious of their success, and said, "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued." But when he went into the sanctuary, and communed with the Lord, he no longer desired the portion of the wicked; for then he understood their end. He saw that their way led to destruction at last, and their pleasure was but for a season. Envy had no more a place in

his heart. His rebellious spirit bowed in humble submission to his God, and he declared, "Thou shalt guide me with thy counsel, and afterward receive me to glory." He saw that the guidance of the Lord was of infinitely more value than all the temporal prosperity of the world; for the way of the Lord kept the feet in the paths of righteousness that lead to eternal glory. [Cf: ST 02-03-88 para. 03] p. 138, Para. 3, [1888MS].

The true servant of God will take the suggestions and temptations of Satan to the throne of grace, where peace and submission will flow into the soul. When he enters into the sanctuary he will know the end of those who have not the fear of the Lord before their eyes. The Lord has heard our murmuring. He says, "Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance?" This question will present itself, with more or less force, to the minds of the people of God; but before you answer it think of the exalted honor that the God of Heaven has conferred upon you. Think how he has given his only begotten Son, that a way of salvation might be opened for you. Think how he has called you out of darkness into his marvelous light, called you to be the children of the Most High, called you to an inheritance incorruptible, undefiled, and that fadeth not away. Is this no compensation? no encouragement? [Cf: ST 02-03-88 para. 04] p. 138, Para. 4, [1888MS].

In these last days there is a call from Heaven inviting you to keep the statutes and ordinances of the Lord. The world has set at naught the law of Jehovah; but God will not be left without a witness to his righteousness, or without a people in the earth to proclaim his truth. The door of the heavenly sanctuary has been opened, and no man can shut it, and the light of the Holy of Holies is shining into the world. The people of God have had their attention called to the ark of the testimony, and the law within it has been revealed with its unalterable precepts. In holy vision, John saw the remnant church on the earth, in an age of lawlessness, and he points them out in unmistakable language: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." They are in harmony with that law that rests in the ark in the most holy place of the heavenly sanctuary. The whole duty of man is summed up in its sacred precepts. In the heart of the law is the commandment enjoining upon man the observance of the Sabbath of Jehovah, which the world and the church have trodden under their feet. For centuries men have walked in blindness concerning the true Sabbath, and the times of this ignorance God winked at; but now is the day of reformation, and he calls upon men everywhere to repent. When the light of God's disregarded commandment shone upon the path of those who sincerely loved God, they delayed not to keep his statutes. They realized that they must come out from the world and be separate, and touch not the unclean, that they might claim the promise, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." They became the repairers of the breach that has been made in the law of God, because they turned away their feet from the Sabbath, from doing their pleasure on God's holy day, and called the Sabbath a delight, the holy of the Lord, honorable, and did honor him, not speaking their own words or finding their own pleasure. [Cf: ST 02-03-88 para. 05] p. 139, Para. 1, [1888MS].

Now the question is, Will we ally ourselves with those who keep the

commandments of God and the faith of Jesus? Will we cease to trample upon the Sabbath of the Lord our God? We want to be sure that we are the children of light; that we are following in the footsteps of our Redeemer and Example. The cross lies in our pathway, but shall we not take it up and bear it for his sake who bore the cross for us? All who are seeking to serve God will have trials; but shall we say, What does it profit to come out from the world and be separate? Shall we call the proud happy? Shall we say that those who work wickedness are set up? that those who tempt God are even delivered, and we are left unaided in the midst of sorrows? [Cf: ST 02-03-88 para. 06] p. 139, Para. 2, [1888MS].

This is the evil that will prevail in the hearts of many. They will grow despondent in their service, because they are not prospered as the wicked are. Some are acting on the suggestions of the enemy today, and are distrusting their best friend. But we want you to understand that if you rely on God in your trial, with living faith, not one of his gracious promises will fail. The Lord is acquainted with all our sorrows and self-denials. Those who have embraced the truth in all ages have had to suffer for its sake, and shall we be exempt? Let the mind dwell upon the sufferings of our precious Saviour. "For 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." He made himself of "no reputation," took upon him the "form of a servant," and humbled himself "even to the death of the cross." "Let this mind be in you, which was also in Christ Jesus." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." [Cf: ST 02-03-88 para. 07] p. 139, Para. 3, [1888MS].

There must be a coming up, lest Satan divert the mind from the contemplation of the spiritual and eternal, to the earthly and temporal. God is willing to give you grace and strength for every time of need, if you seek for it with a sincere heart. [Cf: ST 02-03-88 para. 08] p. 140, Para. 1, [1888MS].

We read that "they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." When the people that are engaged in the service of God come together, they are to speak words that will encourage and comfort and upbuild their brethren in the faith. They are not to find fault with their lot, and question the dealing and work of God. They are not to murmur against each other, and magnify their trials and sacrifices, thus leaving the impression that it is unprofitable to serve God. Let them remember the lovingkindnesses of the Lord, and the multitude of his tender mercies, and, out of hearts melted with gratitude and love, let them praise his name and inquire, "What shall I render unto the Lord for all his benefits?" Angels record the words of your lips in the books of remembrance. God hearkens and hears the utterances of his servants; and those who appreciate his mercy and love his name "shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." [Cf: ST 02-03-88 para. 09] p. 140, Para. 2, [1888MS].

Do not say it is a vain thing to serve God. Have respect unto the recompense of the reward. Even in this life you are to cast all your care upon him; for he careth for you. His promise is, that if you seek first the kingdom of God and his righteousness, all necessary things shall be added unto you. Not a sparrow falls to the ground without his notice, and the hairs of your head are all numbered. [Cf: ST 02-03-88 para. 10] p. 140, Para. 3, [1888MS].

The glory of the eternal world has been opened before me, and I want to tell you that Heaven is worth your winning. An infinite price has been paid that you might share in its indescribable glories, and enjoy its exalted privileges. The God of Heaven did not spare even his only Son, that rebel man might be restored to the favor of Heaven; and shall we hesitate to yield to him grateful and wholehearted service? Oh, that no word of murmuring might ever escape the lips of those who have tasted of the heavenly gift! This is no time to ask, What does it profit to keep the ordinances of our God? The celestial city is just before us. If you could get one glimpse into the glories of that place, you would not count any loss too great if you might only walk its streets of transparent gold, and sing the song of triumph with the white-robed company of Heaven. You would not wish for the prosperity of earth, or be envious of the wicked. [Cf: ST 02-03-88 para. 11] p. 140, Para. 4, [1888MS].

There are traces, even amid the havoc that sin has wrought, of what God has done to make the earth beautiful. I enjoy these prospects of loveliness in nature. My mind is carried up through nature to nature's God, and I adore him who has created such scenes of beauty; but I know that if I love God and keep his commandments there is "a far more exceeding and eternal weight of glory" awaiting me in the kingdom of Heaven. Beautiful as are the landscapes of earth, "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." God designs that we should contemplate heavenly things, and that we should dwell upon the attributes of his character, till we see matchless charms in our God, and become changed into the same image. When we are renewed in the spirit of our minds, we shall have no disposition to murmur at our lot; the praise of God will be welling up in our hearts continually. The solemn responsibilities that God has laid upon us for the salvation of souls will absorb our whole heart and mind, and we shall have no time to talk of our trials and sacrifices. Oh! we must wash our robes of character from every stain, in the blood of the Lamb, and prepare for the great day of God. We must not wait till the Lord comes in the clouds of heaven before we make our calling and election sure. [Cf: ST 02-03-88 para. 12] p. 140, Para. 5, [1888MS].

Enoch walked with God three hundred years before his translation to Heaven. He had the daily testimony that his ways pleased God. Why should not every Christian follow Christ as did this faithful servant? Do you love Jesus a great way off? Do the tidings of his coming seem a message of joy to your heart? Do you find his service a profitable service? How can you win others to the truth, if your own heart is not in the work, and you do not see matchless charms in your Redeemer? The prayer of Christ was, that he might be glorified in those he had left upon earth to carry on his work, and we do not glorify our Redeemer when we complain of the difficulties of the way, and murmur at the providences of God. [Cf: ST 02-03-88 para. 13] p. 141, Para. 1,

[1888MS].

Jesus is soon coming in power and great glory, and we are not to sit down in idle expectation of this event. We are to show our faith by our works. He has committed to every man his work. A great truth has been given to us, and the world must be warned of the fast-approaching judgments. Every talent must be given out to the exchangers, that it may be used for the good of man and the glory of God. And those who are faithful to the small trusts of earth, will be made rulers of many things in the eternal world. Now we have the precious privileges of probation. We have the opportunity of laboring in the greatest cause that ever engaged the attention of the servants of God. Let us not spend these valuable moments in discontent at our lot. Let us praise God, and speak often one to another and to all that we meet, of his marvelous truth. The Lord will count such among his jewels, and will spare them, as a man spareth his own son that serveth him. By Mrs. E. G. White. [Cf: ST 02-03-88 para. 14] p. 141, Para. 2, [1888MS].

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." [Cf: ST 02-10-88 para. 01] p. 141, Para. 3, [1888MS].

The day of the Lord is at hand, when the elements shall melt with fervent heat, and all the cities of the earth shall be destroyed. Christ, escorted by ten thousand times ten thousand and thousands of thousands of angels, shall come in the clouds of heaven. The righteous dead shall hear the voice of the Son of God and rise from their graves to immortal life, and we that are alive and remain shall be caught up to meet the Lord in the air and so be forever with the Lord. In view of these great and solemn events we are exhorted to be diligent that we may be "found of him in peace, without spot, and blameless." [Cf: ST 02-10-88 para. 02] p. 141, Para. 4, [1888MS].

There are attractions on every hand to draw the mind away from the contemplation of the coming of our Lord and Saviour; but it is absolutely necessary to bear in remembrance that "the great day of the Lord is near, it is near, and hasteth greatly." The God of Heaven has multiplied warnings, entreaties, and instructions, that we may be prepared to stand in the time of the overwhelming destruction. We are not left in darkness. Those who meditate and act upon the instructions that God has given will cleanse themselves from all filthiness of the flesh and of the spirit. They will keep in mind the command to "be diligent," to be holy in all their conversation and life. An infinite price has been paid for our redemption that we might have an opportunity to turn to God and perfect characters that will meet the approbation of Heaven. And we should inquire as did the lawyer, "What shall I do to inherit eternal life?" Christ answered, "What is written in the law? how readest thou?" The lawyer replied, "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 Jesus said unto him, "Thou hast answered right; this do, and thou shalt

live." [Cf: ST 02-10-88 para. 03] p. 141, Para. 5, [1888MS].

Christ presented the great moral standard or righteousness to the lawyer. Every man's life must meet this test in the Judgment. Now you are invited to look into the law of God. Take the ten commandments, that grow out of the principles of love to God and love to man, and see if you are in harmony with their requirements. If you are not breaking any one of them, you may ask what you will, and it shall be done unto you; for you are in the favor of God. The only way that you can determine whether you are righteous or not is by examining your heart with the light of the law and the Spirit of God. As the looking glass reveals the defects in your appearance, so the moral mirror of the law will make plain the imperfections of your character, and the true condition of your heart. Those who are looking into the perfect law of liberty, and seeking a fitness for Heaven, will realize their need of divine help and will often be found before God in prayer. [Cf: ST 02-10-88 para. 04] p. 142, Para. 1, [1888MS].

Only those who are sanctified through the truth will be accepted as heirs of eternal life. The sanctification that God intends his children should have, is not of that character which leads men to boast of their holiness and reject the law of God, which is "holy, and just, and good." Bible sanctification is implicit obedience to the requirements of God. Christ did not die to save anyone in the pollution of sin. He came to "save his people from their sins," that "the righteousness of the law might be fulfilled" in his followers. The death of the Son of God on the cross demonstrates the immutable character of the precepts of Jehovah. Then how grieved should we be for every transgression and disobedience. The precious Saviour was bruised for our iniquity. There is enmity against the commandments of God in the hearts of those who claim sanctification and refuse to acknowledge the binding obligation of the law. Hatred arises in their hearts as soon as the law is mentioned. They profess to believe that the law is abolished. But if the law is abolished, what is the standard by which we shall be judged before the judgment seat of Christ? This work of belittling the law is the work of the great deceiver. If Satan can persuade men that the God of the universe has no law by which he governs them, then he can set up a standard of his own, and turn men into the path of transgression and destruction. [Cf: ST 02-10-88 para. 05] p. 142, Para. 2, [1888MS].

Sanctification is not the work of an hour, it is the result of the constant effort of a lifetime. We must fight the good fight of faith, struggle against the powers of darkness, resist evil, subdue the natural tendencies to sin, and by the grace of God perfect holiness, and work out our own salvation. The nearer we come to Jesus and behold the purity and greatness of his character, the less we shall feel like exalting self. The contrast between our character and his will lead to humiliation of soul and deep heart-searching. We shall not desire to boast of our holiness; but the more we love Jesus, the more will self be forgotten and humbled. When our souls are filled with self-esteem and pride we cannot realize the need of divine power; but when we are aware of our own insufficiency our hearts cry out, "Other refuge have I none," and we hang our helpless souls upon Him who is mighty to save. [Cf: ST 02-10-88 para. 06] p. 142, Para. 3, [1888MS].

Our precious Saviour gave his life that fallen man might be saved. It was impossible for those who had once weakened themselves by

transgression to fulfill the requirements of God; the consequence and penalty of sin was upon the race; but the Lamb of God paid the penalty of the past transgressions, and will impart to those who believe on him power to become the sons of God, power to obey the commandments of the law. Through the grace of our Lord Jesus Christ we may be conquerors in the battle with "the world, the flesh, and the devil." Jesus says, "Without me ye can do nothing;" we are dependent upon him for divine grace and help from day to day. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." But let no one think that because Christ has died for us we are released from all personal responsibility, that we need not be particular to obey his will, to glorify God or to honor the rule of his government. "Sin is the transgression of the law," and sin is very offensive in his sight. We must put it away if we would enter the city wherein is nothing that defileth. [Cf: ST 02-10-88 para. 07] p. 142, Para. 4, [1888MS].

A true appreciation of the plan of salvation will fill us with wonder and love. Our hearts will be so melted with the love that Jesus has manifested toward us, that we cannot be taken up with the affairs of this world. When Christ is abiding in the heart and we have a true conception of the sacrifice that he has made, we shall talk about it. We shall understand something of the perfection of the law that he came to magnify and make honorable. The privilege of obedience will seem precious and gracious to our souls. We shall take no delight in the teaching of those who seek to make of no effect the law of God. We want that intelligent faith that has the word of God as its foundation, that leads in the path of righteousness, and makes every step a step Heavenward. Everything that God could do has been done that we might obtain salvation from sin and destruction. Now it depends upon us whether or not we will accept of the conditions of his mercy and cooperate with his divine aid, and gain eternal life. [Cf: ST 02-10-88 para. 08] p. 143, Para. 1, [1888MS].

"What manner of persons ought ye to be in all holy conversation and godliness?" The books of Heaven register everything just as it is. The angels make no mistakes. You cannot afford to speak evil of your brethren; this is not holy conversation. Whenever you are tempted to criticise and condemn others, close your lips, and lift up your heart in prayer to God that you may have power to resist and overcome. We have a great work to do to remove every defect of character and be a constant light to those around us, reflecting the character of Jesus, the light of the world. Those who are heads of families should do as did faithful Abraham. They should erect an altar to the Lord in their homes, and command their households after them, bringing up their children in the fear and admonition of the Lord. I have been very careful in the education of my children that there should be no element of unbelief woven into their early teaching. They have never heard one word of questioning or doubt in regard to the word of God, the plan of salvation, or the truth for this time. I have kept the Saviour before them. I have repeated the story of his life, pictured the scenes of his suffering, humiliation, crucifixion, and death. I have sought to impress them with the importance of faith and obedience. I have presented before them the mansions of Heaven, and the future immortal life. We should seek to make these themes attractive to our little ones. [Cf: ST 02-10-88 para. 09] p. 143, Para. 2, [1888MS].

You are to be holy in your conversation. Your homes should not be darkened by faultfinding and criticism. You must manifest love and kindness to those who are dependent upon you. You should not hold up the peculiarities of your neighbors and indulge in jealousies, evil surmisings, and evil speaking. All your bitter speeches are registered in the books of Heaven, and you will have to meet them again, if you do not repent and put away the evil of your doings. [Cf: ST 02-10-88 para. 10] p. 143, Para. 3, [1888MS].

Christ identifies his interests with the interests of his brethren on the earth. He said to those on the left hand, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." And they answered, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" And Christ declares, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The persons that our Lord condemned were not aware that they had dealt unjustly with their brethren. Satan had so blinded their perceptions that they did not conceive what they owed to their brethren. They might have understood their duty; the word of God was full of instruction on this very point; but instead of searching the Scriptures and doing according to the words of God, they were simply neglectful hearers. When you are tempted to find fault with your brethren, take your Bible and read what that says; for right in the church you are dealing with Christ in the person of his saints. You do not want to be among those who are blinded to the grievousness of their sin, and who when they are rebuked ask, "When saw we thee, thus?" They do not comprehend how they have mistreated their Lord. On the other hand, those who have fulfilled their obligations to their fellow-men are received into the favor of Heaven. Every word of love, every act of kindness--even the cup of cold water that has been given in the name of Christ--is recognized and rewarded. [Cf: ST 02-10-88 para. 11] p. 143, Para. 4, [1888MS].

Now let us seek Christ for ourselves, and find him precious to our souls. Let us minister to our brethren both in and out of the church. It is our privilege to be constantly strengthening those around us, and shedding an influence that will bless and elevate. Do not sow the seeds of envy, strife, and doubt. Let your conversation be holy before God. Seek in every way that you may grow up into a fit temple for the indwelling of the Holy Spirit. You must be living stones, reflecting and emitting the light of Heaven. The truth of God has quarried you out of the world to be squared and hewed and fitted for the heavenly building. The robe of your character must be washed till it is spotless, in the fountain opened for all uncleanness. Your moral worth will be weighed in the balances of the sanctuary, and if you are found wanting, you will be at an eternal loss. All the coarseness, all the roughness, must be removed from your character before Jesus comes; for when he comes, the preparation for every soul is ended. If you have not laid aside your envy, your jealousies, your hatred one against another, you cannot enter into the kingdom of God. You would only carry the same disposition with you; but there will be nothing of this character in the world to come. Nothing will exist there but love and joy and harmony. Some will have brighter crowns than others, but there will be no jealous thoughts in any heart among the redeemed. Each one will be perfectly satisfied, for all will be rewarded according to their work;

for "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." Everyone will know that those who have been instrumental in winning souls to Jesus have engaged in the greatest work that ever employed the powers of man. Oh! shall we not bend every energy to this great and noble work, not seeking to destroy and tear down, but by every word and act, with all the tact and influence at our command, seek to save and build up others in the most holy faith? [Cf: ST 02-10-88 para. 12] p. 144, Para. 1, [1888MS].

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." We are approaching the time when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and we must make haste to depart from all iniquity, that our calling and election may be made sure. We are looking for new heavens and a new earth wherein the righteous shall dwell throughout eternity. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." By Mrs. E. G. White. [Cf: ST 02-10-88 para. 13] p. 144, Para. 2, [1888MS].

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: ST 02-17-88 para. 01] p. 144, Para. 3, [1888MS].

In the time of ancient Israel the priests critically examined every offering that was brought as a sacrifice. If any defect was discovered in the animal presented for the service of the sanctuary, it was refused, for the Lord had commanded that the offering should be "without blemish." We are to present our bodies as a living sacrifice to God; and should we not seek to make the offering as perfect as possible? God has given us every instruction necessary for our physical, mental, and moral well-being, and it is the duty of every one of us to bring our habits of life into conformity with the divine standard, in every particular. Will the Lord be pleased with anything less than the best we can offer? "Thou shalt love the Lord thy God with all thy heart." If you do love him with all your heart, you will desire to give him the best service of your life, and you will be constantly seeking to bring every power of your being into harmony with the laws that will promote your ability to do his will. You will not feel satisfied to present to your merciful heavenly Father an offering enfeebled by indulgence of appetite and passion. You will plead for divine help and healing. And the grace of Christ will enable you to overcome your perverted appetites, and begin a work of reformation in your life. You are not to follow the customs of the world. "Be not conformed to this world; but be ye transformed by the renewing of your mind." [Cf: ST 02-17-88 para. 02] p. 144, Para. 4, [1888MS].

Every faculty of our being was given us that we might render acceptable service to our Maker. When, through sin, we perverted the gifts of God, and sold our powers to the prince of darkness, Christ paid a ransom for us, even his own precious blood. "He died for all,

that they which live should not henceforth live unto themselves, but unto him which died for them." And shall we waste the energies that he has ransomed at such infinite cost, by disregarding the laws of life and morality? [Cf: ST 02-17-88 para. 03] p. 145, Para. 1, [1888MS].

Look at the world today. Misery and pain exist on every side; and the heart grows sick, beholding the untold suffering of humanity. The dead and the dying are continually before our eyes; but we cannot charge this to our heavenly Father. Man has brought this upon himself through sinful disregard of the laws of God. The most reckless habits are formed and practiced by the world, in regard to eating, drinking, and dressing. Suffering, disease, and premature death follow in the train of lawless, inconsiderate customs. In these matters of vital importance, men and women follow their impulses, without consulting reason, or considering the experiences of others. What a perverted appetite may crave, that they must have. Whatever the fashion may be, that they must follow, no matter how disastrous the result; but God would have us live in accordance with law, so that, whether we eat or drink, or whatsoever we do, we may glorify God and benefit our fellow-men. [Cf: ST 02-17-88 para. 04] p. 145, Para. 2, [1888MS].

If we are the servants of Christ, we must fight against the evils of this degenerate age. While lawlessness of all kinds is sweeping over our world like a flood, we must take a decided stand on the requirements of the Bible, or we shall be swept away into moral and physical ruin. We must have moral strength to place ourselves, with firm determination, in opposition to the iniquity that abounds, or we shall be overcome. It is our privilege to understand the laws of this wonderful structure, the human habitation, that God has given us. Mind and body should be preserved in the best possible state of health that we may take up our work in the world. I know that much can be done toward building up a good condition of health. I have had five shocks of paralysis, and God, in his mercy, has raised me up, to take my place in the work he has given me to do, and to try to benefit others by my experience. Light was given me, and I saw the reason for my feeble health. I was astonished that I had so long remained in ignorance in regard to the laws of life. My habits were out of harmony with the conditions that are necessary to health. My food had not been of a proper kind to give vitality and strength to the system. It was highly seasoned, and stimulating rather than nutritious. The physicians said that I might die at any time, and I resolved that if I died, I would die in attempting to correct my injurious habits of life. I resolved to place myself on a platform of strictest temperance. I did not use tea or coffee or any kind of intoxicating wine or liquor, so I did not have these habits to overcome; but I had used flesh and spices, eating hearty meals three times a day. I had to educate myself to enjoy the simple, healthful grains and fruits that God has provided for the wants of man. But I found that all the sacrifice I had to make was doubly repaid in renewed health of body and mind. I had used pepper and mustard in my diet; but these should not be put into the human stomach. The delicate membrane becomes inflamed, the healthy tone of the stomach is lowered, and the appetite is perverted, the taste loses its discernment, and the delicious flavors of grains, vegetables, and fruits become insipid and unpalatable. [Cf: ST 02-17-88 para. 05] p. 145, Para. 3, [1888MS].

I see that in this country wine and beer, as well as tea and coffee,

are placed upon your tables. Could you realize the injurious effects of these things, you would banish them from your board. Luxurious living and the use of wine and beer corrupt the blood, inflame the passions, produce disease, and hasten you to your graves. The faculties are benumbed. The moral perception is blunted, and the mind becomes incapable of distinguishing between right and wrong; the animal passions are strengthened, and gain supremacy over the intellectual and spiritual nature. [Cf: ST 02-17-88 para. 06] p. 146, Para. 1, [1888MS].

This fact is illustrated in the case of Nadab and Abihu. The Lord had kindled a sacred fire, from which the priests were to take coals, for the burning of incense before the Lord. They were not to use strange fire in the services of the sanctuary; but, under the effects of strong drink, the sons of Aaron lost all sense of sacred things. They kindled their incense from common fire, and disregarded the commandment of God. The Lord did not excuse their sin because they had unfitted themselves for their sacred duties by indulgence in drink. They were cut off from the congregation of Israel. God's dealing with these transgressors should be a warning to the children of men today. You are to offer to God a living sacrifice, holy and acceptable. As these intoxicants are used, the same effects will follow as in the case of these priests of Israel. The conscience will lose its sensibility to sin, and a process of hardening to iniquity will most certainly take place, till the common and the sacred will lose all difference of significance. [Cf: ST 02-17-88 para. 07] p. 146, Para. 2, [1888MS].

I have been invited here and there to come and take tea with certain families. I was glad to have an opportunity to talk with these friends; but I could not countenance their hurtful practice of tea-drinking, I could not partake of this beverage with them, or give my influence to encourage this unnecessary and injurious habit. After freely partaking, the effects of tea-drinking may be discovered. The face becomes flushed, the eyes brighten, a new vigor is manifested, and the mind seems unnaturally active. Tea is a stimulant, and its exhilarating effects are neither lasting nor beneficial. The same is true of coffee. I have heard people declare that they could not live without their coffee. They were languid and dispirited, and were unfit to take up the tasks of the day, but after they had had their coffee they felt revived and encouraged; but this feeling of strength was only due to the stimulant they had taken. They were, in reality, just as unfit for their tasks as before and had only spurred up their flagging energies. When the influence of coffee had passed away, they were left as much in need of another cup as before they had taken the first cup. [Cf: ST 02-17-88 para. 08] p. 146, Para. 3, [1888MS].

We want a work of reformation in our land. There are thousands who can testify to the benefits of discarding these luxuries, and drinking from nature's pure fountain. Why should we go to China and Japan for the products of a backward civilization? Why not banish the narcotic bean and the poisonous herb, and come into harmony with the sanitary laws of the Bible? If we are pursuing a course of action that brings weakness upon us, how can we present to God a holy offering, a living sacrifice? We are required to love God with all our hearts and our neighbor as ourselves; but we are failing of this high requirement, if we are unfitting ourselves by hurtful habits for rendering acceptable service to our Maker and to our fellow-men. How can we think deeply and

seriously on the plan of salvation, if our minds are clouded, our nerves unstrung, and our bodies full of pain and disease? If we are knowingly transgressing the laws of health, God cannot sustain and comfort us with his grace. This would only encourage us in wrongdoing. We must put our feet in the path of righteousness, and make all the efforts we can to walk uprightly, and then we may appropriate the rich promises, and we shall realize that we are kept by the power of God through faith unto salvation. [Cf: ST 02-17-88 para. 09] p. 146, Para. 4, [1888MS].

We must be fitting up for the society of Heaven. We want to have a right to the tree of life. We want to enter that city where nothing that defileth shall ever come. Our characters must reach the standard of holiness. Every thought and habit must be brought into harmony with the will of God. Jesus came to our world to be our Saviour and example, and it is in his name alone, that we may gain the victory over perverted nature. He overcame in man's behalf, and through his grace we may become "partakers of the divine nature, having escaped the corruption that is in the world through lust." He "suffered, being tempted" for forty days, in the lonely wilderness, he endured fasting and temptation that man might have help to overcome the cravings of appetite, and live, not by bread alone, "but by every word that proceedeth out of the mouth of God." He stood in his integrity, a conqueror, and through him the sons of Adam may also be overcomers. Those who put their energies against the sinful indulgence of appetite, will have his divine aid and sympathy, and "he that endureth unto the end shall be saved." By Mrs. E. G. White. [Cf: ST 02-17-88 para. 10] p. 147, Para. 1, [1888MS].

The world's Redeemer said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." [Cf: ST 02-24-88 para. 01] p. 147, Para. 2, [1888MS].

Those who will walk in the footsteps of the meek and lowly Jesus will be sensible that the light of life is illuminating their pathway. Said the prophet, "Darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." While the world is lying under the gross shadow of error, ignorance, superstition, and death, the follower of Jesus walks in an atmosphere radiant with spiritual light. As he draws away from the traditions and customs of the world, and lifts the cross, and enters the way of truth, he finds that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Every step of faith and obedience brings him into closer connection with the light of the world, in whom "is no darkness at all." [Cf: ST 02-24-88 para. 02] p. 147, Para. 3, [1888MS].

The believer in Jesus has a right to expect a rich and abundant experience. It is his privilege, if he has complied with the conditions, to plead and claim the promises of God, and if he does this he will receive according to his faith. Paul writes of his desire that the brethren at Ephesus might come to understand the height of the Christian's privilege. He says, "For this cause 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 heart 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 02-24-88 para. 03] p. 147, Para. 4, [1888MS].

The apostle Paul had been greatly blessed. He had been caught up to the third Heaven, and had heard things not lawful for man to utter. He had been shown what abundance of blessing the Lord is willing to bestow upon those who love his service and keep his commandments. He knew what exalted privileges belong to the obedient children of God, and he earnestly desired that they might have the glorious promises fulfilled in their experience. Amid the darkness of error, the delusions of Satan, the opposition of enemies, the trial and the conflict with principalities and powers, they were to be children of light. He opens before them in the most comprehensive language, the marvelous knowledge and power that they might possess as sons and daughters of the Most High. It was theirs to "be strengthened with might by His spirit in the inner man," to be "rooted and grounded in love," to "comprehend what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge;" but the prayer of the apostle reaches the climax of privilege, when he prays that "ye might be filled with all the fullness of God." [Cf: ST 02-24-88 para. 04] p. 147, Para. 5, [1888MS].

Let us dwell upon this wonderful prayer, recorded that we may understand what heights of attainment we may reach, through faith in the promises of our heavenly Father, when we fulfill his requirements. Through the merits of Christ we have access to the throne of infinite power. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave the Spirit without measure to his Son, and we also may partake of its fullness. Jesus says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The prayer of the apostle only reaches the exaltation of the promise. [Cf: ST 02-24-88 para. 05] p. 148, Para. 1, [1888MS].

How marvelous that humanity, an earthen vessel, can receive the treasure of the light and power of God; can be filled with the fullness of his grace! Jesus was anointed "with the Holy Ghost and with power," and he "went about doing good." This is the result of receiving the anointing of Heaven. If you are filled with the Holy Spirit you will work the works of Christ, you will seek the salvation of those around you, and "let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." [Cf: ST 02-24-88 para. 06] p. 148, Para. 2, [1888MS].

Before his ascension, Jesus had promised the disciples that the Comforter should come. He said, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And on the day of Pentecost, "they were all with one accord in one place; and suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled

with the Holy Ghost." The baptism of the Holy Spirit was essential for the success of the ministry in the early gospel age; but it is no less necessary in this age when "darkness shall cover the earth, and gross darkness the people." And the Lord has promised the same quickening spiritual power to his servants in these days. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." [Cf: ST 02-24-88 para. 07] p. 148, Para. 3, [1888MS].

Let us purify our souls by obeying the truth, lifting up "holy hands, without wrath and doubting," that we may obtain this heavenly gift, and realize, by a blessed experience, what is the meaning of the words of the apostle: "filled with all the fullness of God." There will be no question then but that you will "do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." You will "work out your own salvation with fear and trembling," knowing that "it is God which worketh in you both to will and to do of his good pleasure." You must come closer to Jesus. There is a great work to be done in the world, and your influence is as far-reaching as eternity. You must be rooted and grounded in the truth. If Christ, the hope of glory, is in you, the light of Heaven will shine from you into the moral darkness of the world, and souls will be guided to the light of life. You will be a chosen vessel, through which God will make manifest the riches of his saving power. Christ will be in you "a well of water, springing up into everlasting life." You will be daily refreshed by the streams of his salvation, and you will be a source of refreshment to those around you, for from you will "flow rivers of living water." The beauty of holiness will be seen in your life, for the comeliness of Christ will be put upon you. You will be a lightbearer in the world. Nothing short of this will be consistent with your holy faith and exalted calling. Your example and influence must be wholly on the Lord's side. Our Master has said that "he that gathereth not with me scattereth abroad." [Cf: ST 02-24-88 para. 08] p. 148, Para. 4, [1888MS].

A formal religion, a feeble faith, does not correspond to the truth we profess. It demands living energy and fervency of spirit. It must be heartfelt with us, if we would urge it to the hearts of others. It must be cherished with intense love, if we would have others feel the sacredness and preciousness of its claims. All who would engage in the work of saving souls, must feel their dependence on God. The gifted and eloquent, if their talents are wholly devoted to God, may be used in the greatest work that ever engaged the powers of man; but those of less ability, if they are clothed with humility, may become men of faith, and mighty in the Scriptures. He who is meek in spirit, who is purest and most childlike, will be made strong for the battle. He will "be strengthened with might by His Spirit in the inner man." He who feels his weakness and wrestles with God, as did Jacob, and like this servant of old cries, "I will not let thee go except thou bless me," will go forth with the fresh anointing of the Holy Spirit. The atmosphere of Heaven will surround him. He will go about doing good. His influence will be a positive force acting upon others. He will be a living epistle, known and read of all men. He will know that the Captain of his salvation expects him to do his very best, and he will do it with cheerfulness. [Cf: ST 02-24-88 para. 09] p. 149, Para. 1,

[1888MS].

There is no excuse for anyone growing weak, inefficient, and faithless. The promise is to us: "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." Are there not some of us too much like the man who came to the minister, complaining that he had not been blessed, that he felt no joy; God did not answer his prayers although he had prayed again and again for a blessing. "Well," said the minister, "let us kneel right down here and tell the Lord just how the matter stands." After both had prayed, the minister asked him if he felt better. The man answered, "I feel no better than I did before I prayed. I did not expect to be blessed, and I am not blessed." He had made a mockery of prayer. He did not believe the Lord would answer him, and he received just what his faith had claimed. Is it any wonder that such prayers are not answered? "Whatsoever is not of faith is sin." Do you consider this, when you offer up your faithless petitions? Do you stop to consider how you are dishonoring God, and impoverishing your own soul? If you could but realize the wrong you are doing, you would cease to make mockery by meaningless devotions. [Cf: ST 02-24-88 para. 10] p. 149, Para. 2, [1888MS].

Come to God in faith and humility. Plead with him till the break of day, if necessary, till your soul is brought into such close relationship with Jesus, that you can lay your burden at his feet, and say, "I know whom I have believed." The Lord is "able to do exceeding abundantly above all that we ask or think." Our cold, faithless hearts may be quickened into sensibility and life, till we can pray in faith, preach in faith, and say, "The life which I now live in the flesh I live by the faith of the Son of God." Let us seek for the fullness of the salvation of Christ. Follow in the footsteps of the Son of God, for his promise is, "He that followeth me shall not walk in darkness, but shall have the light of life." By Mrs. E. G. White. [Cf: ST 02-24-88 para. 11] p. 149, Para. 3, [1888MS].

The devoted children of God are not appreciated or valued by the world. The world did not value their divine Master. The beloved disciple writes, "Therefore the world knoweth us not, because it knew him not." The Son of God made himself of no reputation. He was despised and rejected of men; and the servant is not greater than his lord. But while the world casts out the names of the sons of God, if they are humbly doing their appointed work they are winning an immortal name. They are not writing on sand, as are children of this world; but their names are traced in the Lamb's Book of Life for eternal remembrance. [Cf: ST 03-02-88 para. 01] p. 149, Para. 4, [1888MS].

The anxiety of the children of God is not that they may be highly esteemed by those around them, to have titles of honor and the praise of men; but that they may stand approved before Heaven, and be well pleasing to the Father and the Son. Their desire is to crowd all the good works possible, into their lives, to be a savor of Christ, to represent his character to the world, and thus honor and glorify the God of Heaven. [Cf: ST 03-02-88 para. 02] p. 150, Para. 1, [1888MS].

They are not unhappy because they are called upon to deny self and to work the works of Christ. They realize that the less of selfishness

there is in the life, the more the joy of Heaven flows in. The Saviour prayed that his joy might be fulfilled in his disciples. The love of Jesus, expressed in every act of our lives, while it subdues self, will not fail to bring peace and songs of praise into our hearts. The meekness, forbearance, gentleness, and goodness of the true Christian sheds a radiance over all with whom he associates. [Cf: ST 03-02-88 para. 03] p. 150, Para. 2, [1888MS].

Those who come into sacred relation with the God of Heaven are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them, and he gives them power to become sons of God. The world loses all attraction for them; for they seek a better country, an eternal reward, a life that is to continue through never-ending ages. This is the theme of their thought and conversation. The word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom. [Cf: ST 03-02-88 para. 04] p. 150, Para. 3, [1888MS].

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine moulding, we must follow in the footsteps of the Man of Calvary. God has claims upon every one of us. He created us, he redeemed us with an infinite sacrifice. He has promised the overcomer the great rewards of eternity. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence where are pleasures forevermore. [Cf: ST 03-02-88 para. 05] p. 150, Para. 4, [1888MS].

"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." What a promise is this, that we may share in the glory of our Redeemer! The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. As the stars tell us that there is a great light in Heaven, with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere. Those who have, by beholding, become changed into the moral image of Christ, will put on immorality and incorruption at his appearing, and will be caught up to be forever with the Lord. [Cf: ST 03-02-88 para. 06] p. 150, Para. 5, [1888MS].

All Heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance the words of faith, the acts of love, the humility of spirit; and in the day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father." [Cf: ST 03-02-88 para. 07] p.

151, Para. 1, [1888MS].

We are too faithless. We do not take the promises of God, and drink in their rich meaning. We let doubt shut out the consolation of the assurances of God. Suppose that a man in this kingdom were condemned to death, but before the sentence was executed, a noble, who was able to free him, had compassion upon him, and he said, "I will die in his stead," and the fetters were removed, the prisoner went free, while the noble died. What gratitude would awaken in the doomed man's heart! He would never forget his deliverer. The deed of the noble would be heralded to all parts of the world. This is what Jesus, the prince of Heaven, has done for us. When we were under the condemnation of death he came to rescue us, to set us free from the bondage of Satan, and to deliver us from everlasting death. With his own precious blood he paid the penalty of our transgression. Does not gratitude awaken in your hearts for this wonderful love? Is it not your determination to yield all you have and are to the service of such a Saviour? Will you not become a laborer together with God, seeking the salvation of those for whom Christ died? [Cf: ST 03-02-88 para. 08] p. 151, Para. 2, [1888MS].

You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He will welcome you to the home of the blest. There you will see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What greater evidence could we ask of the love of God than he has given? Let us dwell upon his rich promises, till our hearts are melted into tenderness and devotion. [Cf: ST 03-02-88 para. 09] p. 151, Para. 3, [1888MS].

Jesus invites you, in words that touch the heart with their compassionate love and pity. 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." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Do you pour out your trials and grievances into human ears? Do you go for help to those who cannot give you rest, and neglect the loving call of the mighty Saviour? Have faith in God. Believe in the precious promises. Go to Jesus in childlike simplicity, and say: "Lord, I have borne these burdens as long as I can, and now I lay them upon the Burden Bearer. Do not gather them up again, but leave them all with Jesus. Go away free, for Jesus has set you free. He said, "I will give you rest." Take him at his word. Instead of your own galling yoke of care, wear the yoke of Christ. He says, "My yoke is easy, and my burden is light." Learn of him; for he is "meek and lowly of heart; and ye shall find rest unto your souls." Fix your eyes upon Jesus. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: ST 03-02-88 para. 10] p. 151, Para. 4, [1888MS].

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to

overcome the world, the flesh, and the devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance are opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name. By Mrs. E. G. White. [Cf: ST 03-02-88 para. 11] p. 152, Para. 1, [1888MS].

"Humble yourselves in the sight of the Lord, and he shall lift you up." [Cf: ST 03-09-88 para. 01] p. 152, Para. 2, [1888MS].

We are not charged with the task of exalting ourselves. We need not labor for the highest place in the estimation of others, or seek supremacy for our opinions in the counsels of our brethren. The task that God points out to us is that of self-humiliation. We are to "do justly, and to love mercy, and to walk humbly" before God. We are not to encourage self-esteem and personal pride, nor to cherish the thought that we are not appreciated, and that our ability is under-estimated. It is our work to take up our duties, however lowly, and perform them with fidelity and courage, doing all things "heartily, as to the Lord." [Cf: ST 03-09-88 para. 02] p. 152, Para. 3, [1888MS].

We are the property of God; and shall we not be willing to stand in the lot that he assigns us, trusting his judgment, and gratefully accepting the privilege of becoming co-laborers with him in any part of his vineyard? If we are capable of a larger service, a more important work, the Lord knows all about it, and it is his work to lift us up. How thankful we should be that we are not burdened with the responsibility of estimating our own ability, and choosing our own place and position. It is our duty to exercise the talents that God has given us, and to study to show ourselves approved unto God, "a workman that needeth not to be ashamed." Every duty should be done with faithfulness and care, and the smile of God will rest upon him who is "faithful in that which is least." Let the humble service be devoted to God, and in due time you will be made "ruler over many things." Give yourselves unreservedly to God, and trust in his love and wisdom to dispose of all your interests and affairs. [Cf: ST 03-09-88 para. 03] p. 152, Para. 4, [1888MS].

Says the apostle, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." Oh that everyone who professes the name of Christ among us would heed the admonition and humble himself, take up every duty, and cooperate with Christ in the work of salvation. If this were done, we would not be complaining at the lack of spirituality, for the showers of God's blessing would fall upon his church. All murmuring at the hardships of the way would be changed into songs of thanksgiving and praise to God; for he would lift you up according to his promise. [Cf: ST 03-09-88 para. 04] p. 152, Para. 5, [1888MS].

Cultivate the precious grace of humility. This will make you valuable in the sight of Heaven, for "God resisteth the proud, and giveth grace to the humble." Those who esteem themselves more highly than they

should, make themselves a center of thought. They neglect their duty to their fellow-beings, for they do not cultivate that tender, caretaking spirit which should characterize the servant of Christ. All their care is spent upon the interests of self; but God would have us show thoughtful courtesy to others. We are not to set up our individual opinions as infallible. We are to respect the opinions of others. God would have us counsel together. We should be tractable, teachable, kind to each other, not striving which shall be esteemed as the greatest and have the highest honors. [Cf: ST 03-09-88 para. 05] p. 153, Para. 1, [1888MS].

Paul writes, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." It should be the constant effort of every disciple of the meek and lowly Jesus, to keep "the unity of the spirit in the bond of peace." It is the desire for the exaltation of self that brings discord and dissension among brethren. If all were "kindly affectioned one to another with brotherly love, in honor preferring one another," the peace of Christ would abide in our midst, and rule in our hearts. [Cf: ST 03-09-88 para. 06] p. 153, Para. 2, [1888MS].

Jesus, the precious Saviour, was the majesty of Heaven; but he came to our world and walked among the children of men, not as a king demanding homage, but as one whose work was to serve others. He estimated man by the price he paid for his redemption. He said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." His constant anxiety and care was not how he could obtain the services of men, but how he could aid and bless humanity. His heart had been touched with compassion for a fallen world, and he left the heavenly courts, clothed his divinity with humanity, made himself of no reputation, "took upon him the form of a servant," and "became obedient unto death, even the death of the cross," that we might be cleansed from sin, and share in his eternal glory. The cross of Christ puts to shame our selfish desires and ambitions, our strife for position and the honor of men. Jesus was "despised and rejected of men; a man of sorrows, and acquainted with grief;" and shall his followers expect to be exalted and favored? Christ is our example, and he says to every one of us, "Learn of me; for I am meek and lowly in heart." Have we learned this precious lesson in the school of Christ? If we have not, let it be our first work to seek the lowly spirit of Jesus; for we are unfit to become teachers of the truth until we have learned this first great principle of true religion: "Whosoever of you will be the chiefest, shall be servant of all." [Cf: ST 03-09-88 para. 07] p. 153, Para. 3, [1888MS].

God forbid that any of us should be deceived. We must study the life of Christ, for by beholding we are to become changed. We must be like Christ or we shall never see him as he is. We must constantly abide in the Vine if we bring forth the fruits of righteousness. With living faith we must present our petitions to the compassionate Saviour, for "without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We may lay hold on the arm of infinite strength, and draw from the source of infinite power. We must individually have more of the grace of Christ. We want to be settled, rooted and grounded

in the faith. We are called upon to be bold, faithful soldiers of Jesus. We need not be weak and inefficient in the work of God. Every need has been provided for in the great gift of Heaven. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Cf: ST 03-09-88 para. 08] p. 153, Para. 4, [1888MS].

There is need of elevating our thoughts to dwell upon the promises of God. There is need of encouraging our faith and hope by exercise. Lay your soul before your heavenly Father in all its weakness and want, and repeat the assurances of his word, and claim their fulfillment, not because you are worthy, but because Christ has died for you. Plead the merits of his blood and take the Lord at his word. We must learn the simple art of perfect trust; and we shall be "kept by the power of God through faith unto salvation." Let nothing interpose between your soul and Christ. Let no darling sin be cherished. Present to God your whole body, soul, and spirit, a living sacrifice, holy and acceptable. [Cf: ST 03-09-88 para. 09] p. 154, Para. 1, [1888MS].

When you are tempted to give expression to doubt, restrain your words. Educate your lips to speak the praise of your Creator and Redeemer. Praise belongeth unto God, for he is full of lovingkindness and tender mercy. Let not coldness and ingratitude bind your souls and keep you away from Christ, who is your only hope. [Cf: ST 03-09-88 para. 10] p. 154, Para. 2, [1888MS].

We must not allow self so much time and attention. We do not study the life of our Example as we should. His life was one of continual self-denial, sacrifice, and cross-bearing, and shall we, the subjects of his grace, the objects of his great love, be found depressed and discouraged, because we have trials to meet, and sacrifices to make? Shall we go mourning and complaining because the road that leads to Heaven and eternal life, is strait and narrow? Jesus trod every step of the way before us, and shall we not gladly take up the cross, and say, "I will follow thee, my Saviour, wheresoe'er thou leadest me"? [Cf: ST 03-09-88 para. 11] p. 154, Para. 3, [1888MS].

If we were all walking in the footsteps of the Man of Calvary, our proud hearts would be subdued by the grace of Christ. There would be no contention existing among the brethren, but in lowliness of mind each would esteem others better than himself. Your love for one another would be expressed in words and acts of tenderness, and this cold hardheartedness would be melted away by the love of Jesus. You would obey the injunction of the apostle, when he says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Cf: ST 03-09-88 para. 12] p. 154, Para. 4, [1888MS].

We are to be growing Christians, growing up in "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." We are to be living stones in the temple of God; and now we must endure the hewing, the chiseling, the squaring of the Master Builder, until all roughness is removed, and our characters are polished and perfected for the heavenly building. There are many who claim to believe the truth, who are content with their defects of character. They do not make efforts to reform, or seek earnestly for a

fitness to stand before God; but everyone who enters Heaven will enter as a conqueror, and will wave the palm branch of victory. There is no need of deficiency. Christ is a perfect Saviour, and those who seek him with their whole heart, will find that where sin abounded, grace shall much more abound. There is no reason why we should not be overcomers. God has "given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We are not to live like the world. We must show that the grace of Christ has a sanctifying influence upon our lives. Our natural appetites and passions must be brought under the control of the Holy Spirit. We must reveal Christ in our daily words and actions. He bore reproach, insult, shame, mockery. He was rejected, maligned, crucified, that we might reflect his image, and be made perfect in his righteousness. When we fail to meditate upon the example of Christ, we do not comprehend its meaning, and we become sensitive, and unwilling to endure hardness. We shrink from becoming partakers of his sufferings. We lose sight of the cross of Calvary, while self attracts our attention, and claims our care and affection. [Cf: ST 03-09-88 para. 13] p. 154, Para. 5, [1888MS].

Let us change our course of action. God's standard must be our standard, or we shall fail of everlasting life. We are still in the precious hours of probation, "and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." He worked out the wonderful plan of redemption, and united fallen and finite man with the holy and infinite God. The world that Satan had claimed and ruled over with cruel tyranny, the Son of God, by one vast achievement, encircled in his love, and connected again with the throne of Jehovah. Cherubim and seraphim, and the unnumbered hosts of Heaven, sang anthems of praise to God and to the Lamb, when this triumph was assured. The worlds rejoiced that the way of salvation had been opened for rebellious man, and that earth would be redeemed from the curse of sin; and shall we, who are the objects of his unmerited favor, be unappreciative of the love of God? How shall we escape, if we neglect so great salvation? [Cf: ST 03-09-88 para. 14] p. 155, Para. 1, [1888MS].

We are invited to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We have an advocate with the Father, who pleads in our behalf with prevailing power. Christ's intercession is that of a pierced and broken body. It is the intercession of a spotless and victorious life, the pleading of all the wounds of Calvary. It is the intercession of our great High Priest, who is touched with the feeling of our infirmities, who was tempted in all points like as we are, yet without sin. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." [Cf: ST 03-09-88 para. 15] p. 155, Para. 2, [1888MS].

Let us then put away all self-exaltation. As long as the cross of Calvary stands as a monument of the cost of our salvation, as a reminder of the amazing love and humiliation of the King of glory, let us walk in its shadow, and seek to reflect the character of our Redeemer. Go to him as a perfect Saviour, for he has said, "Him that cometh to me I will in no wise cast out." There is no reason why we should seek to exalt ourselves, for we are full of weakness. As you realize this, trust in him whose grace is sufficient for you, for "we

have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Therefore "humble yourself in the sight of the Lord, and he shall lift you up;" for "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Let self and self-interest be lost in the great themes of redemption. "Show forth the praises of Him who hath called you out of darkness into his marvelous light." The Lord says, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." By Mrs. E. G. White. [Cf: ST 03-09-88 para. 16] p. 155, Para. 3, [1888MS].

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." [Cf: ST 03-16-88 para. 01] p. 155, Para. 4, [1888MS].

The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing, in order that we may have the forgiveness of sin. We need not take long and wearisome pilgrimages, or perform painful penances to commend our souls to the God of Heaven, or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy. This is a precious promise given to fallen man to encourage him to trust in the God of love, and to seek for eternal life in his kingdom. [Cf: ST 03-16-88 para. 02] p. 155, Para. 5, [1888MS].

We read that Daniel, the prophet of God, was a man "greatly beloved" of Heaven. He held a high position in the courts of Babylon, and served and honored God alike in prosperity or trial; and yet he humbled himself and confessed his sin, and the sin of his people. With deep sorrow of heart he acknowledged: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee." [Cf: ST 03-16-88 para. 03] p. 156, Para. 1, [1888MS].

Daniel did not seek to excuse himself or his people before God; but in humility and contrition of soul he confessed the full extent and demerit of their transgressions, and vindicated God's dealings as just toward a nation that had set at naught his requirements and would not profit by his entreaties. [Cf: ST 03-16-88 para. 04] p. 156, Para. 2, [1888MS].

There is great need today of just such sincere heartfelt repentance and confession. Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance not to be repented of, and have not confessed our sin with true humiliation of soul and brokenness of spirit, abhorring our iniquity, we have never sought truly for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we may not have remission of sins that are past, is that we are not willing to

humble our proud hearts, and comply with the conditions of the word of truth. There is explicit instruction given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is mingled with tears and sorrow, that is the outpouring of the inmost soul, finds its way to the God of infinite pity. Says the psalmist, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." [Cf: ST 03-16-88 para. 05] p. 156, Para. 3, [1888MS].

There are too many confessions like Pharaoh when he was suffering the judgments of God. He acknowledged his sin, to escape further punishment, but returned to his defiance of Heaven as soon as the plagues were stayed. Balaam's confession was of a similar character. Terrified by the angel standing in his pathway with drawn sword, he acknowledged his guilt, lest he should lose his life. There was no genuine repentance for sin, no contrition, no conversion of purpose, no abhorrence of evil, and no worth or virtue in his confession. Judas Iscariot, after betraying his Lord, returned to the priests, exclaiming, "I have sinned in that I have betrayed the innocent blood." But his confession was not of such a character as would commend him to the mercy of God. It was forced from his guilty soul by an awful sense of condemnation, and a fearful looking for of judgment. The consequences that were to result to him, drew forth this acknowledgement of his great sin. There was no deep, heartbreaking grief in his soul that he had delivered the Son of God to be mocked, scourged, and crucified, that he had betrayed the holy One of Israel into the hands of wicked and unscrupulous men. His confession was only prompted by a selfish and darkened heart. [Cf: ST 03-16-88 para. 06] p. 156, Para. 4, [1888MS].

After Adam and Eve had partaken of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was, how to excuse their sin before God, and escape the dreaded sentence of death. When the Lord inquired concerning their sin, Adam replied, laying the guilt partly upon God, and partly upon his companion: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman put the blame upon the serpent, saying, "The serpent beguiled me, and I did eat." Why did you make the serpent? Why did you suffer him to come into Eden? These were the questions implied in her excuse for her sin, thus charging God with the responsibility of their fall. The spirit of self-justification originated in the father of lies, and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the divine Spirit, and will not be acceptable before Heaven. True repentance will lead men to bear their guilt themselves, and acknowledge it without deception or hypocrisy. Like the poor publican, not lifting up so much as their eyes unto heaven, they will smite upon their breast and cry, "God be merciful to me a sinner," and those who do not acknowledge their guilt, will be justified; for Jesus will plead his blood in behalf of the repentant soul. [Cf: ST 03-16-88 para. 07] p. 157, Para. 1, [1888MS].

It is no degradation for man to bow down before his Maker and confess his sins and plead for forgiveness through the merits of a crucified

and risen Saviour. It is noble to acknowledge your wrong before Him whom you have wounded by transgression and rebellion. It lifts you up before men and angels, for "he that humbleth himself shall be exalted." But he who kneels before fallen man, and opens in confession the secret thoughts and imaginations of his heart, is dishonoring himself by debasing his manhood, and degrading every noble instinct of his soul. In unfolding the sins of his life to a priest corrupted with wine and licentiousness, his standard of character is lowered, and he is defiled in consequence. His thought of God is degraded to the likeness of sinful humanity; for the priest stands as a representative of God. It is this degrading confession of man to fallen man, that accounts for much of the increasing evil which is defiling the world, and fitting it for the final destruction. [Cf: ST 03-16-88 para. 08] p. 157, Para. 2, [1888MS].

There are confessions that the Lord has bidden us to make to one another, but they are of an entirely different order. If you have wronged your brother by word or deed, you are to "first be reconciled to thy brother," before your worship will be acceptable to Heaven. Says the apostle: "Confess your faults one to another, and pray one for another, that ye may be healed." This scripture has been interpreted to sustain the practice of going to the priest for absolution, but it has no such application. Confess your sins to God who only can forgive them, and your faults one to another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty to freely forgive you. Then you are to seek the forgiveness of God, because the brother whom you wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. The case is not brought before the priest at all, but before the only true mediator, our great High Priest, who "was in all points tempted like as we are, yet without sin," and who is "touched with the feeling of our infirmities," and is able to cleanse from every stain of iniquity. [Cf: ST 03-16-88 para. 09] p. 157, Para. 3, [1888MS].

When David sinned against Uriah and his wife, he pleaded before God for forgiveness. He declares: "Against thee, thee only have I sinned, and done this evil in thy sight." All wrong done to others reaches back from the injured one to God. Therefore David seeks for pardon, not from a priest, but from the Creator of man. He prays: "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions." [Cf: ST 03-16-88 para. 10] p. 157, Para. 4, [1888MS].

True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as only to be brought before God; they may be wrongs that should be confessed before individuals who have suffered injury through them; or they may be of a general kind that should be made known in the congregation of the people. But all confession should be definite, and to the point, acknowledging the very sins of which you have been reproved by the Spirit of God. [Cf: ST 03-16-88 para. 11] p. 158, Para. 1, [1888MS].

When Israel was oppressed by the Ammonites, the chosen people made a plea before God that illustrates the definite character of true confession: "And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the Lord said unto the children of Israel, Did

not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? . . . Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. And the children of Israel said, . . . We have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day." Then they began to act in harmony with their confessions and prayers. "They put away the strange gods from among them, and served the Lord." And the Lord's great heart of love was grieved, " was grieved for the misery of Israel." [Cf: ST 03-16-88 para. 12] p. 158, Para. 2, [1888MS].

Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin. Says Paul, speaking of the work of repentance: "Ye sorrowed after a goodly sort; what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." [Cf: ST 03-16-88 para. 13] p. 158, Para. 3, [1888MS].

In the days of Samuel, the Israelites wandered from God. They were suffering the consequences of sin, for they had lost their faith in God, lost their discernment of his power and wisdom to rule the nation, lost their confidence in his ability to defend and vindicate his cause. They turned from the great Ruler of the universe, and desired to be governed as were the nations around them. Before they found peace they made this definite confession: "We have added unto all our sins this evil, to ask us a king." The very sin of which they were convicted, had to be confessed. Their ingratitude pressed their souls and severed them from God. [Cf: ST 03-16-88 para. 14] p. 158, Para. 4, [1888MS].

When sin has deadened the moral perceptions, the wrongdoer does not discern the defects of his character, nor realize the enormity of the evil he has committed; and unless he yields to the convicting power of the Holy Spirit, he remains in partial blindness to his sin. His confessions are not sincere and in earnest. To every acknowledgment of his guilt, he adds an apology in excuse of his course, declaring that, if it had not been for certain circumstances, he would not have done this or that, for which he is reproved. But the examples in God's word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin, nor attempts at self-justification. [Cf: ST 03-16-88 para. 15] p. 158, Para. 5, [1888MS].

Paul did not seek to shield himself; he paints his sin in the darkest shades, aggravating rather than lessening his guilt. He said: "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." He did not hesitate to declare that "Christ Jesus came into the world to save sinners; of whom I am chief." [Cf: ST 03-16-88 para. 16] p. 159, Para. 1, [1888MS].

The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of God, and the cost of Calvary; and

as a son confesses to a loving father, so will the truly penitent bring all his sins before God. And it is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." By Mrs. E. G. White. [Cf: ST 03-16-88 para. 17] p. 159, Para. 2, [1888MS].

The apostle Paul wrote: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me;" and Jesus, instructing his disciples, said: "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." [Cf: ST 03-23-88 para. 01] p. 159, Para. 3, [1888MS].

It is impossible for any of us to have a practical knowledge of this union with Christ, without the constant exercise of faith. Faith binds our souls to him, and makes us partakers of the divine nature. Our spiritual growth, our peace, our steadfastness, our constant obedience to the words of Christ, all depend upon the degree of faith we have in God. "Without faith it is impossible to please, Him;" for we are powerless to do anything from acceptable motives, except through the grace of Christ, and this grace can be supplied only through the channel of faith, that opens the way of direct communication between our souls and God. In accordance with our faith, we are enabled to overcome principalities, and powers, and spiritual wickedness in high places. Selfishness will not be permitted to flourish in the heart that is exercising living faith. Sin will not be indulged where faith beholds God and angels watching the development of character, and weighing moral worth. Eternal life, the gift of God through Jesus Christ, is a precious reality, and sin becomes exceeding sinful and abhorrent. Faith beholds "the Lamb of God that taketh away the sin of the world," and realizes something of the cost of Calvary. [Cf: ST 03-23-88 para. 02] p. 159, Para. 4, [1888MS].

Jesus came into the world to save sinners, not *in* their sins but *from* their sins, and to sanctify them through the truth; and in order that he may become a perfect Saviour to us, we must enter into union with him by a personal act of faith. Christ has chosen us, we have chosen him, and by this choice we become united to him, and are to live from henceforth, not unto ourselves, but unto him who has died for us. But this union can only be preserved by constant watchfulness, lest we fall into temptation, and make a different choice; for we are free always to take another master if we so desire. Union with Christ means an unflinching preference for him in every act and thought of our lives. In every part of the work there must be harmony between the Saviour and the one to be saved. Faith will see love in every requirement of God, and will submit to the will of Heaven, knowing that "all things work together for good to them that love God." We must have this perfect trust, if we become united with Christ, and share at last with him in his glory. [Cf: ST 03-23-88 para. 03] p. 159, Para. 5, [1888MS].

Christ will be constantly laboring for your salvation. Angels will be commissioned to guard you from the devices of the adversary, and to minister to all your needs. And the object of all this abundant solicitude must, on his part, depart from all iniquity, and perfect holiness in the fear of God. He must watch and pray. He must fight the good fight of faith, resist the devil that he may flee from him, and endure hardness as a good soldier of the cross of Christ. He has to

wage a constant conflict with unseen foes, and only through Christ can he come off victorious. He must cultivate courage to surmount the difficulties obstructing his pathway, and build up a character of integrity and virtue, representing to the world the character of his Redeemer. [Cf: ST 03-23-88 para. 04] p. 160, Para. 1, [1888MS].

"Abide in me," are words of great significance. Abiding in Christ means a living, earnest, refreshing faith that works by love and purifies the soul. It means a constant receiving of the Spirit of Christ, a life of unreserved surrender to his service. Where this union exists good works will appear. The life of the vine will manifest itself in fragrant fruit on the branches. The continual supply of the grace of Christ will bless you and make you a blessing, till you can say with Paul, " I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me," [Cf: ST 03-23-88 para. 05] p. 160, Para. 2, [1888MS].

The sacred union with Christ will unite the brethren in the most endearing bonds of Christian fellowship. Their hearts will be touched with divine compassion one for another. "God is love; and he that dwelleth in love dwelleth in God, and God in him." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Coldness, variance, strife, is entirely out of place among the disciples of Christ. They have accepted the one faith. They have joined to serve the one Lord, to endure in the same warfare, to strive for the same object, and to triumph in the same cause. They have been bought with the same precious blood, and have gone forth to preach the same message of salvation; and how out of harmony with these facts is disunion and contention among brethren. "This is my commandment," said Jesus, "that ye love one another, as I have loved you." [Cf: ST 03-23-88 para. 06] p. 160, Para. 3, [1888MS].

Those who are constantly drawing strength from Christ will possess his Spirit. They will not be careless in word or deportment. An abiding sense of how much their salvation has cost in the sacrifice of the beloved Son of God, will rest upon their souls. Like a fresh and vivid transaction, the scenes of Calvary will present themselves to their minds, and their hearts will be subdued and made tender by this wonderful manifestation of the love of Christ to them. They will look upon others as the purchase of his precious blood, and those who are united with him will seem noble, and elevated, and sacred, because of this connection. The death of Christ on Calvary should lead us to estimate souls as he did. His love has magnified the value of every man, woman, and child. And if "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," should we be indifferent to others, and despise those whom God has valued at such an infinite price? Without the endowment of the holy Spirit of God, we are not fitted to engage in the great and solemn work for this time. When we have the love for souls that Christ had, we shall go forth with weeping, we shall become laborers together with God, we shall gather with Christ, and bear precious fruit unto everlasting life. When we consider that all Heaven is interested in the work of salvation, should we not seek by meditation and prayer to appreciate more intelligently the sacred character of our trusts? How can we, poor, fallible, fallen creatures, undertake this work without the special help and enlightenment of the Spirit of God? [Cf: ST 03-23-88 para. 07] p. 160, Para. 4, [1888MS].

Let God be your counselor. Let the heart in humility and meekness ascend to God in fervent, effectual prayer for spiritual discernment, for breadth of mind, and singleness of purpose to glorify God and save man. Let prayer constantly go forth from unfeigned lips for the presence of Christ, for the illumination of his Spirit, that the atmosphere of Heaven may surround you, and that self and selfish purposes may not have their way in your life. The Lord will draw nigh to those who sincerely desire to draw nigh to him. [Cf: ST 03-23-88 para. 08] p. 161, Para. 1, [1888MS].

We are living in a solemn day, and we are exhorted to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Let every soul remember that he is in the presence of the Judge of all the earth, and that "all things are naked and opened unto the eyes of him with whom we have to do." Our words, our plans, our meditations, the motives of our hearts, are read as an open book. The case of every individual worker is registered in Heaven. Let us consider this. Do we want our light and frivolous remarks heard in the presence of angels and before God? Do we want the words of pride, that exhibit self, left on the books to condemn us in the Judgment? Do we want our plans for self-exaltation written in the unerring records? Let us ever remember that the Lord, who gave his life for us, is watching with intense interest our course of life, and that angels are witnessing our ways. Seek that singleness of purpose that will lead us to glorify God, and not self. Oh, that each might say when tempted, as did our Lord, "The prince of this world cometh, and hath nothing in me." We want to uproot from our hearts every plant that our heavenly Father has not planted, that we may not be led to utter selfish and perverse things. Oh, for more of Christ, and less of self! Oh, that the workers might be clothed with the armor of his righteousness, that they might be constantly drawing from the well of salvation, partaking of the divine nature, that they might go forth spiritual laborers, with self lost in our divine Lord. [Cf: ST 03-23-88 para. 09] p. 161, Para. 2, [1888MS].

Our standard is altogether too low. We must put away these cheap ideas of what is essential to make us laborers in the cause of Christ. We must have altogether higher views of the elevated character of our work. We want to work in the spirit in which Christ labored. We want to represent him to the world. We need to greatly humble our souls before God by confessing and forsaking our sins. [Cf: ST 03-23-88 para. 10] p. 161, Para. 3, [1888MS].

When Jesus was teaching his disciples, as they gathered closely about him, there was a moment's interruption, and one said unto him: "Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." Here is the relationship that exists between Christ and his followers. We occupy this exalted position, if we are indeed doing the will of God. We are to consider ourselves as constituting the family of Christ, and we are to follow him as dear

children. Adopted into the household of God, shall we not honor our Father and our kindred? We have no excuse to plead, for through Jesus we may command all power in Heaven and earth that we may walk worthy of our high calling. [Cf: ST 03-23-88 para. 11] p. 161, Para. 4, [1888MS].

Satan will be constantly seeking to belittle our conception or our privileges and responsibilities. He would have us regard the work of Christ as a commonplace work, and do it listlessly and negligently. He would keep us indifferent to the exalted and sacred positions to be attained in Christian life and character; but we must bruise him under our feet. We must establish an unyielding enmity between our souls and our foe; but we must open our hearts to the power and influence of the Holy Spirit. We want Satan's darkness to be shut out, and the light of Heaven to flow in. We want to become so sensitive to holy influences, that the lightest whisper of Jesus will move our souls, till he is in us, and we in him, living by the faith of the Son of God. [Cf: ST 03-23-88 para. 12] p. 162, Para. 1, [1888MS].

We need to be refined, cleansed from all earthliness, till we reflect the image of our Saviour, and become "partakers of the divine nature, having escaped the corruption that is in the world through lust." Then we shall delight to do the will of God, and Christ can own us before the Father and before the holy angels as those who abide in him, and he will not be ashamed to call us brethren. But we shall not boast of our holiness. As we have clearer views of Christ's spotless and infinite purity, we shall feel as did Daniel, when he beheld the glory of the Lord, and said, "My comeliness was turned in me into corruption." We cannot say, "I am sinless," till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ, robed in his righteousness and perfection. By Mrs. E. G. White. [Cf: ST 03-23-88 para. 13] p. 162, Para. 2, [1888MS].

The tendency of the popular religious teaching of the day is to make the Christian's pathway as easy and attractive as possible. There is a great deal said concerning faith, but the necessity of performing the sacred obligations set forth in the word of God, the necessity of living consistent, godly lives, of being workers together with God, of denying self, of coming out from the world and separating from its fashions and follies, is not presented as it should be presented, from the pulpits of the land. "Believe, only believe," is the burden of the instruction from the sacred desk. Repentance, confession, and thorough reformation in life and character are not dwelt on, or required from those who would take part in the privileges of church fellowship. The line of distinction between the church and the world has become less positive, because the great standard of righteousness has not been the standard by which the faith of men and women was tested and proven. "Only believe" is echoed by thousands who catch up the words parrot-fashion, and repeat them with no sense of their importance or significance. Says the prophet, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." [Cf: ST 03-30-88 para. 01] p. 162, Para. 3, [1888MS].

Many of these religious teachers have developed characters in harmony with their shallow appreciation of divine truth. It has been agreeable

to their carnal hearts to be released from all responsibility and obligation. They did not desire the inconvenience of denying self, of taking up the warfare against besetting sins, and of correcting the defects that marred their characters. They have persuaded themselves that Christ has relieved them from the duty of purifying themselves even as he is pure. They declare that Christ has done all, that men have nothing to do but to believe, that good works are impossible and unnecessary. Such souls are deceived themselves and are agents used of Satan to deceive others. They do not believe in Jesus. If they had a connection with him, they would know that he is not the minister of sin. Those who have faith in the Son of God make manifest what is the character of his mission, by lives of devotion, integrity, and self-sacrifice, and prove to the world that he came, not to save men in their sins, but from their sins. He "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 03-30-88 para. 02] p. 162, Para. 4, [1888MS].

The apostle Paul realized what his words meant when he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." He knew it meant the surrender of every power of his being to the service of God. It meant an entire renouncing of the world, the flesh, and the devil. It meant that he must follow in the bloodstained path of the Man of Calvary, and walk even as he walked. [Cf: ST 03-30-88 para. 03] p. 163, Para. 1, [1888MS].

How different is the faith that is presented to the world today as essential to salvation. It has no vitality, no reality. It does not unite the believers as branches to the living Vine. It is not the faith that works by love and purifies the soul. It is a formal, nominal acceptance of a popular story, and has about as much efficacy as the faith that accepted Abraham Lincoln as a good administrator of governmental affairs. Genuine faith will show definite results in the character, and will exert a controlling influence over the thoughts of the heart, and the affairs of the life. It will lead its possessor to practice the principles of his belief. Says Jesus, "Not everyone 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." "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." Says the apostle, "Be ye doers of the word, and not hearers only, deceiving your own selves." It is the doing of the words and works of Christ that testifies to the saving qualities of your faith. [Cf: ST 03-30-88 para. 04] p. 163, Para. 2, [1888MS].

The law of God is the great standard of righteousness, and it will measure every man's profession and progress. It is a mirror which discovers the defects of our characters, and shows us the requirements of God. It is holy and just and good. Says the wise man, "Fear God, and keep his commandments; for this is the whole duty of man." When Jesus was asked by the lawyer, "Master, what shall I do to inherit eternal life? he said unto him, What saith 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 03-30-88 para. 05] p. 163, Para. 3, [1888MS].

The law of God condemns all selfishness, all pride of heart, every species of dishonesty, every secret or open transgression. The natural heart is not inclined to love its precepts, or obey its requirements. "It is not subject to the law of God, neither indeed can be." But genuine faith in Christ converts the heart, works a change in its attitude to the law, until it delights in the law of God. The man who manifests enmity to the law has not submitted to the converting power of God. It is the keeping of the commandments that proves the sincerity of our professions of love. Says John, "This is the love of God, that we keep his commandments; and his commandments are not grievous." Satan is engaged in leading men to pervert the plain meaning of God's word. He desires that the world should have no clear idea in regard to the plan of salvation. He well knows that the object of Christ's life of obedience, the object of his suffering, trial, and death upon the cross, was to magnify the divine law, to become a substitute for guilty man, that he might have remission for sins that are past, and grace for future obedience; that the righteousness of the law might be fulfilled in him--and he be transformed and fitted for the heavenly courts. Satan knows that no transgressor of the divine law will ever enter the kingdom of Heaven, and to rob God of the devotion and service of man, to thwart the plan of salvation, and work the ruin of those for whom Christ died, is the motive that actuates his warfare against the law of Heaven. He caused the fall of the holy pair in Eden by leading them to lightly esteem the commandment of God, to think his requirements unjust, and unreasonable, that they were not binding, and that their transgression would not be visited, as God had said, with death. [Cf: ST 03-30-88 para. 06] p. 163, Para. 4, [1888MS].

The law of God is the foundation of his Government in Heaven and in earth, and as long as the follower of Jesus imitates his Lord by exalting the divine precepts in word and life, Satan has no power to deceive or mislead his soul. [Cf: ST 03-30-88 para. 07] p. 164, Para. 1, [1888MS].

The fatal deception of the religious world is the bold disregard for the claims of the law of God. The desire for an easy religion that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but we must sound a note of warning. What saith the word of God? Says the apostle James, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." [Cf: ST 03-30-88 para. 08] p. 164, Para. 2, [1888MS].

The testimony of the word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be

granted; it is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures. [Cf: ST 03-30-88 para. 09] p. 164, Para. 3, [1888MS].

The Jews had faith of a similar character to that of many professed Christians today. They believed the prophecies predicting the advent of Messiah; but their faith was not of that spiritual nature which discerned in the Son of God the Saviour of their expectations. They could not accept the work of God for their time, and they rejected the truth because their faith did not see the relation of the shadow to the substance. They clung tenaciously to the offering of their sacrifices, to the rites of the church and the traditions of the fathers; but they refused the Lamb of God, the great antitype of all the services of the past. They were very zealous for the observance of form, and claimed to trust in Moses and the prophets; but he who had inspired the words of the Scriptures, and whose life was the fulfillment of their prophecies, was a stone of stumbling, and a rock of offense. He did not meet their ideal of what the coming One should be. They had imagined a Messiah whose power and majesty would gratify the pride of their carnal hearts, and exalt them to a position of supreme power among the nations. When Jesus unfolded to them the character of his kingdom, and what his disciples must possess in order to be elect, and favored of God, they said, "This is a hard saying; who can hear it?" [Cf: ST 03-30-88 para. 10] p. 164, Para. 4, [1888MS].

The Saviour was invested with the credentials of Heaven. The word of God sustained his claims. His miracles, his holy character, his power over men and devils, all spoke conviction to the hearts of his hearers; but they refused him. He came in accordance with the prophecies they professed to believe, but he was "despised and rejected of men," as the prophets had foretold he would be. [Cf: ST 03-30-88 para. 11] p. 164, Para. 5, [1888MS].

The Jews could not give up their dreams of a great Prince who would rule all nations. They could not relinquish their hopes of temporal power and glory to take up with the Man of Sorrows, to follow in his steps of self-denial and purity. They loved darkness rather than light and the errors they loved wrought out their destruction. [Cf: ST 03-30-88 para. 12] p. 165, Para. 1, [1888MS].

There is no need of any soul being deceived. The teaching of priest and rabbi cannot make the word of God of no authority. It is the duty of each man to know what the Scriptures teach and to take his position in harmony with the truth. The Lord has commanded us to "search the Scriptures." We are instructed to "prove all things," to "hold fast that which is good." God has given us an unfailing test to apply to every man's life and doctrine. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We are not to live by the doctrines of men, not by a fragment, or a perversion of the truth; but by "every word that proceedeth out of the mouth of God." [Cf: ST 03-30-88 para. 13] p. 165, Para. 2, [1888MS].

Genuine faith will lead men to work out their own salvation with fear and trembling. They will not follow the course of this world. The Spirit and works of Christ will be manifested in their lives and the word of God will be made the rule of their action. They will do and

teach the commandments of God, and will walk humbly before men and angels. They will discern the work of God in the earth, and prejudice will not be permitted to close their hearts against the truth for their time. They will strive to enter in at the strait gate, they will take the narrow way and follow the Redeemer of the world. [Cf: ST 03-30-88 para. 14] p. 165, Para. 3, [1888MS].

Those who are not "doers of the word" may boast of their empty faith. They may boast of their holiness, while trampling on the law of God; but Jesus says to them, "Why call ye me, Lord, Lord, and do not the things which I say?" and the final sentence will come, "I never knew you; depart from me, ye that work iniquity." For "faith without works is dead." By Mrs. E. G. White. [Cf: ST 03-30-88 para. 15] p. 165, Para. 4, [1888MS].

Eli was priest and judge in Israel. He held the highest and most responsible positions among the people of God. He had been appointed to govern the nation, and to minister in their behalf before God. As a man divinely chosen for the sacred duties of the priesthood, and set over the land as the highest judicial authority, he was looked up to as an example, and he wielded a great influence over the tribes of Israel. But although Eli was appointed to govern the people, he did not control his own family, or rule his own household. Eli was an indulgent father. Loving peace and ease, he did not exercise his authority to correct the evil habits and passions of his children. Rather than contend with them or punish them, he would submit to their will, and give them their own way. Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence. The development of their character was of the greatest importance, and God held Eli accountable for the way in which he allowed his sons to exercise the evil propensities of their nature. The priest and judge of Israel had not been left in darkness as to the duty of the father to restrain and govern the children that God had given to his care. But Eli shrank from this duty, because it involved crossing the will of his sons, and would make it necessary to punish and deny them. Without weighing the terrible consequences that would follow his course, Eli indulged his children in whatever they desired, and neglected the solemn and sacred work of fitting them for the service of God, and the duties of life. [Cf: ST 04-06-88 para. 01] p. 165, Para. 5, [1888MS].

The course of Abraham is a complete contrast to that of Eli. "I know him," said the Searcher of hearts, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There would be no betraying of his sacred trust; no sinful neglect to restrain the evil propensities of his children; no weak, unwise, indulgent favoritism; no yielding of his conviction of duty to the clamors of affection. Abraham's love for his children would lead him to correct his household, at whatever cost, for the good of their souls, and the honor of God. He was diligent in the cultivation of home religion, for he well knew that the blessing of Heaven rested on the habitation of the righteous. He determined that the law of God should be kept in his household, and he was called the "friend of God" and honored by God as the "father of the faithful." [Cf: ST 04-06-88 para. 02] p. 166, Para. 1, [1888MS].

Had Eli but followed his example, great and disastrous evils would

have been avoided, and the blessing of God would have rested upon him and his house forever. God had said of Abraham, "I know him, that he will *command* his children and his household after him" "to do justice and judgment." But Eli allowed his children to control him. The family government was reversed. The father became subject to the children. There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their offspring, and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and they are led captive at the will of Satan. Many an indulgent father or mother has reaped a harvest of sorrow from their own loose and careless government of their households, and they have regretted, too late, that they did not restrain their children in their youth. [Cf: ST 04-06-88 para. 03] p. 166, Para. 2, [1888MS].

Eli failed where many are failing today. He neglected to honor God in his family life, to teach his sons to reverence and obey God; and the consequence of this neglect was apparent throughout all the life of his sons. When the work of disciplining and training the children is not properly done, it testifies against the parents in the defective character of their sons and daughters, and will produce evil results, not only in their lives, but in the lives of others. The influence of an ill-regulated family is widespread and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments. [Cf: ST 04-06-88 para. 04] p. 166, Para. 3, [1888MS].

Because of Eli's position, his influence was more extended than if he had been an ordinary man. His family life was imitated throughout Israel. The baneful results of his negligent, ease-loving ways were seen in the families that surrounded him. His evil ways were reflected in thousands of homes that were moulded by his example. If children are indulged in evil practices, while the parents make a profession of religion, the truth of God is brought into reproach. The character formed under the influence of the home is the best testimony to its Christianity. Actions speak louder than the most positive profession of godliness. If professors of religion, instead of putting forth earnest, persistent, and painstaking effort to bring up a well-ordered household as a witness to the benefits of faith in God, are lax in their government, sparing of themselves, and indulgent to the evil desires of their children, they are doing as did Eli, and are bringing disgrace on the cause of Christ, and ruin upon themselves and their households. [Cf: ST 04-06-88 para. 05] p. 166, Para. 4, [1888MS].

Eli did not manage his household according to God's rules for family government. He followed his own judgment. He allowed Satan to take the reins in his own hands; and Eli found, when too late, that his children had been hurried to destruction. The favor of God was removed from his house and the curse of transgression was apparent in the corruption and evil that marked the course of his sons. They had no proper appreciation of the character of God or of the sacredness of his law. His service was to them a common thing. From childhood they had been accustomed to the sanctuary and its service, but instead of growing in reverence, they had lost all sense of its holiness and significance. The course of Eli in bringing up his children had resulted in this state of mind in his sons. The father had not corrected the irreverence for his authority, had not checked their disrespect for the solemn services of the sanctuary; and when they reached manhood, they were

full of the deadly fruits of skepticism and rebellion. [Cf: ST 04-06-88 para. 06] p. 167, Para. 1, [1888MS].

Though wholly unfit for the office, they were placed as priests in the sanctuary to minister before God. The Lord had given the most specific directions in regard to offering sacrifices; but these wicked men had carried their disregard of authority into the service of God, and they did not give attention to the law of the offerings, which were to be made in the most solemn manner. The sins of the people were transferred by figure to the sacrifice, which represented Christ, the Lamb of God that was to die for the sins of the world. The priests were commanded to eat in the tabernacle of certain portions of the peace offering. By partaking of the sacrifice, and bearing their sins before God, they represented the work that Christ would do for us in the heavenly sanctuary, by bearing our sins in his own body. The sons of Eli, instead of feeling the great solemnity of this service, only thought how they could gratify appetite, and they demanded of the people whatever part they desired, even taking by violence the portion that was to be consumed upon the altar of sacrifice as a type of the great sacrifice of the Son of God on Calvary. This irreverence on the part of the priests soon robbed the offerings of their holy and solemn significance, and the people "abhorred the offering of the Lord." The great antitypical sacrifice to which they were to look forward, was no longer a thing of meaning to them, "wherefore the sin of the young men was very great before the Lord." [Cf: ST 04-06-88 para. 07] p. 167, Para. 2, [1888MS].

Eli made a great mistake in permitting his sons to minister in holy office. By excusing their course, on one pretext and another, he became blinded to their sins, but at last they reached a pass when he could no longer hide his eyes from the crimes of his sons. The people complained of their violent deeds, and he was grieved and perplexed. The indulgent father had never decidedly commanded their obedience, and as they grew up, they cast off all restraint. They had been brought up to think of no one but themselves, and now they cared for no one else. They saw the grief of their father, but their hard hearts were not touched. They heard his mild admonitions, but they were not impressed, nor would they change their evil course though warned of the consequences of their sin. [Cf: ST 04-06-88 para. 08] p. 167, Para. 3, [1888MS].

The child Samuel had been brought to Eli by the godly Hannah. He was to be devoted to the services of the sanctuary, and the responsibility of his education must now rest upon the aged priest. The sons of Eli, who should have been the instructors of the pious child, were wholly unfit for such a privilege. He had to be separated from their company, lest their evil influence should pollute his mind. But although Eli feared for their influence over Samuel, yet as a judge of Israel, he still sustained his wicked sons in the most sacred positions of trust. He permitted them to mingle their corruption with the holy service of God, and to inflict injury on the cause of truth, that years could not efface. Eli's sons were called the sons of Belial, for they knew not God. They were wholly devoted to the service of Satan; and yet because they were his sons, Eli did not deal with them as transgressors, but permitted them to dishonor God, and injure his people. But when the judge of Israel neglected his work, God took the matter in hand. [Cf: ST 04-06-88 para. 09] p. 167, Para. 4, [1888MS].

"And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? and did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. . . And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed forever." [Cf: ST 04-06-88 para. 10] p. 168, Para. 1, [1888MS].

God held Eli responsible for the actions of his sons, and charged him with honoring his sons above the Lord. Eli had permitted the offering appointed of God, as a blessing to Israel, to be made a thing of abhorrence, rather than bring his sons to shame for their impious and abominable practices. Those who follow their own inclination in blind affection for their children, indulging them in the gratifications of their selfish desires, and do not bring to bear the authority of God to rebuke sin and correct evil, which is corrupting other souls, make it manifest that they are honoring their wicked children more than they honor God. They are more anxious to shield their reputation than to glorify God; more desirous to please their children than to please God and to keep his service from every appearance of evil. [Cf: ST 04-06-88 para. 11] p. 168, Para. 2, [1888MS].

The promise had been made that the house of Aaron should walk before God forever; but these promises had been made on condition that they devoted themselves to the work of the sanctuary with singleness of heart, and honored God in all their ways, not serving self, or following their own perverse inclinations. Eli and his sons had been tested, and the Lord found them wholly unworthy of the exalted position of priests in his service. And God declared, "Be it far from me." He could not carry out the good that he had meant to do them, because they failed to do their part. Long had God borne with the perverse ways of the house of Eli. He had given them space to repent, but they repented not, and the delayed sentence was finally executed. They were made contemptible before the people they had oppressed, and in one day, Eli and his sons died before the Lord; and the priesthood was taken from the family of Eli. [Cf: ST 04-06-88 para. 12] p. 168, Para. 3, [1888MS].

The only way to be truly great is to be truly good. Those who are worthy will be trusted with important work, and will be placed in important positions. "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." Had Eli been a wise and faithful father, he would have been a wise and faithful judge and priest. If he had restrained his sons at home, he would have restrained their evil practices in the sanctuary; and Israel would not have been corrupted by their abominations. If the sons of Eli had been dutiful sons they would have

honored God and his service, and lived before him; but they dishonored their father, and brought contempt upon the service of God, and they suffered the reward of their evil; for God had said, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." By Mrs. E. G. White. [Cf: ST 04-06-88 para. 13] p. 168, Para. 4, [1888MS].

There are many souls who are building their hopes for eternity upon the sands of error. The word of God, "which liveth and abideth forever," is not made the rock of their salvation; but the words of man, theories that exalt humanity and please the carnal heart, are chosen instead of the doctrines of the Bible. It is a design of Satan to allure men from the truth, by leading them to accept its counterfeit; and in the doctrine of sanctification, so prevalent among those who reject the law of God, he has accomplished his work of deception in a most delusive and enchanting way. [Cf: ST 04-13-88 para. 01] p. 169, Para. 1, [1888MS].

Jesus prayed that his disciples might be sanctified through the truth; and he added, "Thy word is truth." The agent in the sanctification which our Lord desired for his followers, was the word of God. But the sanctification so popular today is independent of the truth; for men refuse to employ the word of God where it does not support their opinions and experience. Those who profess this sanctification have clothed themselves in an impregnable armor, whereby they ward off every arrow of truth that would wound their self-righteousness, and make them feel the need of a physician to heal them. [Cf: ST 04-13-88 para. 02] p. 169, Para. 2, [1888MS].

In the town of L. special efforts were made to arouse men to a realizing sense of the claims of the law of God. With open Bibles, the people examined the Scriptures for themselves, searching for the truth as for hid treasures. In reading the plain "thus saith the Lord," many became interested as never before in the word of God. They saw wondrous things out of the law, and some were taking their stand to be "doers of the word." But at this time a minister who professed sanctification, became alarmed lest some of the members of his church should see the claims of the truth, and he strove to make of none effect the commandment of God. He boastingly declared that he was sanctified, sinless, holy; and further stated that he could not sin. Says John, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law;" but this man openly avowed that no one could keep the law, and that obedience to it was not required of those who believed in Jesus. Did this sanctification stand the test of the word of truth? [Cf: ST 04-13-88 para. 03] p. 169, Para. 3, [1888MS].

Paul had faith in Jesus, but he did not claim that faith made the law of none effect. He says, "Do we then make void the law through faith? God forbid; yea, we establish the law." When this man was invited to examine the Scripture evidences as to the requirements of God, he refused to read or to reason on the matter; but the more vehemently urged his claim to holiness and inspiration. [Cf: ST 04-13-88 para. 04] p. 169, Para. 4, [1888MS].

This sanctification we have no hesitancy to declare unscriptural, unsound, and presumptuous. A profession of holiness, while the law of Heaven is derided and transgressed, shows that a false standard of

righteousness has taken the place of the holy precepts of God. Many who profess so great attainments in the Christian life, grow impatient and angry when the claims of God are presented, and they refuse to hear the word of truth. Says the word of God, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." If the minister at L. had had a genuine experience in the things of God, he would have manifested the meek and lowly spirit of Christ; he would have acknowledged his finite and fallible nature, and would have humbly tested his experience by the word of God. His positive utterances against the truth did much toward quieting the aroused consciences of those who were hesitating in regard to the commandment of God, and, through his influence, many souls turned back into the paths of transgression and darkness. Men are greatly influenced by what their minister says; but should we not prove the truth of their assertions by the test that God has given for this very purpose? Says the Lord: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Our Saviour warned his followers to "beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." We are not bidden to prove them by their fair speeches and exalted professions. They are to be judged by the word of God. The true disciples of Christ will bear the divine impress. Their teaching will be in harmony with the teaching of the Son of God. Their character will be moulded after the great pattern. What message do they bring? Does it lead you to reverence and fear God? Does it lead you to manifest your love for him by loyalty to his commandments? If they tell you that they are not concerned about teaching or observing the law, be afraid of them, even though they heal the sick and cast out devils. They are doing the very work that originated with the prince of darkness, the enemy of God. The beginning of all the sin and woe and death that have deluged our earth, was this very disregard for the plain commandment of God. [Cf: ST 04-13-88 para. 05] p. 169, Para. 5, [1888MS].

This doctrine of sanctification in which the law of God has no part, is not of Heaven but of Satan, who was a liar from the beginning and "abode not in the truth." It is Satan's policy to appear before the world in the garments of an angel of light. It is he who weaves these deceptive doctrines that our Saviour represents as "sheep's clothing." [Cf: ST 04-13-88 para. 06] p. 170, Para. 1, [1888MS].

Those who are used as agents of Satan have an appearance of sanctity; and nothing but the law of God, which is a discernor of the thoughts of the heart, can discover of what spirit they are, and in whose cause they are engaged; but why not employ this unfailing test in proving every man's teaching and spirit. There is no need of being deceived, for the word of God is truth, and God has promised to give to those who desire truth, the Spirit of truth, that they may be guided into all truth. Let us seek earnestly for wisdom, and divine enlightenment, that we may know the truth, and be instrumental in God's hands of rescuing men and women from the snares of the evil one. [Cf: ST 04-13-88 para. 07] p. 170, Para. 2, [1888MS].

In the day of God's wrath many will discover, too late, that while professing holiness they were led into forbidden paths by not humbly obeying the commandments of Jehovah. Says Jesus: "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." And the working of iniquity is the transgression of the law. John, the beloved disciple, under the inspiration of the Holy Spirit, has given repeated tests to prove the truth of our experiences. He says: "And hereby we do know that we know him, if we keep his commandments. 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; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Jesus plainly declared, "I have kept my Father's commandments and abide in his love." John continues: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." [Cf: ST 04-13-88 para. 08] p. 170, Para. 3, [1888MS].

There are many today who seek to prove that the law of God was abolished at the cross with the abolishment of the sacrificial services of the Jewish dispensation; but the words of John, penned many years this side of the crucifixion, show that the commandments of God were not done away, but are the standard of Christian character by which we are to be judged, and by which we are to fashion our lives if we would enter into the kingdom of Heaven. [Cf: ST 04-13-88 para. 09] p. 170, Para. 4, [1888MS].

The bitterness of spirit manifested against the law of God, by many of those who claim to be sanctified, makes it manifest that they are disloyal to God, and corrupters of the doctrine of Christ. When the binding claims of the fourth commandment are presented, they bend their utmost efforts to make of none effect the requirement of God's law. They hold to their own tradition and opinion, no matter what may be the conclusion of the word of God. Jesus declares of this class, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." [Cf: ST 04-13-88 para. 10] p. 170, Para. 5, [1888MS].

If we reject the word of the Bible, there is no power or manifestation that will induce us to accept the message that rebukes our sins, and would correct our cherished errors. The fault is in the rebellious heart. Said the Son of God, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." There are those who reject the testimony of Moses and the prophets, declaring that the New Testament is all that we need in this dispensation; but did not Jesus bid his disciples to "search the Scriptures"? Was it not he who declared, "They have Moses and the prophets; let them hear them"? [Cf: ST 04-13-88 para. 11] p. 171, Para. 1, [1888MS].

Christ was the invisible leader of the Hebrew host in their journeyings through the wilderness. He was the founder and supporter of the Jewish rites and observances, and his words by the mouth of Moses are no less important than his words by the mouth of the beloved disciple in the last book of the New Testament. The Old Testament is a witness to the truth of Christ and the plan of salvation, and it was "written for our admonition upon whom the ends of the world are come." Those who cast contempt upon the Old Testament by ignoring its study,

are casting contempt on the words and teaching of Christ, and are wise above what is written. [Cf: ST 04-13-88 para. 12] p. 171, Para. 2, [1888MS].

We are living in the most solemn period of the world's history. The coming of the Lord is at the doors, and the perils of the last days are all around us. Said Jesus, speaking of this very time, "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." And if we are wise we shall give earnest heed to this warning, and try every man's words by the great standard of truth. Our lives must be brought into harmony with the law of God, if we would be truly sanctified. This law is to govern all intelligences in Heaven and upon earth. And when we can say from the heart, as did our divine Lord, "I delight to do thy will, O my God; yea, thy law is within my heart," then we are sanctified through the truth. We have the mind that was in Christ, and by faith we have drawn vital force from the source of infinite power and purity. [Cf: ST 04-13-88 para. 13] p. 171, Para. 3, [1888MS].

The word of God must be interwoven with the living character of those who believe it. The only vital faith is that faith which receives and assimilates the truth till it is a part of the being, and the motive power of the life and action. Jesus is called the word of God. He accepted his Father's law, wrought out its principles in his life, manifested its spirit, and showed its beneficent power in the heart. Says John, "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." The followers of Christ must be partakers of his experience. They must assimilate the word of God. They must be changed into its likeness by the power of Christ, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of his disciples. This is genuine sanctification. [Cf: ST 04-13-88 para. 14] p. 171, Para. 4, [1888MS].

Men hear the words of Christ, but they are not doers of his words. The progressive character of the life of godliness is not agreeable to their ease-loving, selfish habits and desires. They do not partake of the broken body and shed blood of the Saviour of men. They are not willing to "crucify the flesh with the affections and lusts," that they may be renewed in true holiness, after the image of the Son of God. The word of God that tries the hearts of men, proves them wanting. They have no part in the Saviour's grace, no foundation for hope in his salvation. Says Jesus, "He that is of God heareth God's words." Those who receive the law and the testimony, and assimilate the truth of God, are partaking of the divine nature, growing up unto the full stature of men and women in Christ Jesus, and the word of truth is working their sanctification. Though they make no boasting profession of holiness, but manifest a meek and quiet spirit, working the works of Christ, they will stand before the throne of God, without spot or wrinkle or any such thing. They will be sanctified and glorified through obedience to the commandments of God, wrought by divine power, through the faith of the Son of God. By Mrs. E. G. White. [Cf: ST 04-13-88 para. 15] p. 171, Para. 5, [1888MS].

In company with my son, W. C. White, and Miss Cecilie Dahl, I felt

Healdsburg, March 9, for Oakland. From Oakland we took the train for Lemoore. At Goshen Junction we parted with W. C. White, who was en route for Los Angeles. We arrived at Lemoore about eight o'clock in the evening. Brother and Sister Daniels and Brother Gray were waiting to receive us at the depot. Brother Gray conducted us to his home, where we were heartily welcomed and kindly entertained. [Cf: ST 04-20-88 para. 01] p. 172, Para. 1, [1888MS].

Elder Daniels has been laboring at Lemoore, and his earnest effort to preach the truth of God has been followed by most encouraging results. A good interest has been awakened in the town and vicinity to hear the reasons of our faith. The Lord has been moving upon hearts, and we rejoice that a goodly number have had the moral courage to come out and identify themselves with those who "keep the commandments of God, and have the testimony of Jesus Christ." Twenty-nine persons have taken a decided stand for the truth and have signed the covenant. I became acquainted with several of these who have recently come to the knowledge and belief of the truth, and I feel sure that they have embraced the faith after careful and candid investigation, and through solemn and thorough conviction of its divine origin and nature. I believe they will teach others the things which they have learned. [Cf: ST 04-20-88 para. 02] p. 172, Para. 2, [1888MS].

If all who accept the light of truth will let their light shine by precept and example, their influence will be as far-reaching as eternity. By humbly seeking to know and do the will of God, they may be constant learners in the school of Christ, and may be continually educating others in the principles and practices of the truth. If those who espouse the cause of God will manifest the meekness and lowliness of Christ, they may bear a testimony to unbelievers that will have more weight than either sermons or arguments in its favor. The most convincing witness to the world of the worth of our faith is the exemplary conduct and character of its advocates. [Cf: ST 04-20-88 para. 03] p. 172, Para. 3, [1888MS].

On Sabbath morning, March 10, as we approached the house of worship we found it surrounded by the carriages of those who had come to hear the word of God. There was quite a large attendance of those who were interested in our views, and I had much freedom in speaking from Col. 1:9-14. After the discourse we had a social meeting. Many testimonies were borne, and a good spirit characterized all that was said. A number witnessed for the first time to their belief in the present truth. [Cf: ST 04-20-88 para. 04] p. 172, Para. 4, [1888MS].

I spoke five times at Lemoore, to good audiences. Many who were unacquainted with the positions we hold, seemed much interested. There were in the congregation some infidels and saloonkeepers, who gave most earnest and respectful attention, and we know not but that the seeds of truth may take root and bear fruit to the glory of God in the lives of these men. It is my sincere hope and prayer that this may be so. Christ has said, "Joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Those who feel perfectly satisfied with their spiritual condition are not the ones who excite the joy of the angels. The Jews claimed to respect the law of God, but they did not keep it. Said Jesus, "Did not Moses give you the law, and yet none of you keepeth the law?" He said of the self-righteous Pharisees, "In vain they do worship me, teaching

for doctrines the commandments of men;" and in this day, those who profess to be Christians and yet bear no fruit to the glory of God, denying in their works the faith they profess, are among that class who feel no want in themselves, who see no necessity of repentance, confession, or reformation in their lives. They seem in their own eyes to be righteous, and they are satisfied with their own attainments. They do not come to the great Physician, because they do not realize their need of healing. But those who come repenting of their sins, believing that Jesus is able, through the merits of his blood, to cleanse them, and make them whole, cause the angels of God to rejoice in his presence. [Cf: ST 04-20-88 para. 05] p. 172, Para. 5, [1888MS].

On Sabbath there was a decided movement made toward seeking God, by those who desired to draw near to him. The instruction for our day is, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness." This valuable treasure of righteousness and meekness will not come without sincere and earnest seeking. It is not something that will develop naturally in the human heart. There must be most diligent and persevering efforts put forth by every individual to obtain the meekness and righteousness of Christ. Says the prophet, "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." We sought the Lord by earnest supplication, and his Holy Spirit witnessed to the presence of God in our midst. Those who seek the Lord from the heart will certainly find him, for he is a present help in every time of need. [Cf: ST 04-20-88 para. 06] p. 173, Para. 1, [1888MS].

On Sunday, both morning and afternoon, I spoke to a full house. The Spirit and power of God was in the midst of us, impressing hearts with the truth. We knew that Jesus was inviting the weary and the heavy laden to come unto him and find rest to their souls. If they would but comply with the conditions, and take his yoke, and bear his burden, and learn of him who was meek and lowly of heart, they would find his service sweet, and his paths the paths of peace. I felt anxious that all present might take the yoke of Christ, and find the peace and rest that the word can neither give nor take away. When those who have by transgressing the law forfeited all right to the favor of God, return to allegiance and keep the commandments, what but blessing and peace and rest can come to them from him who is touched with the feeling of our infirmities, whose love is graciously and freely bestowed to all who turn to him to serve him with a sincere heart. [Cf: ST 04-20-88 para. 07] p. 173, Para. 2, [1888MS].

Before me was a class of men possessing no inferior talent; there were those who had no knowledge of God, and no faith in his Son, but I knew that Jesus was willing to receive these men, waiting to pardon their transgressions, to take their feet from the miry clay, and to place them upon the Rock of Ages. I felt an intense desire to present the truth of God's word in such a way that they might be constrained by the love that Jesus had manifested for them to come to him in all their sinfulness and pollution, that they might be cleansed by the blood of the Lamb of God, which taketh away the sin of the world. The most sinful may be made fit for the mansions that Jesus has gone to prepare for those who love him and keep his commandments. They may be cleansed by faith in his blood, sanctified through obedience to the truth, and glorified by the power of God to shine in his everlasting kingdom. [Cf: ST 04-20-88 para. 08] p. 173, Para. 3, [1888MS].

I had very solemn thoughts as I looked upon that assembly. I wondered how many present will hail with joy the glorious appearing of the Lord and Saviour. How many will receive the crown of life? How many will lift up their voices in glad hosannas, singing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints"? How anxious I felt for these souls, as I thought, Jesus loves them better than I do. His love is without a parallel; and if I feel grief of heart to see these souls employing their intrusted talents in dishonoring God, how must the pitying Saviour feel, who died that they might live? [Cf: ST 04-20-88 para. 09] p. 173, Para. 4, [1888MS].

Oh, that everyone might feel that Jesus has something in store for him vastly better than what he is choosing for himself! Would that all might realize the exceeding sinfulness of sin, and the blessedness of righteousness! Would that all might see how powerless is all effort to contend against omnipotence! Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the mind and will of God. He is sowing to the flesh, and will of the flesh reap corruption. No real joy can be found in the path forbidden by the God who knows what is best, and who plans for the good of his creatures. The path of transgression is a path of misery and destruction, and he who walks therein is exposed to the wrath of God and the Lamb. [Cf: ST 04-20-88 para. 10] p. 174, Para. 1, [1888MS].

The cross of Calvary, with its suffering Victim who bore the curse for us, testifies to the love of God for the sinner; and the voice of God calls to the disobedient, "Turn ye, turn ye, for why will ye die?" There is a fountain opened to cleanse the guilty souls of men. The merits of Jesus plead for the repentant sinner; and to all that receive the Saviour he will give power to enable them to walk in the paths of righteousness and peace. [Cf: ST 04-20-88 para. 11] p. 174, Para. 2, [1888MS].

The word of God is the directory to Heaven. If man will follow in the path marked out in the sacred word, he will reach the eternal city and the realms of glory. The very God of truth presents his promises to encourage man to seek for eternal life, and an inheritance incorruptible and that fadeth not away. Let the repenting sinner believe the word of God, and come to Jesus the Saviour of men, take his yoke upon him, bear his burden, and he shall find rest unto his soul. By Mrs. E. G. White. p. 174, Para. 3, [1888MS].

Home missionaries are greatly needed. The work of winning souls to Jesus, and of training them to become workers for others, should begin in the home circle. God has claims upon the services of all,--men, women, and children; and the earlier they are led out of and away from themselves, and taught to engage in unselfish labor for others, the nearer they will come to fulfilling their holy commission. Of all our training schools, the family should stand first. Fathers and mothers should feel that they are placed at the head of a mission. They have a work to do which no other can do for them, in forming the characters of their children for usefulness in this life, and for the future, immortal life. God has called them to this work, and it is a sin to neglect it. [Cf: ST 05-04-88 para. 01] p. 174, Para. 4, [1888MS].

Yet this work is strangely neglected. The failure in duty on the part of parents is revealed in the deformed, one-sided characters of the children. The loose, unchristian manner in which so many bring up their children is the cause of the terrible impiety and wickedness of the youth of this age. The great burden in regard to temporal matters, which many carry who claim to be sons and daughters of God, causes them to lose sight of eternal interests. Their absorbing care for worldly things misleads their children. The sacred and the common are confused in their minds. Eternal and temporal things stand on a par. A lack of home religion leads to stumbling, to perplexing entanglements, all the way in the Christian experience, both for parents and children. The family life takes a low level. The conversation is trifling and frivolous, or even worse. There is gossip and talebearing, there are threats, scolding, jangling, and tantalizing. Angels see it all. Jesus, who gave his life to redeem them, beholds it. What a scene for Heaven to look upon! Will such a family be welcomed through the gates into the city of God? Never, unless they become transformed by the grace of Christ. They would carry into Heaven the same characters, the same spirit they manifest here. Thousands upon thousands will be lost because of this terrible neglect on the part of parents. [Cf: ST 05-04-88 para. 02] p. 174, Para. 5, [1888MS].

I would urge upon fathers and mothers the importance of their home missionary work. The precious hours of probation are fast passing. Parents must be changed, children must be changed, in heart and character here in this life, or they will never be permitted to enter Heaven. It should be your very first burden to see that your own souls are right before God, and to labor for the salvation of your children. Every member of the family should be the subject of special, wisely-directed effort, that the enemy of Christ may not have possession of the heart, and control the character. [Cf: ST 05-04-88 para. 03] p. 175, Para. 1, [1888MS].

Parents who give heed to God's word will not, for any consideration, neglect the work which he has committed to them. They will not take a course in any respect which will lead their children away from him. Night and day they will feel the burden to draw them away from the world's customs, its fashions, and its pride, to Jesus. They will make religion the vital question of life, and will teach their children that every worldly consideration should be made second to their eternal interests. They will make a hedge about them by prayer, pleading in faith that God will abide with them, and that holy angels will guard them from Satan's cruel power. Every day they will give them such instruction as shall lead them to become better acquainted with the claims of God, to revere his law, and to form habits of life in accordance with it. [Cf: ST 05-04-88 para. 04] p. 175, Para. 2, [1888MS].

Children will learn to love that which the parents love, and will talk of the subjects upon which they talk. If we would have the word of God the most precious of books to our children, our own lives must testify that it is precious to us. If we desire them to love and reverence God, we must make him the theme of our meditations; we must speak of his goodness, his majesty, and his power. If we would have them love and imitate the character of Christ, we must ourselves represent Christ in our homes. It is by cultivating meekness and lowliness, by performing kindly, thoughtful acts for others when no human eye can see, or human

praise stimulate, by hiding self in Jesus, and letting his gentleness appear in the home life, by exercising patience when provoked, giving a soft answer when tempted to be harsh, overbearing, and vindictive, that we leave the unmistakable impression upon the minds of our children that father and mother are Christians. [Cf: ST 05-04-88 para. 05] p. 175, Para. 3, [1888MS].

Do not neglect your children while they are young. The sons and daughters of Christians parents should be educated to realize their responsibility to God in childhood and youth. There is earnest work to be done in this age, and they must be educated to share in it. We cannot estimate the possibilities of usefulness that lie undeveloped in hand, and brain, and heart. You should instruct the children in the duties of practical life. Teach them to regard the humble round of everyday duties as the course marked out for them by the Lord; as a school in which they are to be trained to render faithful and efficient service. All their powers are to be educated and disciplined to do service for God. He requires that the first, the best, and the most useful talents shall be employed to carry forward his work. The same zeal and energy, tact and order, which are exercised in counting-rooms and shops, and in the fine arts, are to be brought into the work of God. Teach them now to cultivate firmness and integrity. It was this careful training in his earlier years that enabled Joseph, when suddenly exalted from his dungeon to the throne, to fill his position with wisdom and honor. So the youth and children of our time are to be gaining solidity of character, that they may be prepared to be used as instruments of God in the missionary work. [Cf: ST 05-04-88 para. 06] p. 175, Para. 4, [1888MS].

Children should not be treated with harshness. Remember that your sons and daughters are younger members of God's family. He has committed them to your care to train and educate for Heaven. You must render an account to him for the manner in which you discharge your sacred trust. Yet while exercising tenderness and loving sympathy, you should be firm and decided to command obedience; like Abraham, requiring your children to keep the way of the Lord. [Cf: ST 05-04-88 para. 07] p. 176, Para. 1, [1888MS].

They should be allowed to form no foolish habits of self-indulgence. Teach them that Jesus loves them, that he died to redeem them, and they are to live to glorify him. His life is the pattern which they are to copy. They should be taught to waste nothing on show; to shun all display in dress. Let a spirit of sacrifice be cherished. Teach the children to contribute something which they have earned themselves as an offering to God, who has given them all Heaven in the gift of his dear Son. I am glad that they are taking a part in the missionary work in the Rivulet Societies, and by their contributions in the Sabbath school. These are precious lessons which they are learning, of the blessedness of giving. If we desire to encourage in their hearts a love for the truth and the cause of God, we must teach them to sacrifice for it. That which costs us nothing we value lightly; but the enterprise in which our means is invested we feel an interest in, and we labor for its success. [Cf: ST 05-04-88 para. 08] p. 176, Para. 2, [1888MS].

Do not expect a change to be wrought in your children without patient, earnest labor, mingled with fervent prayer. To study and understand their varied characters, and day by day to mould them after the divine

Model, is a work demanding great diligence and perseverance, and much prayer, with an abiding faith in God's promises. Make it a careful study how to discharge your duties. Counsel with those of experience. Seek counsel of God in his word; work and pray, pray and work, from the earliest hour of your children's lives, and believe that God will cooperate with you in every effort to follow the light and instruction he has given. The infinite sacrifice of Christ for our redemption places a high value upon the soul. After giving such evidence of his love he will not withhold his grace, his special help, from parents and children who seek to do his will. He will not refuse to hear the parents' earnest prayer, that is seconded by persevering labor, that their children may be blessed of him, and become faithful workers in his cause. When parents do their duty in God's appointed way, they may be sure that their requests for his help in their home work will be granted. [Cf: ST 05-04-88 para. 09] p. 176, Para. 3, [1888MS].

If fathers and mothers love the Bible, and talk of the lessons Christ has given; if they love Jesus, and make him the theme of conversation, a heavenly atmosphere will pervade the home. As the wax receives the impress of the seal, so the soul will receive and retain the moral image of God. By beholding, we become changed. If we allow the mind to dwell upon the imperfections and moral deformities of others, we ourselves shall become depraved in character, and mentally one-sided and unbalanced. But if the mind dwells upon the perfect life of Christ, and the thoughts and conversation are centered upon him, we shall be changed to the same image. [Cf: ST 05-04-88 para. 10] p. 176, Para. 4, [1888MS].

Life will become to both parents and children a humble, earnest working out of their own salvation with fear and trembling, while God is working in them to will and to do of his own good pleasure. The gates of Heaven are upon earth. Parents and children are striving together to press upward, heavenward, in the narrow way, the path of holiness, all acting their part in the family below in such a manner as to become members of the royal family above. [Cf: ST 05-04-88 para. 11] p. 176, Para. 5, [1888MS].

The teaching of the home--the mould here given to the character--extends its influence beyond the family into the church, and outside the church to the world. A well-regulated family, loving God and his living oracles, will have a fresh, living testimony to bear. Their influence will build up the church, and will win souls to Christ and the truth. In giving to the world a well-disciplined family, parents are presenting one of the strongest evidences in favor of the truth. And the parents whose wise, God-fearing labor has accomplished so much for their own family, will be able to accomplish a similar work for others. [Cf: ST 05-04-88 para. 12] p. 177, Para. 1, [1888MS].

If the home missionary work had been done in accordance with the directions God has given in his word, there would now be an army of youth to enter missionary fields. The apostle Paul, in his dying charge to Timothy, says: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." When the lessons that parents learn in the school of Christ are taught to their children; when the Saviour's meekness and love, his self-denial and humility, are brought into the life and made a part of the daily experience, and the children learn and practice

these precious lessons, they in their turn will be able, by their influence and example, to teach the same to others. And who can measure the final results? How many a humble Christian, unseen and uncared for by the world, has set in motion a train of influences which have brought a blessing to hundreds and thousands of souls. Where is the missionary who has accomplished a greater work than the mother of John Wesley? Who can measure the value of those hours when Zwingle's grandmother lovingly repeated to the eager boy at her side the few precious Bible stories which she had gleaned from amid the legends and traditions of the church? [Cf: ST 05-04-88 para. 13] p. 177, Para. 2, [1888MS].

The day of God will reveal how much the world owes to the holy influences of the home for men who have been unflinching advocates of truth and reform. When the Judgment shall sit, and the books shall be opened, when the "Well done" of the great Judge is pronounced, what joy unspeakable will fill our hearts, if, as we gather around the great white throne, we shall see our children, saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel as we look upon that company and see that those whom we have won for Christ have saved others, and these still others,--a large assembly all brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus's feet, and to praise him through the endless cycles of eternity? By Mrs. E. G. White. [Cf: ST 05-04-88 para. 14] p. 177, Para. 3, [1888MS].

After Saul had been anointed king of Israel, Samuel the prophet gave him minute directions as to what course he should pursue. He prophesied that the Lord would work a change in his heart to prepare him for the solemn responsibilities of his new office. He declared to the king, "Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy; and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. . . . And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings. Seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do." As Saul journeyed on his way, the change of which the prophet had spoken was wrought in him, and God gave him another heart; and all that Samuel had said came to pass. The heart of Saul was turned to the Lord, his mind was enlarged, and he had the blessing of spiritual understanding. He felt that the strength of Israel was the Lord God, even Jehovah, and in him he could have courage, fortitude, and resolution to govern wisely. It now depended upon Saul to work out the salvation that God had wrought within him. [Cf: ST 05-11-88 para. 01] p. 177, Para. 4, [1888MS].

It was not until the second year of his reign that the presence of Saul was required at Gilgal. At that time the Philistines were encamped against the Israelites. Saul and his followers could see the vast host that were arrayed against them, and the Israelites were appalled at the sight of the mighty forces they would have to encounter in battle. They were not prepared to meet the enemy, for they were undisciplined and poorly armed. Their forces were far inferior both as to numbers and equipment, for "there was neither sword nor spear found in the hand of any of the people." As Saul's army comprehended the situation they were filled with alarm, and many were so terrified that they dared not come

to the test of an encounter. Some crossed the Jordan, others hid themselves in caves and pits, and amid the rocks that abounded in that region. The affairs of the army were becoming alarming. The nearer the time for an encounter approached, the more deserters increased, and those who did not withdraw from the ranks were filled with foreboding and terror. What a change would have been wrought if they had but trusted in the Lord, if they had but humbled their hearts and confessed their backsliding and iniquity. [Cf: ST 05-11-88 para. 02] p. 178, Para. 1, [1888MS].

Saul tarried day after day without making decided efforts toward encouraging the people and inspiring confidence in God. The time appointed by the prophet was not fully expired; but he became impatient at his delay, and discouraged at the trying circumstances that surrounded him. Instead of faithfully seeking to prepare the people for the solemn service that Samuel was coming to perform, he indulged in unbelief and impatience. This work of seeking God by sacrifice was a most solemn and important work, and God required that his people should search their hearts and repent of their sins, that the offering might be made with acceptance before him, and that his blessing might be bestowed upon their efforts to resist and conquer the enemy. But Saul had grown restless. The people were looking to him as the king whom they had chosen to lead and direct them. They had become dissatisfied with the guidance of the King of kings, and had desired to be like the nations around them, and God had granted their request for a ruler from among their brethren. The Lord still cared for them, and did not give them up to the disasters that would have come upon them if the frail arm of flesh had become their only support. He brought them into close places, that they might be convicted of the folly of depending on man, and that they might turn to him as their only help. The time for the proving of Saul had come. The opportunity had arrived when he was to show whether or not he would depend on God, and patiently wait according to his command, and reveal himself as one whom God could trust in trying places as the ruler of his people, or whether he would be vacillating and weak, and unworthy of the sacred responsibilities that had devolved upon him. Would Saul heed the injunctions given him of the Lord? Would he show himself willing to be led and controlled? Would he turn the attention of his faint-hearted soldiers to the One in whom is everlasting strength and deliverance. [Cf: ST 05-11-88 para. 03] p. 178, Para. 2, [1888MS].

With growing impatience he waited the arrival of Samuel, and attributed the confusion and distress and desertion of his army to the absence of the prophet. But what more favorable moment could be given to the representative man of Israel to assert his manhood and manifest his faith in God? Was not this the very occasion when he should have believed the word of the prophet, and the commands and assurances of the Lord? But Saul made it evident that he did not discern sacred things, that he was not conscientiously careful to go according to the word of the Lord's explicit command. The priest of God was the only one authorized to present sacrifices before God; and yet Saul commanded, "Bring hither a burnt offering," and he offered the sacrifice. In this he took upon himself the responsibilities of the priesthood. He placed himself in a position for which he was not prepared or qualified by the Lord. He presumed upon his exaltation to the throne of Israel, and acted as a priest before the people. The time for the arrival of Samuel was just at hand, but Saul, through lack of faith, had been led to take

his own course, and he made it evident that he could not be trusted as the head of Israel; for under pressure of circumstances he would depart from the commandment of God. [Cf: ST 05-11-88 para. 04] p. 178, Para. 3, [1888MS].

"And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came, and Saul went out to meet him, that he might salute him." Samuel saw at once that Saul had gone contrary to the express directions that had been given him. He had not waited till the seven days had expired. He had not humbly fulfilled the word of the Lord, nor regarded the law of the offerings. He had been charged to wait for Samuel, who was chosen of the Lord, and fitted for the very service that Saul had performed with unsanctified hands. The work that he had done was out of harmony with the plan of God, and could not be acceptable before Heaven. The sacrifice was to be offered in the most solemn manner. The people were to be impressed by the weight of its significance, and the Lord had spoken by his prophet that at this time he would communicate through his delegated servant what Israel must do at this critical time. Saul was so well satisfied with himself and his work, that he went out to meet the prophet as one who should be commended rather than disapproved. Samuel's countenance was full of anxiety and trouble; but to his inquiry, "What hast thou done?" Saul offered excuses for his presumptuous act. He said: "I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord; I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people." [Cf: ST 05-11-88 para. 05] p. 179, Para. 1, [1888MS].

Saul had proved himself unfit to govern Israel, through lack of faith and obedience to the plain command of the Lord, and God could not establish his rule over his people. The services of religion he had performed were not acceptable to the God of Heaven. "To obey is better than sacrifice, and to hearken than the fat of rams." [Cf: ST 05-11-88 para. 06] p. 179, Para. 2, [1888MS].

There is no safety for the people of God except in implicit obedience to his word. All his promises are made upon conditions of faith and obedience, and failure to comply with the expressed commands necessitates the failure of your experiencing the fulfillment of the rich provisions of the Scriptures. Saul might have made his supplication to God in an acceptable manner and still he might have waited for the servant of God to perform his appointed work. There was no need of forcing himself to offer a burnt offering before the Lord. The command to wait till the arrival of Samuel was given to test his loyalty to the God who had so abundantly blessed him. If the king had only shown a regard for the requirements of God in this time of trial, then God could have worked his will through him, even when his inclination and natural desire might have clamored for a different course of action. His failure now proved him unfit to be vicegerent of God to his people. He would mislead Israel. His will would be the

controlling power instead of the will of God. He had been weighed in the balances and had been found wanting. Angels of God had been grieved over his unbelief and disobedience, and his failure in this small test decided the most important question of his reign. If he had been faithful, his kingdom would have been established forever; but since he had failed, the purposes of God must be accomplished by another who would be true to the word of his commandment. The great interests of Israel must be committed to one who would rule the people according to the will of Heaven. [Cf: ST 05-11-88 para. 07] p. 179, Para. 3, [1888MS].

We should be warned by the example of Saul. We do not know what great interests may be at stake in the proving of God. The work committed to our hands should be performed with fidelity. We should be true to the definite commandments of the Lord. The word of God is the only safe guide for our feet. We should not follow impulse, we should not rely on the judgment of men, but look to the revealed will of God, and walk according to the commandment, no matter what circumstances may surround us. God will take care of the results, and by faithfulness to God's word in time of trial you will prove before men and angels that the Lord can trust you in difficult places to carry out his will, honor his name, and bless his people. By Mrs. E. G. White. [Cf: ST 05-11-88 para. 08] p. 180, Para. 1, [1888MS].

The apostle Paul, speaking of the church of Christ, likens it to the human body and its members. The unity existing between the members of the body represents the unity that should exist between the members of the church. The mutual dependence of the followers of Christ is illustrated by the dependence of the members of the body one upon the other. "Now ye are the body of Christ, and members in particular." "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." This figure, as representing the church, is full of the most tender significance to God's people, both as to their relation to Christ, and to one another. As in the natural body the suffering of one member is recognized by every part of the being, so in the church the weakness or sorrow of one member reaches all others with its influence; and the strength of one is the gain of all. Christ, the head of the church, is "touched with the feeling of our infirmities." [Cf: ST 05-18-88 para. 01] p. 180, Para. 2, [1888MS].

Contemplating the intimacy of the relation between the followers of Christ, Paul writes: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the

Lord Jesus, giving thanks to God and the Father by him." "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: ST 05-18-88 para. 02] p. 180, Para. 3, [1888MS].

We have been brought from the world to become members of the church, the body of Christ. We are to come into perfect harmony of feeling, and unity of faith. "Speaking the truth in love," we are to "grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The natural defects of our characters must not be allowed to create disunion. We must surrender our wills to God, till every thought is brought into obedience to Christ. There is a work for us to do before we shall be able to work as harmoniously together as is represented by the union of the body. [Cf: ST 05-18-88 para. 03] p. 180, Para. 4, [1888MS].

Those who profess to be members of God's family, and who expect to stand one day around his throne, should be careful to cultivate here the spirit that will prevail in Heaven. "Love is the fulfilling of the law," and the love of Jesus in the heart will bind his church together in bonds of Christian fellowship, like that fellowship which will exist in the courts above. We have no need to err; for we possess a perfect pattern in the life of Jesus by which to fashion our life-actions, and the fact that we represent him so poorly should make us humble, and should lead us to exercise love and forbearance toward others who may err. Unless we do cultivate humility in view of our own deficiencies, there will be developed in us an element of hardheartedness akin to that in the character of Satan. Criticism and coldness and disunion in the church will undo the work of the Holy Spirit of God. [Cf: ST 05-18-88 para. 04] p. 181, Para. 1, [1888MS].

We need a work wrought in our characters such as will fit us for the great responsibilities that Christ has laid upon us. There are souls to be saved on every side, and we need to love others as Christ has loved us, if we fulfill our obligations to our fellow-men. Those who indulge a spirit of jealousy, who are constantly inclined to think evil, and to judge the motives of others, are not possessors of the love of Christ, nor fitted for his holy service. [Cf: ST 05-18-88 para. 05] p. 181, Para. 2, [1888MS].

When a brother is in error, how many turn away and leave him to himself to pursue his wrong course, to depart from Christ and the truth! And not only do they treat him with neglect, but their unwise words and indifferent behavior hasten him on in the downward way. Is this the compassionate Spirit of Christ? When one is falling away, shall we push him into greater darkness? Did not Jesus, the Son of God, come to seek and to save that which was lost? "Let this mind be in you which was also in Christ Jesus." Was not our Saviour tender and pitiful toward all? Did he not weep over the rejecters of his mercy, and stretch out his hands all day long to a rebellious people? We ought to be compassionate to our fellow-men; for they are the purchase of the blood of Christ. We are not as sympathetic as we should be. This self-

esteem must be rooted out, this spirit of pharisaical importance must be subdued. We are not placed here to please or glorify self, but to glorify God by living for the good of men. [Cf: ST 05-18-88 para. 06] p. 181, Para. 3, [1888MS].

Every Christian should exercise the same pity toward the erring that he would have manifested toward himself; but in many cases, the very ones who are themselves the most sensitive under reproof, are most unfeeling toward those whom they condemn. If a brother errs, how easy it is to tell others of his fault before a word is said to him. Such a course is not in accordance with the Bible rule. God does not want us to expose the defects of others before the unbelieving world, or even before the brethren in the church, except as it may be necessary in carrying out the Bible direction. [Cf: ST 05-18-88 para. 07] p. 181, Para. 4, [1888MS].

God wants us to come into the knowledge of the truth as it is in Jesus, and then we shall do from the heart deeds of kindness that will bless others; then everyone will know that the truth of God has done something for the character and life of those who profess to believe it, that Christ dwells in the heart by faith, and that religion is a living reality. [Cf: ST 05-18-88 para. 08] p. 181, Para. 5, [1888MS].

Christ is grieved with our hardness of heart, with our lack of love and contrition. God wants us to have love; far better to have too much than too little. God himself is love; we should be like him. Christ is full of compassion; we should daily learn of him, and put in practice his lessons of love, by showing the tender spirit that he manifested. It will cost us no more effort to speak words of comfort and kindness than of harshness and jealousy. We should seek to bind up the broken heart and to heal the wounded spirit. We shall have no desire to bring others down in humiliation before us if we are actuated by the love of Christ. Our whole desire will be to lift up the thoughts and elevate the minds of those around us, to exalt the truth and draw men to the Saviour of the world. [Cf: ST 05-18-88 para. 09] p. 182, Para. 1, [1888MS].

There are those all around us who are dying for want of the love of Jesus expressed in the life of his followers. When the lifeless hands have been folded over the silent breast, how many have wished they had been more gentle, more tender. You cannot make confession in the ears of the dead, but you can exercise love and forbearance toward the living. Oh, that all might appreciate the privilege now given to sweeten the existence of those around them by the loving sympathy that so cheers and encourages the sad and lonely heart! [Cf: ST 05-18-88 para. 10] p. 182, Para. 2, [1888MS].

Men and women who occupy responsible positions should deal very carefully with those under their care, blending love with firmness, encouragement with discipline, and comfort with correction. Why should you not exercise as much tenderness and skill in healing the sin-sick soul as in treating the diseased body? When you see one wandering away from the fold, go to him, and try to turn him back. With a meek and loving spirit, show him that you are his true friend, and that in telling him of his errors you are actuated by love for his soul. Work diligently, brethren; for these souls, if saved, will be our companions around the throne of God. [Cf: ST 05-18-88 para. 11] p. 182, Para. 3,

[1888MS].

Christ requires us to love one another. How much, the cross of Calvary will answer. He loved us even unto death, and he bids us to "love one another as I have loved you." "By this shall all men know that ye are my disciples, if ye have love one to another." And when this mutual forbearance and tenderness is a reality among us we shall appreciate the significance of the figure employed by the apostle to represent the church of Christ. "Ye are the body of Christ, and members in particular." You will then bear one another's burdens, and so fulfill the law of Christ. By Mrs. E. G. White. [Cf: ST 05-18-88 para. 12] p. 182, Para. 4, [1888MS].

Saul made an appearance of great conscientiousness and devotion, as he stood before the army of Israel, offering up a sacrifice to God. He represented himself before the people as one who was unwilling to engage in battle with the Philistines, without seeking the help of Heaven, but his heart was filled with distrust, and his apparent piety was, in reality, only unbelief and disobedience. He had been directed by the prophet of God that when he was brought into just such circumstances of trial he should wait until seven days had expired, and that at the termination of the days appointed, Samuel would come unto him, and offer the sacrifice, and tell him what he should do to honor God and save Israel, but Saul had failed to bear the test that God had permitted to come upon him, and he resolved to offer the sacrifice himself, and wait no longer for the priest ordained of God to perform the sacred service. The king beheld the Philistines arrayed for battle. He saw his own soldiers filled with alarm, and his ranks thinning with frequent desertions, and, instead of trusting in the word of God, and waiting patiently for his salvation, he became faithless and discouraged. In the hope of again rallying his scattered troops, he was willing to violate the direction of God, and offer an offering before the Lord, that he might have the approval of the people, and gather them to his side to war against the enemy. [Cf: ST 05-25-88 para. 01] p. 182, Para. 5, [1888MS].

The prophet had declared that the Lord would reveal what course the king should pursue when the seven days were ended; but he did not wait for the arrival of the man of God, but took the matter into his own hands. If he had but waited in faith and patience and rested in the promise of God, what lessons of trust might have come down to inspire us as the result of his life and experience! What a help he might have been to Israel, if he had but stood the test in that hour of trial! He might have revealed the work of the Spirit of God in his heart. Through him might have been manifested the power and willingness of Jehovah to bless his waiting people. If he had fulfilled the conditions upon which the help was promised, the Lord would have wrought a marvelous deliverance for Israel, with the few who were loyal to the king. But the religious service, performed in unbelief and in direct opposition to the commandment of God, only served to weaken his hands, and to place him beyond the help that God was so willing to grant him. [Cf: ST 05-25-88 para. 02] p. 183, Para. 1, [1888MS].

There are many who are pursuing this very course today. They refuse to believe and obey the commandment of the Lord, and yet they persevere in offering up to God their formal services of religion; but there is no response from the Spirit of God to such a service. There is no inward

work upon the heart, no reformation in the life, no transformation in the character. Outward ordinances must not be considered of value, unless they are in accordance with the expressed will of God. The Lord cannot manifest his power to deliver, no matter how zealous men may be in their observance of religious ceremonies, if they persist in willful disobedience to his commandments. [Cf: ST 05-25-88 para. 03] p. 183, Para. 2, [1888MS].

Those who are placed in positions of trust, will be subjected to different tests, that their loyalty and trustworthiness may be proved by their course of action. The test may be a simple one, but it will be sufficient to decide whether or not the man's spirit is under the control of the Spirit of God. It will be made manifest whether or not he will choose to carry out his own will and his own ideas, or the will of God as the supreme guide of his actions. All our actions are weighed. Their moral worth is estimated. It is known whether or not we are loyal to God, whether or not we are leading those connected with us to love and fear God, or through the natural defects of our characters, unaided by the grace of God, we are leading those who look to us for an example into crooked paths, away from the fear of God, away from the counsel he gives through his appointed servants. If we are indifferent to the instruction given through the agencies of God, our hearts will become hardened, the light ordained for our correction will appear as darkness, and we will become agents in leading others into unbelief and rebellion. [Cf: ST 05-25-88 para. 04] p. 183, Para. 3, [1888MS].

Adam was tested in a very simple matter, but his failure to endure the test opened the floodgates of woe upon our world, and with every disobedience to God are involved consequences of fearful import and disaster. The action of the king before Israel lessened the significance of the sacrificial service, and robbed the priesthood of its sacredness before their eyes. If the king could, with unconsecrated hands, perform this holy rite, why could not the people do the same? If he thought best to perform this service, it must be the right thing to do, and they felt perfectly safe in following the example of one so exalted as the king. Those who occupy positions of honor and responsibility, should be exceedingly careful to walk circumspectly and humbly before the Lord, that they may not become stumblingblocks to those who are influenced by their life and example. [Cf: ST 05-25-88 para. 05] p. 183, Para. 4, [1888MS].

The greatest trials that have come upon the church have been brought about through the agency of those who were its professed friends, and who had been placed in positions of trust and sacred responsibility. Our most sanguine expectations have been frequently disappointed. We have followed our best judgment in selecting men for places of trust, and they have failed time and again, when the test was brought to bear on their characters. They have exhibited weaknesses of which they gave no previous indication. They are not what they appeared to be before they were placed in the position. How often have we finite beings been led to repent that we have used our influence toward promoting men who afterwards have given no evidence of their devotion to God's word and work. We have often inquired, What has made this great change in these men? What was it that led Saul to presume upon his exaltation to dishonor God by unbelief and disobedience? It was self-sufficiency and an evil heart of unbelief. It was when Saul was little in his own sight that God chose him to be ruler over Israel, but when he lost his spirit

of simplicity and humility, he was not the man for the place, and his authority was taken from him. Those who turn from their humility and begin to exalt self, are filled with the most unaccountable infatuation and self-deception in regard to their own qualifications. Like Saul, they begin to assume responsibilities that their position in nowise warrants, and for which God has not ordained them. [Cf: ST 05-25-88 para. 06] p. 184, Para. 1, [1888MS].

When circumstances are so shaped that character is tested and developed, you should seek fervently for the help of God that you may be delivered from evil. If you walk humbly before God, you will not follow your own will, but will have a teachable spirit, and will submit to instruction and correction. If you steadfastly adhere to the word of God and follow in his way, you will not imperil others nor in the least degree seek to turn their minds away from the warnings, reproofs, and instructions which God sends through his servants; but if you fail to obey the word of God, even in the most perplexing circumstances, you make it manifest that you cannot be trusted in times of peril. Like Saul, you will follow your own judgment. You will not humble your soul before God, and make supplication, and lead those connected with you to look to God with all their hearts for the help he has promised to give in times of need. [Cf: ST 05-25-88 para. 07] p. 184, Para. 2, [1888MS].

The Lord will work for those who put their trust in him. Precious victories will be gained by the faithful. Precious lessons will be learned. Precious experiences will be realized that will be of the greatest advantage in times of trial and temptation. Those who will give all the glory to God, not taking credit to themselves, will be trusted with more and more of the blessing of God. The Lord will be magnified by those who honor him in the midst of the people. The trial that has been borne with patience, the test that has been met with faithfulness, will prove them worthy of responsibility, and God will make them agents to carry out his will. They will be made stewards of his grace, as honored servants of God. [Cf: ST 05-25-88 para. 08] p. 184, Para. 3, [1888MS].

The conflicts of earth, in the providence of God, furnish the very training necessary to develop characters fit for the courts of Heaven. We are to become members of the royal family, the sons of God, and "all things work together for good to those who love God," and submit themselves to his will. Our God is an ever-present help in every time of need. He is perfectly acquainted with the most secret thoughts of our heart, with all the intents and purposes of our souls. When we are in perplexity, even before we open to him our distress, he is making arrangements for our deliverance. Our sorrow is not unnoticed. He always knows much better than we do, just what is necessary for the good of his children, and he leads us as we would choose to be led if we could discern our own hearts and see our necessities and perils, as God sees them. But finite beings seldom know themselves. They do not understand their own weaknesses, and when reproof comes, and cautions are given, when they are rebuked, or even advised, they think that they are misjudged and unjustly treated. God knows them better than they know themselves, and he understands how to lead them. But when he undertakes to guide them in ways which seem mysterious to them, because of their blindness and lack of faith, they rebel, and bring upon themselves unnecessary grief and trouble. They have prayed to the Lord

for light and guidance, and the Lord answered them as he did Jacob, and, like Jacob, they do not discern that it is the hand of the Lord leading them in a way contrary to their own choosing. If we will trust him, and commit our ways to him, he will direct our steps in the very path that will result in our obtaining the victory over every evil passion, and every trait of character that is unlike the character of our divine Pattern. By Mrs. E. G. White. [Cf: ST 05-25-88 para. 09] p. 184, Para. 4, [1888MS].

The relation between Samuel and Saul was one of peculiar tenderness. Samuel loved Saul as his own son, while Saul, bold and ardent of temper, held the prophet in great reverence, and bestowed upon him the warmth of his affection and regard. Thus the prophet of the living God, an old man whose mission was nearly finished, and the youthful king, whose work was before him, were bound together by the ties of friendship and respect. All through his perverse course, the king clung to the prophet as if he alone could save him from himself. [Cf: ST 06-01-88 para. 01] p. 185, Para. 1, [1888MS].

When Saul was proclaimed as king, Samuel had assured the people that the danger of the future would be that of forgetting the covenant of the Lord, and of failing to acknowledge God as the supreme Ruler of their nation. Israel had sought and obtained a monarchy after their own heart, yet Samuel had told them that the Lord in his infinite mercy was willing to forgive them, and to help them, if they would only fear him, and serve him in truth. The question of the conversion of Israel into the royalty of the kingdom of God, was to be decided. Would the Israel of God, with their king at their head, obey God explicitly, or would they not? Either Israel must cease to be the people of God, or the principles upon which the monarchy was founded must become spiritual, and the nation must be governed by a divine power. If Israel would be wholly the Lord's, then the Lord would constitute a kingdom in which the will of the human and earthly would be in subjection to the will of God, and, by this means, the covenant relationship that constituted God the Ruler of Israel, would be preserved. The question may seem of little consequence to our finite minds; but it was far from this. Would the king whom Israel had chosen listen to the Ruler of all kings? Would he surrender his will, and do the will of the Father which is in Heaven? No monarchy in Israel that did not acknowledge in all its ways the supreme authority of God, could prosper. As long as the people of Israel would conduct themselves as subordinate to God, so long would he be their protection and defense. [Cf: ST 06-01-88 para. 02] p. 185, Para. 2, [1888MS].

The prophet Samuel had been rejected as ruler of Israel, and Saul had been chosen to fill this responsible position. Samuel was not envious and jealous of the chosen king. "God forbid," said the prophet, "that I should sin against God in ceasing to pray for you." The Lord identifies his interest with the people, and although Israel had greatly displeased the Lord, and sorely grieved Samuel, yet the prophet did not divorce his interest from Israel; but he uttered a decided warning, "If ye shall still do wickedly, ye shall be consumed, both ye and your king." [Cf: ST 06-01-88 para. 03] p. 185, Para. 3, [1888MS].

Saul had failed to bear the test of his faith in the trying situation at Gilgal, and had brought dishonor upon the service of God; but his errors were not yet irretrievable, and the Lord granted to him another

opportunity to learn the lesson of implicit faith in his word, and unqualified obedience to his commands. If the Lord had separated himself entirely from Saul, he would not have spoken to him again through his prophet, and intrusted him with a definite work to perform, that he might correct the mistake of the past. [Cf: ST 06-01-88 para. 04] p. 185, Para. 4, [1888MS].

Let us mark this. When anyone who claims to be a child of God, becomes careless in doing the express will of God, and through his deviation from the path of rectitude, many are influenced to become irreverent and unmindful of the injunctions of God, and if he then accepts reproof and has true contrition of soul, if he will discern his error, and no longer entertain lofty opinions of his ability, and will trust in God, who alone is able to save him, his past failure may be turned into victory, because he will become conscious of his inefficiency to do what God requires, without divine strength and wisdom. [Cf: ST 06-01-88 para. 05] p. 185, Para. 5, [1888MS].

The apostle Paul went directly contrary to the will of God before his conversion. His powers were employed in the cause and work of the enemy of God and man; but when light from Heaven shone about him, and the voice of Jesus was heard saying, "Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest," he inquired, "Lord, what wilt thou have me to do?" Love for Jesus became the ruling power in his life, and when there was work to be done for the Lord, no danger could intimidate him, no opposition hinder, no threats appall, no difficulties dishearten, no power cause him to swerve from the path appointed of God. [Cf: ST 06-01-88 para. 06] p. 186, Para. 1, [1888MS].

Before Paul experienced genuine conversion to God, selfishness controlled his mind and soul. His estimate of everything was a wrong estimate, for self-aggrandizement and selfishness had an influence upon his entire life and character. He praised his own zeal. He was carrying a mirror with him, not a mirror in which to discover the defects of his character, but a mirror in which he might admire himself. Everything was turned into self-glorification; but after Jesus was revealed to him, his lofty opinion of himself was gone. He saw nothing in which to glory, save the cross of Christ. The Lord brought Paul over a path that was difficult to travel, but the apostle saw in it precious opportunities to prove his fidelity to Jesus, whom he had persecuted in the person of his saints. [Cf: ST 06-01-88 para. 07] p. 186, Para. 2, [1888MS].

When Samuel was called upon to deliver a most painful message of condemnation to him whom he loved as a son, Saul saw no great sin in the course of transgression which he had pursued. When reproved he manifested no repentance or contrition of soul. He was not grieved for his disobedience. He did not surrender his will to God, but began to vindicate his actions, and to offer excuses for his error. After the announcement that, because of his transgression, his kingdom should not continue, Saul became sullen and despondent. He thought he had been treated unjustly and went to great extremes in his management of affairs in the kingdom. [Cf: ST 06-01-88 para. 08] p. 186, Para. 3, [1888MS].

At one time he pronounced a curse upon anyone who should taste of food throughout a certain day of battle. This prohibition was not required

by the Lord. It originated with Saul himself, and nearly cost him the life of his son Jonathan. It created a will of decided opposition to his authority in his army, and resulted in leading the people to transgress the command of God. They had engaged in warfare all day, and were fainting for want of food, and, as soon as the hours of restriction were over, they eagerly fell upon the spoil, and greedily devoured the flesh with the blood, thus violating the law that prohibited such an act; for the Lord had said, "Thou shalt not eat the blood thereof." God had given them rules which should have been respected; because the Lord knows what is for the good of man, and he should be obeyed. But there are many who will lightly regard the tests which God has given, and will assume the responsibility of creating tests and prohibitions, as did Saul, which bring dishonor to God and evil to men. [Cf: ST 06-01-88 para. 09] p. 186, Para. 4, [1888MS].

The Lord sent a last message to Saul. By obedience, he might still prove his fidelity to God, and his worthiness to walk before Israel. Samuel came to the king and delivered the word of the Lord. Said the prophet, "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." And the record states that "Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." [Cf: ST 06-01-88 para. 10] p. 186, Para. 5, [1888MS].

This victory over the Amalekites was the most brilliant victory that Saul had ever gained, and it served to rekindle the pride of heart that was his greatest peril. The divine edict devoting the enemies of God to utter destruction, was but partially fulfilled. Ambitious to heighten the honor of his triumphal return by the presence of a royal captive, Saul ventured to imitate the customs of the nations around him, and he spared Agag, the fierce and warlike king of the Amalekites. The people, influenced by his example, reserved for themselves the finest of the flocks, herds, and beast of burden. [Cf: ST 06-01-88 para. 11] p. 187, Para. 1, [1888MS].

Here Saul was subjected to the final test. His presumptuous disregard of the will of God, showing his determination to rule as an independent monarch, proved that he could not be trusted with royal power as the vicegerent of the Lord. While Saul and his army were marching home in the flush of victory, there was deep anguish in the home of Samuel, the prophet. He had received a message from the Lord, denouncing the course of the king. "It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments." The prophet was deeply grieved over the course of the rebellious king, and he wept and prayed all night for a reversal of the terrible sentence. [Cf: ST 06-01-88 para. 12] p. 187, Para. 2, [1888MS].

God's repentance is not like man's repentance. "The Strength of Israel

will not lie, nor repent; for he is not a man that he should repent." Man's repentance brings about a change of mind. God's repentance implies a change of circumstances and relations. Man may change his relation to God by complying with the conditions upon which he may be brought into the divine favor, and he may, by his own action, place himself outside the favoring condition; but the Lord is the same "yesterday, today, and forever." The Saul whom God made king was a humble man, little in his own eyes, and not the Saul whom God repented to have exalted to the throne of Israel. Saul's disobedience changed the condition of his relationship to God; but the conditions of acceptance with God were unaltered,--God's requirements were still the same; for with him "there is no variability, neither shadow of turning." [Cf: ST 06-01-88 para. 13] p. 187, Para. 3, [1888MS].

With an aching heart the prophet set forth the next morning to meet the erring king. Samuel cherished a hope that, upon reflection, Saul might become conscious of his sin, and by repentance and humiliation before God, be again restored to the divine favor. But when the first step is taken in the path of transgression, the way becomes easy. Satan leads on, and Saul, debased by his disobedience, came to meet Samuel with a lie upon his lips. He exclaimed, "Blessed be thou of the Lord; I have performed the commandment of the Lord." [Cf: ST 06-01-88 para. 14] p. 187, Para. 4, [1888MS].

The sounds that fell on the prophet's ears disproved the statement of the disobedient king. To the pointed question, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul made answer, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." [Cf: ST 06-01-88 para. 15] p. 187, Para. 5, [1888MS].

The message of Saul's rejection brought unspeakable grief to the heart of Samuel. It had to be delivered before the whole army of Israel, when they were filled with pride and triumphal rejoicing over a victory that was accredited to the valor and generalship of their king, for Saul had not associated God with the success of Israel in this conflict; but when he saw the evidence of Saul's rebellion, he was greatly stirred with indignation, that he, who had been so highly favored of God, should transgress the commandment of Heaven, and lead Israel into sin. Samuel was not deceived by the subterfuge of the king. With mingled grief and indignation he declares, "Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel." He repeats the command of the Lord concerning Amalek, and demands the reason of the king's disobedience. [Cf: ST 06-01-88 para. 16] p. 187, Para. 6, [1888MS].

Saul persists in self-justification: "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." [Cf: ST 06-01-88 para. 17] p. 188, Para. 1, [1888MS].

In stern and solemn words, the prophet sweeps away the refuge of lies, and pronounces the irrevocable sentence. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." By Mrs. E. G. White. [Cf: ST 06-01-88 para. 18] p. 188, Para. 2, [1888MS].

Six miles south of Jerusalem, "the city of the great King," was Bethlehem, where David was born more than a thousand years before the infant Jesus was cradled in the manger, and worshipped by the wise men from the East. Centuries before the advent of the Saviour of the world, David, in the freshness of boyhood, had kept watch of his flocks as they grazed on the open fields of Bethlehem. The simple shepherd boy sang the songs of his own composing, and the music of his harp made a sweet accompaniment to the melody of his fresh young voice. The Lord had chosen David, and had ordered his life that he might have an opportunity to train his voice, and cultivate his talent for music and poetry. The Lord was preparing him in his solitary life with his flocks, for the work he designed to commit to his trust in afteryears. [Cf: ST 06-08-88 para. 01] p. 188, Para. 3, [1888MS].

While David was thus living in the retirement of his humble shepherd's life, the Lord God was speaking about him to the prophet Samuel. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. . . . Take a heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably." The elders accepted an invitation to the sacred feast, and Samuel called them to the sacrifice, and sanctified Jesse and his sons. The altar was built, and the sacrifice was ready. All the household of Jesse were present, with the exception of David, the youngest son, who had been left to guard the sheep, for it was not safe to leave the flocks unprotected. [Cf: ST 06-08-88 para. 02] p. 188, Para. 4, [1888MS].

When the sacrifice was ended, Samuel commenced his prophetic scrutiny of the noble-appearing sons of Jesse. Eliab was the eldest, and more nearly resembled Saul for stature and beauty than the others. His comely features and finely developed form attracted the attention of the prophet. As he looked upon his princely bearing, he thought, This is indeed the man whom God has chosen as successor to Saul, and he waited for the divine sanction that he might anoint him. But Jehovah did not look upon the outward appearance. The Lord's word to Samuel was, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance; but the Lord looketh on the heart." [Cf: ST 06-08-88 para. 03] p. 188, Para. 5, [1888MS].

What a lesson was given in these words, not only to the prophet, but to the men and women of every generation. No outward beauty of

appearance can recommend the soul to God. The wisdom and excellence revealed in the character and deportment, express the true beauty of the man; and it is the inner worth of the heart that determines our acceptance with the Lord of hosts. How deeply should we feel this great and solemn truth in the judgment of ourselves and others. We may learn from the mistake of Samuel, how vain is the estimation that rests on the beauty of the face or the nobility of the stature. We may see how incapable is man's wisdom of understanding the secrets of the heart, or of comprehending the counsels of God without special enlightenment from Heaven. The thoughts and ways of God in relation to his creatures are above our finite minds; but we may be assured that his children will be brought to fill the very place for which they are qualified, and will be enabled to accomplish the very work committed to their hands if they will submit their wills to God, that his beneficent plans may not be frustrated by the perversity of man. Man should stand back and let the Lord do with his own as it seems good, according to his infinite wisdom and mercy. [Cf: ST 06-08-88 para. 04] p. 189, Para. 1, [1888MS].

Eliab passed from the inspection of Samuel, and the six brothers who were in attendance at the service, followed in succession to be observed by the prophet, while all present beheld the scene with the deepest interest; but the Lord did not signify his choice of any of the seven sons of Jesse who stood before the man of God. With painful suspense Samuel had looked upon the last of the young men; the prophet was perplexed and bewildered. Turning to Jesse he inquired, "Are here all thy children?" and he answered, "There remaineth yet the youngest, and, behold, he keepeth the sheep." Samuel was relieved at once, for he knew that it was one of the sons of Jesse that had been selected by the Lord as the successor of Saul. In decided tones he commanded, "Send and fetch him; for we will not sit down till he come hither." [Cf: ST 06-08-88 para. 05] p. 189, Para. 2, [1888MS].

The lonely shepherd on the hills of Bethlehem was startled by the hasty summons of the messenger who announced that the prophet had come to his father's house, and had sent for him. With surprise he questioned the reason that the prophet and judge of Israel should desire to see him; but without delay, he hastened to the altar. "Now he was ruddy, and withal of a beautiful countenance, and goodly to look to." As Samuel beheld with pleasure the handsome, manly, modest shepherd boy, the voice of the Lord spoke to him, saying, "Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward." The prophet had accomplished his appointed work, and with a relieved heart he returned to Ramah. [Cf: ST 06-08-88 para. 06] p. 189, Para. 3, [1888MS].

The great honor conferred upon David did not serve to elate him. As humble and modest as before his anointing, the shepherd boy went back to the hills of Bethlehem, and watched and guarded his flocks as tenderly as ever. But with new inspiration he composed his melodies, and played upon his harp. Before him spread a landscape of rich and varied beauty. The vines, with their clustering fruit, brightened in the sunshine. The forest trees, with their green foliage, swayed in the breeze. He beheld the bright luminary of day flooding the heavens with light, coming forth as a bridegroom out of his chamber and rejoicing as a strong man to run a race. The bold summits of the hills reached toward the sky, and in the far-away distance rose the barren cliffs,

and the blue heavens garnished by day with the splendid glory of the sun, and by night with the silvery radiance of the stars. And beyond was God. He could not see him, but his works were full of his praise, and daily revelations of the character and majesty of his Creator filled the young poet's heart with adoration and rejoicing. In contemplation of God and his works, the faculties of David's heart and mind were enlarging and strengthening for the work of his afterlife. [Cf: ST 06-08-88 para. 07] p. 189, Para. 4, [1888MS].

The light of day, gilding forest and mountain, meadow and stream, carried the mind up to behold the Deity, the Father of lights, the Author of every good and perfect gift. What an enlargement of mind such contemplations brought to the simple shepherd. He was daily coming into a more intimate communion with God. His mind was constantly penetrating into new depths, for fresh themes to inspire his song, and to wake the music of his harp. He poured out the rich melody of his voice upon the air, and it echoed from the hills as if responsive to the rejoicing of the angels' songs in Heaven. [Cf: ST 06-08-88 para. 08] p. 190, Para. 1, [1888MS].

David, in the beauty and might of his young manhood, was taking a high position with the noblest of the earth. His talents, as precious gifts from God, were employed to extol the glory of the divine Giver. His opportunities of contemplation and meditation served to enrich him with that wisdom and piety that made him beloved of God and angels. As he contemplated the perfections of his Creator, richer discoveries of God opened before his soul. As his admiration increased more and more, his heart thrilled with more fervent adoration and ecstasy. As obscure thoughts were illuminated, as difficulties were made plain, as contradictions were reconciled, as perplexities were harmonized, fresh songs of melody and praise were offered before God. Each ray of new light brought forth fresh bursts of rapture, and sweeter anthems of devotion, to the glory of God and the Redeemer. The love that moved him, the sorrows which beset him, the triumphs that attended him, were all themes for his active thought, and, as he beheld the love of God in all the providences of his life, his heart beat with more fervent adoration and gratitude, his voice rang out in a richer melody, his harp was swept with more exultant joy; and the shepherd boy proceeded from strength to strength, from knowledge to knowledge; for the Spirit of the Lord was upon him. By Mrs. E. G. White. [Cf: ST 06-08-88 para. 09] p. 190, Para. 2, [1888MS].

When David was assured of the death of Saul and Jonathan, he mourned with sincere sorrow for the king and prince of Israel. When the days of mourning were ended, after calm and earnest reflection he decided that he ought to take some immediate action in behalf of the imperiled and defeated nation. By divine appointment he had been anointed as the king of Israel, and it was fitting that he should take measures for the prosperity of the kingdom. He inquired of the Lord, "Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron." [Cf: ST 06-15-88 para. 01] p. 190, Para. 3, [1888MS].

Hebron was twenty miles-south of Jerusalem. It was originally called Kirjath-arba, the city of Arba, the father of Anak. Later it was called Mamre, and here was the burial-place of the patriarchs, "the cave of Machpelah." The city lies in a deep valley surrounded by fertile hill

country and fruitful lands. The most beautiful vineyards of Palestine we found on its borders, together with numerous plantations of olive and other fruit trees, and excellent pasturage. [Cf: ST 06-15-88 para. 02] p. 190, Para. 4, [1888MS].

David consulted with his faithful followers, and told them what the Lord, who was mighty in counsel, had revealed to him. In accordance with the instruction of the Lord, they prepared to follow the directions given, and were soon in marching order. The armed men came first, then their wives and children, and in the rear followed the flocks and herds. As the caravan approached the city, the men of Judah were waiting to welcome David as the future leader and king of Israel. On his arrival they made immediate preparations for his coronation. [Cf: ST 06-15-88 para. 03] p. 190, Para. 5, [1888MS].

The Philistines did not oppose the action of Judah in making David king, for they thought it would work for their own interest in the end, if they quietly accepted the situation. They expected that David's power would extend, and that he would become a mighty sovereign. But although the nations around him did not interfere with his plans, David's throne and kingly reign were not to be secure from trouble. His coronation by the men of Judah was scarcely accomplished before Ishbosheth, the son of Saul, through the influence of Abner was proclaimed king, and set upon a rival throne in Israel. The dark work of conspiracy had begun. Abner had been commander-in-chief of Saul's army, and he was well qualified for the position. He was the most distinguished man in the ranks of the people of Israel. He knew that David was appointed by the Lord as the successor of Saul to the throne, but he who had marshaled every army, who had hunted and pursued David while Saul was still living, was not willing that the anointed of the Lord should be established in the kingdom over which Saul had reigned. [Cf: ST 06-15-88 para. 04] p. 191, Para. 1, [1888MS].

The circumstances under which Abner was placed, served to develop his real character, and he revealed himself as a man who was controlled by ambition, unprincipled at heart, and only desirous of exaltation to a high position before men. He acted against David without the least reverence for God's expressed command, or the slightest regard for the dictates of an enlightened conscience. Abner had a decided hatred of David. He had been intimately associated with Saul, and had been influenced by the spirit of the king to despise the man whom God had chosen to reign on the throne of Israel. Once having placed himself on the wrong side, he brought all his power and influence to bear against the servant of God. His hatred had been increased by the cutting rebuke that David had given him at the time when the cruse of water and the spear of the king had been taken from the side of Saul, as he slept in the cave. He remembered how David had reminded him of his fault before the king and the people of Israel, and had cried in their hearing, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster." This reproof had rankled in his breast, and he determined to carry out his revengeful purposes, and create division in Israel, whereby he himself might be exalted. To this end he employed the representative of

departed royalty to advance his own selfish ambitions and purposes. He knew that the people loved Jonathan. His memory was cherished, and Saul's first successful campaigns were not forgotten by the army. With determination worthy a better cause, the rebel chieftain went forward to carry out his plans. At Mahanaim he secured the coronation of Ishbosheth, and the tribes of Israel proclaimed him their king, but Judah still acknowledged David as their sovereign. For two years the son of Saul enjoyed his honors in his secluded capital. [Cf: ST 06-15-88 para. 05] p. 191, Para. 2, [1888MS].

"There was long war between the house of Saul and the house of David," for Abner was determined to gain his desire at any cost. The question may be asked, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Success, in such a case, is a terrible disaster. Far better is humility, and the loss of high-sounding titles, than to run any risk of the loss of the soul. Better far the cross and the disappointment, better far shattered hopes, and the world's neglect, than to sit with princes and forfeit Heaven. Abner had desired honor, and he was determined to have it at any cost. David had rebuked him before Israel, and his proud spirit chafed under the words of reproof. His malice and hate were directed toward him who had discovered and pointed out the weakness of his character; and those whom God leads and guides in these last days will experience trials of a similar nature to those that came upon David, the servant of God. There is a decided hatred of reproof in the hearts of men. Cautions and warnings are not thankfully received, and, as with Abner, so those who cherish pride, will manifest a spirit of malice toward those who administer reproof. Satan seems to take possession of those who wish to rank among the highest, and yet have not those true principles that would place them in positions of trust and responsibility. They would rather be exalted by the enemies of the truth, and be poor and miserable and wretched in the high estimate of Heaven, than to submit to humiliation in the ranks of the servants of God. Such men go out from the body of the believers, denying the faith they once proclaimed; they deliberately set aside one of the simplest and most unequivocal commandments of God, that they may exalt themselves, and follow the way of the world; but those who humbly wait on the Lord, fulfilling his requirements, will be exalted in due time. [Cf: ST 06-15-88 para. 06] p. 191, Para. 3, [1888MS].

The Scriptures declare that the house of "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." And the time came that the enemies of David were slain. After the death of Ishbosheth, there was a general desire among the leading men of Israel that David should be proclaimed as the king of all the tribes of Israel. "Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh." There seemed to be an awakening among the people to acknowledge God's ways, and to yield up their own ways. They understood the purpose of the Lord concerning David, but they had worked contrary to their light and knowledge. They dare not longer hold themselves as enemies to the Lord's appointed ruler. They acknowledged now what they would have acknowledged long before if they had followed the convictions of their own hearts, and had not yielded their reason to deception and delusion. They declare of David, "Thou wast he that leddest out and broughtest in Israel; and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel." When they were leavened with

the spirit of Saul and Abner, they did not care to be the friend of David. They regarded him as an enemy, and treated him as such, thus acting the part of traitors, because they were deceived and blinded, and were working in darkness, contrary to the will of God. Now as their eyes begin to be opened to the real nature of the course which they have pursued, they desire to be at peace with David. [Cf: ST 06-15-88 para. 07] p. 192, Para. 1, [1888MS].

"So all the elders of Israel came to the King to Hebron; and King David made a league with them in Hebron before the Lord." They assured the king that they recognized his divine appointment to the kingdom of Israel, and David was greatly pleased, for he knew that their hearts had been touched by the Spirit of the Lord, and their eyes had been enlightened to see light in God's light. He knew that the promises of God to him and to Israel would be fulfilled if they walked according to the counsel of the Lord. It was evident to his mind that the dealings of the Lord with him had prepared him for the duties and responsibilities of his office. Through the providence of God, the way had been opened for him to come to the throne of Israel. He had no personal ambition to gratify, for he had not sought the honor to which he had been brought. [Cf: ST 06-15-88 para. 08] p. 192, Para. 2, [1888MS].

More than eight thousand of the descendants of Aaron, and of the Levites, waited upon David. The great change in the sentiments of the people was marked and decisive. The revolution was quiet and dignified, befitting the great work they were doing. Nearly half a million souls, the former subjects of Saul, thronged Hebron. The very hills and valleys were alive with the multitudes. The hour for the coronation was appointed, and the man who had been expelled from the courts of Saul, who had fled to preserve his life to the mountains and hills, and to the caves of the earth, was about to receive the highest honor that can be conferred upon man by his brother man. David, the hero of the hour, was arrayed in the royal robe, while around him was a most imposing company. Priests and elders clothed in the garments of their sacred office, officers and soldiers with glittering spear and helmet, and strangers from long distances, stood to witness the coronation of the chosen king. The sacred oil was put upon the brow of David by the high priest, for the anointing by Samuel was a prophetic ceremony of what would take place at the inauguration of the king. The time had come, and David, by solemn rite, is consecrated by the nation to his office as God's appointed vicegerent. The scepter, a signal of royalty and power, is placed in his hands. The covenant is written of his righteous sovereignty, and the people give their pledges of loyalty. The diadem is placed upon his brow, and the coronation ceremony is over. Israel has a king by the appointment of God. [Cf: ST 06-15-88 para. 09] p. 192, Para. 3, [1888MS].

Saul had been after the heart of Israel, but David is a man after God's own heart. And now the procession moves toward the gate of the city with the highest enthusiasm, crying, "Long live king David." The musicians express the gladness of the hour by notes of joy with voice and instrument. When David is seated upon his throne, his subjects congratulate him that God has established him as the ruler of Israel, and they declare their joy in having such a king to reign over them. The ceremonies of the day were over, and he who had waited patiently on the Lord beheld the promise of God fulfilled. "And David went on, and

grew great, and the Lord God of hosts was with him." By Mrs. E. G. White. [Cf: ST 06-15-88 para. 10] p. 193, Para. 1, [1888MS].

As soon as David was established on the throne of Israel, he began to plan for a more appropriate position for the capital of his realm. Twenty miles from Hebron a place was selected as the future metropolis of the kingdom. Before Joshua had led the armies of Israel over Jordan to the promised possession, it had been called Salem. Near this place Abraham had proved his loyalty to God. He had prepared an altar, and had laid upon it his only son Isaac, in obedience to the command of the Lord. Here had been the home of Melchizedek, the priest of the most high God, nearly nine hundred years before the coronation of David. It held a central and elevated position in the country, and it was barricaded by an environment of hills. On the north rose Lebanon, with its snow-crowned summits. [Cf: ST 06-22-88 para. 01] p. 193, Para. 2, [1888MS].

Away to the south stretched the Arabian desert, with its moving sands. To the west were the waters of the Mediterranean, and to the east were the Dead Sea and the river Jordan. [Cf: ST 06-22-88 para. 02] p. 193, Para. 3, [1888MS].

In order to secure this much-desired location, the Hebrews must dispossess a remnant of the old Canaanites. King David called for men to besiege and take the city of Jebus from their heathen enemies. A large force gathered at the command of the King, and David left his throne, and his armies surrounded and took the city, and the capital of Israel was moved to Jebus. This heathen name was changed to the City of David, and it was afterward called Jerusalem, and Mount Zion. "And David went on, and grew great, and the Lord God of hosts was with him." [Cf: ST 06-22-88 para. 03] p. 193, Para. 4, [1888MS].

Tyre was a rich city on the eastern shore of the Mediterranean Sea, and Hiram, king of Tyre, sought the friendship of Israel, and rendered them assistance in various undertakings. Hiram "sent messengers to David, and cedar trees, and carpenters, and masons; and they built David a house. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." [Cf: ST 06-22-88 para. 04] p. 193, Para. 5, [1888MS].

When the Philistines heard that David had been anointed king over all the tribes of Israel, they "came up to seek David; and David heard of it, and went down to the hold." The Philistines marshaled an immense force, hoping again to bring Israel into subjection. They spread themselves in the valley of Rephaim. "David inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into my hand?" And the Lord bade David go up, and promised to deliver the Philistines into his hand. [Cf: ST 06-22-88 para. 05] p. 193, Para. 6, [1888MS].

King David asked counsel of the Lord in his extremity, and the Lord hearkened and heard, and answered his servant, and Israel was victorious. But the Philistines made a more decided display, that they might intimidate Israel. Their numbers were very great. Again David sought the Lord, and the great I AM became the general of the armies of Israel. God himself laid the plan of the attack. He instructed David, saying, "Thou shalt not go up; but fetch a compass behind them, and

come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the top of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee, to smite the host of the Philistines." [Cf: ST 06-22-88 para. 06] p. 194, Para. 1, [1888MS].

If David had chosen his own way, as did Saul, success would not have attended his warfare. But David did as the Lord had commanded, and he "smote the Philistines from Geba until thou come to Gazer." Saul had been honored of God to occupy a high position of trust. He was tested and proven of the Lord, but he did not obey the voice of God. He had become tired of his simplicity, and he chose to follow his own finite judgment, and departed from the Lord. Saul had been a man of striking personal attractions, and at the beginning of his reign the Spirit of the Lord had been upon him. After his coronation he had been a changed man; but pride came into his heart, and he became lifted up in his own estimation. He thought, as some success had attended his plans and his generalship, that his prosperity was due to the wise movements he had made. The people praised him, and gave glory to him, and did not acknowledge the Lord as the prime mover in all their successes. Through his appointed agents, God had given definite instruction; but those who were self-sufficient, and puffed up with pride,--the poor, finite beings whom God had given position, and endowed with honor,--had concluded that they understood the situation of things far better than did the Lord, and they determined to follow their own way, and have their own will carried out, and unite with the godless. [Cf: ST 06-22-88 para. 07] p. 194, Para. 2, [1888MS].

The Maker of mind possesses in himself alone the principles of life and action that must regulate and govern inferior minds. The natural, selfish mind, as it exists in its carnal state, acts without reference to God, and is evil, and only evil, continually. The soul cannot be in a state of peace or safety unless it is waiting upon God and receiving instruction from him. Saul's heart was estranged from God; and when he was reproved by Samuel, he stubbornly refused to admit that he had disobeyed God, although the lowing of the oxen, and the bleating of the sheep, sounded in the ears of the king and the prophet, and the king of the Amalekites, who, with all his nation and their possessions, was devoted to utter destruction, was preserved alive in the camp of Israel. While Saul persisted in self-justification, he knew in his heart that he had decidedly transgressed the commandment of the Lord. He was displeased that the Lord did not recognize his judgment, and approve of the victory he had gained, which was the most brilliant of his successes. But the Lord does not look upon successes as men do. Obedience to his word is counted as of more value than the most brilliant conquest that is gained in opposition to his will. In heart and act, Saul was decidedly opposed to the will of God. He flattered himself that in sparing Agag he was manifesting more mercy than the Judge of all the earth. And he told the prophet that the sheep and oxen, which God had ordered to be slain, were to be presented before him as sacrifices in Gilgal. [Cf: ST 06-22-88 para. 08] p. 194, Para. 3, [1888MS].

We have often been grieved to meet this same spirit of self-justification in those who profess in this day to be doing the will of God, while they are living in transgression of his holy law. Those who depart from God's way to follow their own way, refuse to acknowledge

their perversity and sin when reproved by the servants of God. As did Saul, so do these stubbornly fortify themselves in their rebellion, that they may hold fast to their errors and defects. God's voice is heard, saying, "This is the way, walk ye in it;" but they have wandered on forbidden ground, and in place of making full and free confession they do everything that is possible to make it appear that they are rebuked without cause, and are innocent of the charges brought against them. In this way they make God out a liar. The displeasure of the Lord is kindled against them; and unless they repent, and turn to him, his wrath will certainly fall upon them. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." [Cf: ST 06-22-88 para. 09] p. 195, Para. 1, [1888MS].

Those whose deeds are evil, will not come to the light, lest their deeds should be reproved and their real characters revealed. If they continue in the path of transgression, and sever themselves entirely from the Redeemer, stubbornness, and sullenness, and a spirit of revenge will take possession of them, and they will say to their own souls, Peace, peace, when there is every reason that they should be alarmed, for their steps are directed toward destruction. As Saul resisted the reproofs of the servant of the Lord, this spirit took possession of him. He defied the Lord, he defied his servant, and his enmity toward David was the outworking of the murderous spirit that comes into the heart of those who justify themselves in the face of their guilt. [Cf: ST 06-22-88 para. 10] p. 195, Para. 2, [1888MS].

David had sought and obtained divine instruction, and he obeyed the voice of the Lord, and gave the glory of his success to the Lord, who had delivered the enemies of Israel into his hands. Oh that the people of God, at all times and in every extremity, would seek the Lord, who is the sovereign ruler of all worlds, and the general of all the armies of those who honor and serve him. We need to pray more, and to trust less in our own power. When sincere prayer is offered, and our souls are humbled in deep contrition before God, and are not lifted up in self-importance, the Lord will bless his people. The promise is given, that those who commit their way unto the Lord, shall be directed in the path of righteousness. Those who truly seek and obtain God's favor and help, and preserve their union with Heaven, will not glorify themselves, but they will glorify God for his great power and majesty that has wrought in their behalf. By Mrs. E. G. White. [Cf: ST 06-22-88 para. 11] p. 195, Para. 3, [1888MS].

The lovers of the truth of God should be the happiest people in the earth, because "he that soweth to the Spirit shall of the Spirit reap life everlasting." Holiness is happiness, because holiness is a part of Heaven. How can we be unhappy when we see so many evidences of the love of God to us, expressed in his created works? How many look with indifference upon the tokens of God's regard for their happiness! When I look upon the lofty trees, and contemplate the loving heavenly Father who has planted them for us, my heart is drawn out in praise and thanksgiving. We should seek to see the relation of natural things to the spiritual truths of God; then, in looking upon the works of nature, the mind will be instinctively drawn to the Giver of every good and perfect gift. [Cf: ST 06-29-88 para. 01] p. 195, Para. 4, [1888MS].

The glorious things of nature seem to have been designed for the very purpose of illustrating Bible truth. It is evident that the Author of

nature is the Author of the Bible. God is a lover of the beautiful, and he has given unmistakable evidences of his love for man, in the beauties of the material world. He has garnished the Heavens with matchless and wonderful splendor. He has clothed the earth with a carpet of velvet-like green, and given to the flowers their beautiful and varied tints. Everywhere we look we see reasons for praising the God of Heaven. [Cf: ST 06-29-88 para. 02] p. 196, Para. 1, [1888MS].

Suppose that a benevolent person should provide a beautiful home, and surround it with everything to be desired, and then present it to a poor man who had nothing to give in exchange for it but a grateful heart. The benevolent man has no other motive in this act than to make the poor man happy, and give him an evidence of his love for him, and his interest in his welfare. Suppose that the recipient of these gifts should regard them with indifference, and even manifest dissatisfaction, by pointing out defects in the beautiful arrangements, would you not disapprove of this course? Would you not say this man is not worthy of such blessings, for he has no grateful remembrance of the loving giver? [Cf: ST 06-29-88 para. 03] p. 196, Para. 2, [1888MS].

Well, what are we doing with the gifts that God has so richly bestowed upon us? Do we not overlook the most precious things in nature? Do we not fail to appreciate the things that are lovely and charming to the senses, and manifest no gratitude, and have no thankfulness to return to God, who has provided these very things as an expression of his love toward us? Do we closely investigate these treasures in various ways, that we may take in all the depth of his love in providing them for our comfort and delight? Do the glories of earth, and sea, and sky, kindle in our hearts grateful, happy thoughts of God? Do you read in the lofty trees, in the waving grass, in the flowers of the field, the lesson that is taught there,--that God loves you? [Cf: ST 06-29-88 para. 04] p. 196, Para. 3, [1888MS].

I listen to the happy songsters caroling forth their hymns of praise to God above, and joy kindles in my own heart. But how does our heavenly Father regard the indifference with which men receive the tokens of his love to them? How can he look upon those who never give to him the glory that is due unto his great name? He is described in his created works, and nature teaches you of his character and majesty. [Cf: ST 06-29-88 para. 05] p. 196, Para. 4, [1888MS].

Said Jesus, "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." And shall we be inconsiderate of the flowers of God? Shall we regard with indifference these tokens of the wonderful love of God toward fallen man? In contemplating the works of his hand, our imaginations are to be put to the stretch. We are to look up to the royal gifts that await the faithful and obedient child of Heaven. The apostle declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." [Cf: ST 06-29-88 para. 06] p. 196, Para. 5, [1888MS].

We see the varied gifts of God in nature, but we see but the faintest gleaming of his glory. Our hearts should be filled with praise to him who will ever act in harmony with his own greatness; and in looking upon the works of God, by faith we may contemplate what we shall behold

if we are fitted for the mansions that Jesus has gone to prepare for those who love him. Then let us not go through the world neglecting to see and to appreciate the wonderful things with which God has surrounded us. Let us not forget to talk of the compassion of our heavenly Father, who hath provided all things richly to enjoy. Let us not begin to grumble, because we see thistles and thorns. God did not tell you to look upon these. He did not bid you grasp the thorns, that would wound and bruise your flesh, and grieve your spirit. Turn your eyes away from these things to the attractive loveliness of that which is beautiful. Think on these things, talk of the wonderful works of your Creator and Redeemer. Talk of the price that was given to win these things for you. Dwell upon the theme of salvation. Talk of the tender love of God, who gave his only begotten Son to die on Calvary, that we might come into possession of eternal riches. [Cf: ST 06-29-88 para. 07] p. 197, Para. 1, [1888MS].

Oh, what value we may see every day in the unspeakable gifts of God! Shall we not rid the heart of the base thing that has taken possession of it, which makes us incapable of appreciating the matchless love of our heavenly Father? Shall we not now tune our hearts to praise God from whom all blessings flow? Let us stop every breath of complaint, and shape our words into songs of joy and thankfulness for the gift of his dear Son to save a perishing world. If we would be among those who will praise God in the world to come, we must begin to praise him here, and now. We must tune our hearts to the music of Heaven, which is praise to God and to the Lamb forever and ever. Let Christians show that they are Christlike, that they are breathing in the atmosphere of Heaven. [Cf: ST 06-29-88 para. 08] p. 197, Para. 2, [1888MS].

Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." If Christians would manifest the joy that Christ is willing to give them, they would represent the religion of the Bible much better than they now do. We are to be in the world, but we are not to be of it. We are to see and appreciate all the beauties in nature, and we are to let the favors of God lift up our minds to the bountiful Giver. We are to express, by precept and example, that we are the possessors of peace, and trust, and fullness of joy. We are to cultivate gratitude and love and praise in our hearts, that through his promises, richer than precious pearls, we may discern the purposes of God toward us. As the flowers gather for themselves the hidden properties of earth and air, and develop into things of beauty to delight our senses, so Christians are privileged to gather from the garden of God's promises, faith and hope, peace, joy, and support. They are to give out again to others a life fragrant with good works. [Cf: ST 06-29-88 para. 09] p. 197, Para. 3, [1888MS].

In the promises, God withdraws the veil from Heaven, and bids us look into the glory prepared for those who love him. Why do we so constantly take our gaze away from these things of unsurpassed loveliness in the inheritance of the saints in light, and fix our eyes upon the things that are dark and forbidding? Why do we gather up the clouds of unbelief about our souls, and enshroud ourselves in an atmosphere that is only discouraging, and will bring death to our spirituality? God would have us learn lessons from the lily that opens its pure white blossoms upon the bosom of the lake. The flower reposes in spotless

loveliness, while all around it, on the surface of the water, are unseemly and obnoxious things. The lily strikes its stem deeper and still deeper into the pure waters and sands, far beneath the surface of the lake, and refuses everything that would taint and pollute its purity. It only draws to itself those properties that will aid its development into a spotless lily. [Cf: ST 06-29-88 para. 10] p. 197, Para. 4, [1888MS].

Shall we not learn lessons from this lily? Although we are in a world teeming with moral corruption, we have no need to gather to our souls the disgusting pollutions of earth. We may refuse the evil. We may choose the good. We may gather to our souls the precious, the pure, the heavenly; we may put into our character-building solid timber, that will make a fit temple for the indwelling of the Holy Spirit. On the other hand we may gather to our souls evil suggestions, and doubts and impurities. We may communicate with the prince of darkness, and refuse the Prince of light. We may put unworthy, unsound timbers into our character-building; and our thoughts, our words, our influence, will lead others into darkness. Our words and works will not be a savor of life unto life, but of death unto death. While we claim to be Christians, if we do not gather with Christ we shall be agents of Satan, to beguile souls away into the paths of destruction. God forbid that this should be the case. Let your life be a continual testimony that you belong to Christ. Represent your Lord in kindness, in forbearance, in longsuffering, in patience, in thinking no evil, in cheerfulness, in fullness of joy. You will do this, if you let your faith penetrate every cloud. Draw to yourself the graces of the Spirit, weave them into a character that will develop itself in good works. Let men see that because you have become a partaker of the divine nature, you have escaped the corruption that is in the world through lust. [Cf: ST 06-29-88 para. 11] p. 198, Para. 1, [1888MS].

In the work of overcoming sinful habits, special grace will be given to all that sincerely desire it. We may come to the divine Helper, who is able to succor those who are in the midst of temptation and evil. The loving kindness of God is not all reserved for the future, eternal reward, but it is abundant for the present needs of his people. All the changes of life, all the hard places in the way to Heaven, will be blessed by the grace that is sufficient for every trial. We have assuring promises of protection and help. The everlasting arms will be beneath us to encourage, sustain, and uphold. Poverty or wealth, sickness or health, simplicity or wisdom, all are provided for in the promises of his grace. There is light for the intellect, love for the heart, and vigor for every faculty. If we will not lay hold on the blessings God has provided for us, if we will only grasp hold of the thorns and the thistles, to wound and bruise ourselves, we have no right to complain of God's dealings with us. [Cf: ST 06-29-88 para. 12] p. 198, Para. 2, [1888MS].

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Praise God, brethren and sisters. Praise him with heart, and soul, and voice, and thus you will be learning to sing the songs of Heaven. By Mrs. E. G. White. [Cf: ST 06-29-88 para. 13] p. 198, Para. 3, [1888MS].

He who desires salvation should fix his mind upon the cross of Calvary. It is there that the sinner may behold what sin has done. There he can see the infinite sacrifice that has been made to redeem him from the penalty of the broken law of God. As the transgressor realizes his lost condition, he sees in Christ his only hope of salvation. From the cross he learns precious lessons of the life, the self-denial, the self-sacrifice, the goodness, the mercy and love of the Son of God, who gave himself for us. Calvary portrays the matchless attributes of the divine character. As he looks to the cross, he will hate sin; for he will understand that it was sin that rejected, reproached, denied, scourged, and crucified the Majesty of Heaven. He will love the Father, who gave all Heaven to men in the gift of his only begotten Son. His heart will be filled with an eager desire for the knowledge of God, and for an understanding of the plan of salvation. He who has had a vivid view of the cross, will hate sin, and love righteousness. His doubts will vanish in the clear light reflected from the cross of Calvary. [Cf: ST 07-06-88 para. 01] p. 198, Para. 4, [1888MS].

The plain statements of the word of God declare that "sin is the transgression of the law;" and as the sinner realizes his attitude toward God, if he is truly repentant he will hasten to leave the black banner of the prince of rebellion, and will take his stand under the bloodstained banner of the Prince Emmanuel. He will receive the divine illumination, and will approve the things that are excellent. He will see that Christ is the propitiation for his sin; not that sin might become a virtue, but that it might become exceedingly sinful. He will cease to transgress the divine law, and will take his stand with those who are loyal to the God of Heaven. [Cf: ST 07-06-88 para. 02] p. 199, Para. 1, [1888MS].

The word of God will be read with a humble and teachable spirit by him who is seeking for its hidden treasures of wisdom and truth. As men seek to come into harmony with God, they will find that the offense of the cross has not ceased. As the sinner yields obedience to all the requirements of God, he will find that principalities, and powers, and wicked spirits in high places, are arrayed against him. But the follower of Christ cannot avoid shame and reproach. He cannot go with the multitude of them that do evil, who make void the law of God by their tradition. His eyes must be fixed upon the cross where Jesus died that humanity might be elevated and ennobled, and reinstated in the favor of the heavenly Father. He must follow Him whose righteousness shall be imputed unto all that are faithful and obedient. [Cf: ST 07-06-88 para. 03] p. 199, Para. 2, [1888MS].

Through the perfect obedience of the Son of God, through the merits of his blood, and the power of his intercession, man may become a partaker of the divine nature, and escape the corruptions that are in the world through lust. He may again be brought into the favor of God, not while in willful transgression, not while trampling upon the great moral standard of righteousness, but by obedience to the precepts of God's law, through faith in his Son. [Cf: ST 07-06-88 para. 04] p. 199, Para. 3, [1888MS].

The cross of Calvary tells how Christ has magnified the law and made it honorable. It required the infinite merits of his blood to make an

atonement for those who receive his love, and follow in his footsteps. Man may obtain pardon and peace only through Him who has loved us, and who will wash us from our sins in his own blood. Those who have been convinced of sin before the law, and have exercised repentance toward God, and faith toward our Lord Jesus Christ, cease to make void the law of God. Although the whole world were arrayed against them, they could but vindicate its righteousness, and fulfill its obligations. [Cf: ST 07-06-88 para. 05] p. 199, Para. 4, [1888MS].

We could never have known the value of Christ, except through an understanding of the exalted claims of the law of Jehovah. We could never have appreciated the depth of the pit from which Christ has rescued us, except through a comprehension of the excellence of the precepts of truth. Never could we have understood the depth of the love of God which is in Christ Jesus, unless we could have beheld the marvelous character of the law of Heaven and earth. In the light of that holy law, the sinner sees the Redeemer as he is,--full of mercy, compassion, goodness, and love; and by looking to Jesus, and by contemplating his matchless love to such a sinner as himself, his heart is filled with gratitude and heavenly peace. [Cf: ST 07-06-88 para. 06] p. 199, Para. 5, [1888MS].

As the sinner grasps the promises of God by faith, a blessed confidence comes into his soul, and he receives the illumination of the Spirit of God. A contemplation of the cross of Christ on Calvary, enables the mind to form correct ideas of the plan of redemption. Those who do this will have a better appreciation of what the sinner must become in character and life if he would be accounted worthy of eternal life. The law of God will stand out in clear distinctness before the mind's eye. [Cf: ST 07-06-88 para. 07] p. 200, Para. 1, [1888MS].

Although the law of God is of a holy and unchangeable character, the adversary of God and man, the first great rebel who transgressed its precepts in Heaven, has led men in all ages to war against God. Through all manner of deceptions he has gathered them under the black banner of rebellion. But Jesus came to our world to bring to men moral power to resist the devices of Satan, and to become loyal subjects to the God of Heaven. As the sinner sees that sin is the transgression of the law, and that the law is the foundation of God's government in Heaven and in earth, he makes haste to place his feet in the path of righteousness, that he may be without offense till the day of Christ. [Cf: ST 07-06-88 para. 08] p. 200, Para. 2, [1888MS].

Those who seek, by every effort possible, to make void the law of God, act contrary to their convictions, and use arguments that have no force, because "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." But the humble, honest, sincere soul will approve the things that are excellent, notwithstanding the fact that by so doing he will have to become a partaker with Christ of his sufferings. Being filled with the fruits of righteousness, the obedient child of God will manifest to the world that he is vitally connected with Christ, the living vine. [Cf: ST 07-06-88 para. 09] p. 200, Para. 3, [1888MS].

The word of truth declares that "by their fruits ye shall know them." In order to test the character of every man's fruits, it is necessary to have a standard. God has provided that standard for us in the

precepts of his law, and there is nothing else by which to try men's characters and doctrines. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The world has been following the prince of darkness; but those who desire to follow Christ, will have to come out from the world, and be separate from its follies and fashions. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." [Cf: ST 07-06-88 para. 10] p. 200, Para. 4, [1888MS].

Nothing in the line of fables can satisfy a soul that is longing for Bible truth, and who feels that eternal interests are at stake. A plausible supposition will not do, nor can an assertion be found sufficient to quiet an aroused conscience. The earnest seeker for truth must have a plain "Thus saith the Lord." He does not want to approve of unrighteousness, but of things that are excellent. He is determined not to rest his hope of salvation on anything that is of a doubtful nature. He must have the assurance of the word of God as to whether he is a rebel to his law, or loyal to his rules of government. Ingenious, fine-spun theories, and arguments, that seek to prove that God's law is of no further force, do not satisfy a soul tortured with conviction of sin. He cannot rest in suspense. He thinks, "Suppose that the law of God does hold its claims upon every human being as it did upon Adam in Eden, and I should receive these ingenious theories, and be found on the side of the great rebel at last. Then I would be a lost soul, and would justly share the fate of the transgressor." Groaning under the load of sin, he cries out, "Am I God's friend, or his foe? As he contemplates the cross of Calvary, the true light shines to him. He sees, in the plan of salvation, that the death of Christ is an unanswerable argument as to the immutable character of the law. The law of God is as unchangeable as its author; and because not one precept could be changed or altered to meet man in his fallen condition, the Son of God had to die, the just for the unjust. He bore the penalty of man's disobedience, that man might be reinstated in the favor of God, and by a life of humble obedience might form such a character as would be accounted worthy of a place in the kingdom of God. [Cf: ST 07-06-88 para. 11] p. 200, Para. 5, [1888MS].

As these truths flash upon the mind of the sinner, a moral revolution takes place. He realizes that the testimony of the word and the Spirit agree; and doubt is swept away. He can rejoice in Christ as his living Saviour, his substitute, his surety, his strength and righteousness. The daystar has arisen in his heart. Christ is formed within, the hope of glory; and with John, the language of the soul is, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He has a foundation for his faith. It is Christ, the Rock of Ages. He dares to love him, for the light reflected from the cross of Calvary reveals his Saviour to his soul, as "the chiefest among ten thousand," and the one "altogether lovely." By Mrs. E. G. White. [Cf: ST 07-06-88 para. 12] p. 201, Para. 1, [1888MS].

The true Christian will be meek, gentle, willing to learn, teachable, easy to be entreated, full of mercy and good fruits. Those who are truly religious will not become stubborn, set in their way, and unyielding in their opinions. They will be ready to prove all things, and to hold fast that which is good. They will consider themselves as learners in the school of Christ. They will not be of that class who

are ever ready to lecture others to condemn and criticise, and to impugn the motives of their friends and neighbors. The Christian is to represent Jesus, who is the light of the world. To take a position as above the brethren, is to take the position of the Pharisee. Let the meekness of Jesus appear in words of wisdom, and in an irreproachable conduct that will recommend your faith to those with whom you associate. [Cf: ST 07-13-88 para. 01] p. 201, Para. 2, [1888MS].

Heaven is open to us. Everyone may find access to the source of strength. From the gates ajar, the light of the better world is shining into the path of the just. Mothers may come to Jesus with their worries and perplexities. They may find grace sufficient to support them, and to aid them in the management of their children. They may be enabled to conduct their household affairs in a manner that will glorify God. Let them study less how to make the outward appearance attractive, and devote more time to the education and training of their children, that they may meet the approval of God. He who is high and lifted up, esteems a meek and quiet spirit as of great price. Its possessor is of more value in his eyes than the gold of Ophir. If, then, this spirit makes character so acceptable to God, how earnestly should mothers pray and labor, that their households may be adorned with this precious ornament. If the many hours that are devoted to improving the outward appearance, were devoted by mothers to prayer, and to the study of the Scriptures, in order to learn how to mould the characters of their charges, what a difference would be seen in the society of the church which is composed of these families. [Cf: ST 07-13-88 para. 02] p. 201, Para. 3, [1888MS].

The lesson which we have individually to learn in the school of Christ, is how we can use our God-given influence and ability in a manner which Christ will accept, and in a way that will make us the light of the world. You are not to study how you can please the world, or how you can enjoy the world, but how you may exert an influence that will bless man, and lead souls to Christ. Dedicate yourselves to Christ. Commit the keeping of your souls to God, as unto a faithful Creator. Take hold of his strength, and he will work with your efforts. You cannot afford to waste or misuse your God-given powers or opportunities. The time is now yours to perfect your own characters and those of your children, that you may be useful in this life, and fitted for the eternal life that is to come. A life devoted to God in works of faithfulness, is a witness to men of the power of godliness. [Cf: ST 07-13-88 para. 03] p. 201, Para. 4, [1888MS].

There are many who forsake the fountain of living waters, and hew out for themselves cisterns, broken cisterns, that can hold no water; but Christ, the Rock of Ages, invites the weary and the wandering to come unto him and find rest for their souls, to come and obtain peace and salvation. Many are walking apart from Christ, not obeying his words or working his works, and yet they are pretending to be holy; but this claim will not stand the test of the Judgment. It is true that our works will not save us, and yet no one will be saved without good works. A pure life, a holy character, must be attained by everyone who would enter the portals of the city of God. The moralist, trusting in his own goodness, will be found wanting. Like Cain, he presents a sacrifice which does not recognize the blood of Jesus as essential to cleanse from the defilement of sin. Every sinner must have virtue that is not possessed by himself. Our doorpost must be marked by the atoning

blood, thus acknowledging our own inefficiency, and the merits of the Lamb of God, who taketh away the sin of the world; for without the shedding of blood there is no remission of sin. [Cf: ST 07-13-88 para. 04] p. 202, Para. 1, [1888MS].

Fathers and mothers, you should feel the necessity of saying, "As for me and my house, we will serve the Lord." Then the world would not hesitate to place you with Christians. Men will not be acquainted with the motives that actuate you, or know the principles that move you; but they will see your determination to move in the fear of God. You will not join them in the chase after pleasure, nor in following the fashions and customs of the world. You will not be in harmony with their tastes, their plans, and conversations. "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 07-13-88 para. 05] p. 202, Para. 2, [1888MS].

As Christ is pure in his sphere, man may be pure in his. We have a work to do for ourselves which no one can do for us, and we must appreciate the time and the opportunities that are given to us, that we may prepare for the eternal world. Fathers and mothers, it is your privilege to be sanctified to God, and to bring your children to Jesus, by earnest prayer, by living faith, by constant, untiring effort. Never was Jesus more willing to prove to you that he is the Rock of Ages than he is today. Never before have the people of God had greater encouragement to trust in Jesus than they have today. It will be very hard for us to excuse our neglect, or to bring reasons why we should not believe in our Saviour, and sing, "Rock of Ages, cleft for me, Let me hide myself in thee." [Cf: ST 07-13-88 para. 06] p. 202, Para. 3, [1888MS].

The life of the truehearted Christian will be as the light of the world. The spiritual life will not be manifested by proud boasting. It has its seat in a heart that displays the working of the Spirit of Christ in the character and thought. There will be manifested meekness, humility, tender compassion, love, faith, and hope. Teach your children to seek meekness, quietness, and purity. These are the ornaments that can be worn with the approval of God. Parents, let your adorning not be the outward adorning, but the inward adorning of the heart, in that which is not corruptible. The ornaments that God would have the Christian wear are of an immortal character. [Cf: ST 07-13-88 para. 07] p. 202, Para. 4, [1888MS].

Parents should seek to become thoroughly acquainted with their children. Oh, may the Lord impress them with the necessity of laboring for them, in order to bring them to Jesus! Oh that they might realize the far-reaching influence of the impressions of early life! These impressions are either for good or for evil, and they leave their traces in the character, which is developing day by day. Parents will be held responsible for the influence they exert, and for the development of their children. In the day of Judgment they will have to meet the record of their work. [Cf: ST 07-13-88 para. 08] p. 203, Para. 1, [1888MS].

No higher work was ever committed to mortals than the shaping of character. Children are not only to be educated, but trained as well;

and who can tell the future of a growing child, or youth? Let the greatest care be bestowed upon the culture of your children. One child, properly disciplined in the principles of truth, who has the love and fear of God woven through the character, will possess a power for good in the world that cannot be estimated. The work of wise parents will never be appreciated by the world, but when the Judgment shall sit, and the books shall be opened, their work will appear as God views it, and will be rewarded before men and angels. It will be seen that one child who has been brought up in a faithful way, has been a light in the world. It cost tears and anxiety and sleepless nights to oversee the character-building of this child, but the work was done wisely, and the parents hear the "Well done" of the Master. [Cf: ST 07-13-88 para. 09] p. 203, Para. 2, [1888MS].

Mothers, you can find no greater missionary field wherein to exercise your talents, than in the home, where your children are to be reared in the nurture and admonition of the Lord. You are not merely to dress them, feed them, and send them to school; but you are to patiently instruct them, giving them line upon line, and precept upon precept, here a little, and there a little. You are to restrain the evil tendencies, and to encourage the good. Day by day you are to seek the help of God by earnest importuning and supplication. To be at ease, to suffer them to go on in a wrong course, indifferent to the results, is a neglect of your God-given duties, and will reveal the worst effects for time and for eternity. Satan is at hand to crowd in evil thoughts, to lead them into evil ways. He will possess the heart that is not given to Jesus that he may impress it, and wash it, and cleanse it, and sanctify it for the courts of Heaven. [Cf: ST 07-13-88 para. 10] p. 203, Para. 3, [1888MS].

The mother should not be off guard for a moment. She is doing a work that will tell in time and in eternity. She should learn to depend upon God with implicit confidence. Children, when they become of age, will prize the parent who labored faithfully, and would not permit them to cherish wrong feelings or indulge in evil habits. Parents, you may find your children impatient of restraint, at first. They may rebel, but you should insist upon obedience. Children trained to obey their parents will be in a condition to love God, and to yield to the claims of his law. By Mrs. E. G. White. [Cf: ST 07-13-88 para. 11] p. 203, Para. 4, [1888MS].

We must not take the word of any man as authoritative on matters that concern our eternal interests. We must go to the Scriptures for ourselves. We must search for truth as for hidden treasures. No man can pay a redemption price for our souls; and those who stand condemned at the bar of God because they believed the testimony of man rather than the testimony of God, will appreciate the worth of the word of God. Those who deceived them cannot save their souls, nor the souls that they were instrumental in leading into error, away from Christ and the truth. God's word was given to lead men into truth, but many did not search its pages for themselves, and thus they were separated from him by wicked works. [Cf: ST 07-20-88 para. 01] p. 203, Para. 5, [1888MS].

The time in which we live is full of peril. Although Noah, and Job, and Daniel were in the land, they could not save son or daughter. They could only deliver their own souls by their righteousness. We must individually stand or fall for ourselves, as we shall be judged by the

great moral standard of God's holy law. We must watch. We must pray. We must search the Scriptures. We must know that we have a foundation for our faith. The cross of Calvary reveals the fact that if sin is found upon us, we shall hear the word, "Depart, ye workers of iniquity." We want to dig deep, and lay a sure foundation. We should be in earnest to obtain a living experience for ourselves. We must be partakers of the divine nature, if we would not be found warring against the divine law. We want our sins blotted out, and our names written in the Lamb's book of life. We must be joined to Christ, grow up in him, and become like him in character and spirit. If we are thus united to Christ, we shall feel our constant dependence upon him. We shall see that there is nothing in us to make us self-sufficient, nothing in us in which we can trust; therefore we shall be clothed with humility. [Cf: ST 07-20-88 para. 02] p. 204, Para. 1, [1888MS].

I would that our eyes could be opened to see and to realize our danger of departing from the principles of God's law. Jesus, the world's Redeemer, the adorable Son of God, agonized with the Father, with strong crying and tears. This was not on his own account; but because we feel so little our need of fervent, earnest prayer; because we see so little our danger. He wept because we have no tears to shed. Our hearts are in danger of becoming hard and unimpressible. [Cf: ST 07-20-88 para. 03] p. 204, Para. 2, [1888MS].

We should seek more and more for the light and knowledge that we so much need. We want the grace of God abundantly bestowed upon us, that we may flourish as the palm tree. We are in danger of losing our souls, because of confidence in self. We want to see our great need of a daily connection with Christ. We want to see that he alone can cleanse us from all unrighteousness. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Why are our hearts so cold? Why is our service so lifeless? [Cf: ST 07-20-88 para. 04] p. 204, Para. 3, [1888MS].

Let us arise in faith, and press closer to Jesus. Let us rejoice in his love. We may obtain the most precious victories. There is help for us in God. Let us grasp the promises, and look to Calvary. Jesus died to save us from sin; then let us cease to sin, and open the heart wide, that he may come in and abide with us. [Cf: ST 07-20-88 para. 05] p. 204, Para. 4, [1888MS].

The loveliness of the character of Christ, must be seen in his followers. It was his delight to do the will of God. Zeal for the glory of God was the controlling power in his mind. His unlikeness to the world provoked the bitter hostility of those who hated truth and righteousness. Because he would give no license for the exercise of the evil passions of our nature, he aroused the fiercest opposition and enmity. [Cf: ST 07-20-88 para. 06] p. 204, Para. 5, [1888MS].

The spotless Son of God was derided and mocked because of his unswerving obedience to the principle of God's holy law. So it will be with all who live godly in Christ Jesus. [Cf: ST 07-20-88 para. 07] p. 204, Para. 6, [1888MS].

Let no one talk of an easy religion. Let no one imagine that the path to Heaven is smooth and pleasant, that there is nothing to do but to believe. We are to be workers together with God; and through diligent

and painstaking effort alone, can the conditions of the promises be met. The words of inspiration declare that "faith without works is dead, being alone." We are exhorted to "fight the good fight of faith." We are to wrestle with unseen foes, to labor, to watch, to strive to enter in at the strait gate; for many will be content with simple seeking, and will fail of an entrance. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;" but "strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." [Cf: ST 07-20-88 para. 08] p. 205, Para. 1, [1888MS].

We are enjoined to work out our own salvation with fear and trembling, "for it is God which worketh in you both to will and to do of his good pleasure." We are required to take upon our necks the yoke of Christ, because every good impulse comes from the Spirit of God, and we are quickened to earnest effort for a higher life. We are to strive to repress every word that implies a doubt; for doubt spoken, is a seed sown in the minds of others, and eternity alone will reveal the result. Here is the conflict, to keep back words that we are inclined to speak against God and each other; for "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Our words are influences that impress the minds of others, and they are reflected in every direction. Shall we cast suspicion upon others? Shall we start the root of bitterness whereby many shall be defiled? Religion is a principle to be carried out in practical life, and developed in character and actions. We are ever to represent Jesus. We are to comfort, uphold, and encourage our brethren. We are to strengthen those who are weak in moral power. Oh! be sure that you do not misrepresent the character of your divine Lord by claiming to be sons and daughters of God, while speaking and acting like the children of the wicked one. Do not leave a false impression upon the minds of unbelievers, that Christians are a gloomy, unhappy people. Why should we be unhappy? If our feet are in the royal path cast up for the ransomed of the Lord to walk in, what is there that can make us unhappy and restless? [Cf: ST 07-20-88 para. 09] p. 205, Para. 2, [1888MS].

Have not some of you mistaken the way, and taken the wrong path? Shall we not search carefully, and see whether or not we have real Bible religion? Let us ponder the warnings, instructions, and promises of God, until our souls burn within us, and our whole desire is to stand by the side of Jesus, and wear his yoke, and bear his burden, and find rest unto our souls. By Mrs. E. G. White. [Cf: ST 07-20-88 para. 10] p. 205, Para. 3, [1888MS].

He who has genuine faith in Christ will have a knowledge of Christ. He will have a growing sense of the power and preciousness of redeeming love and grace, because Christ has been brought into his daily life. He believes in Christ as his Saviour, and hopes in the mercy of God. Although he knows that he is a sinner, and deserves the wrath of God, yet he looks to Calvary and sees the Lamb of God that taketh away the sin of the world. He knows that Christ has died for him, and that in Christ it is possible to keep the commandments of God. He has the witness in his own soul of the virtue and the love of Jesus, which his faith grasps, and appropriates to himself. [Cf: ST 07-27-88 para. 01] p. 205, Para. 4, [1888MS].

His faith is not of that fraudulent character which refuses to lift

the cross, and follow Christ by yielding obedience to all the precepts of Jehovah. It is not of that presumptuous nature that lays claim to the promises of God without complying with the conditions upon which they are to be granted. His is a faith that understands what the Saviour meant when he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." True faith takes the word of God and weaves it into the life and character. Faith lives by every word that proceedeth out of the mouth of God. Christ explained to his disciples the meaning of eating his flesh and drinking his blood. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: ST 07-27-88 para. 02] p. 206, Para. 1, [1888MS].

Faith is that mysterious and mighty principle that attracts the soul of man to God. As the sapless branch is united to the living vine, so we must be connected with Christ. There are two kinds of connection between the branches and the vine stock. One is visible, but superficial. The other is invisible and vital. So there is an apparent union, a membership with the church, and a profession of religion, which, though in itself good, is too often unaccompanied by saving faith in Jesus or living obedience to the commandments of God. The branches that are connected with Christ, the living vine, will make it manifest by bearing much fruit in good works to the glory of God. But the branches which have nothing but an apparent union, will be fruitless. As the branch cannot possibly bring forth fruit without a vital connection with the parent stock, so the Christian can be fruitful in good works only as union with Christ is made and preserved. The ruin of those who are not connected with Christ, is as complete as though they had no name to live; for they are dead. Christ compares them to lifeless branches that are gathered and burned in the fire. "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 07-27-88 para. 03] p. 206, Para. 2, [1888MS].

There can be no actual connection with Christ if the person who claims it has no practical knowledge of the sufficiency of the grace of God that is potent to elevate, ennoble, refine, and fit the Christian for the courts of Heaven. Those who know Christ, will make manifest the desirableness of his love and peace. Every genuine believer will taste, and see that the Lord is good, and will show forth the praises of him who called us out of darkness into the marvelous light of the children of God. The true believer not only has faith, but he has a knowledge of the efficacy of the blood of Christ to cleanse from the defilement of sin. Christ crucified is the subject of his thought and meditation. The word of God to him is not a cunningly devised fable. Christ crucified, though unto the Jews a stumblingblock, and unto the Greeks foolishness, is to him the power and wisdom of God. When assailed by skeptics, his living experience in the things of God will furnish him with arguments that cannot be gainsaid, and will enable him to resist every dart of the wicked one, so that even the uneducated believer may have simple and genuine proofs of his position, that cannot be overborne by the doubts and cavils of infidels. He can relate that which he has himself experienced. He can say, "I know whom I have believed." [Cf: ST 07-27-88 para. 04] p. 206, Para. 3, [1888MS].

Those who connect with the school of Christ will be careful to obey the words of the Lord. Their faith will be founded upon knowledge, for they will be diligent students of the Scriptures. Like the humble fishermen who united with the Saviour to learn of him, those who love Christ today will not only listen to his words, but practice his precepts, and follow in his footsteps. The greatest Teacher the world has ever known, has opened their understanding, and has given them knowledge and judgment, that they may approve things that are excellent. The most educated, as well as the most ignorant, may become partakers of the knowledge of Christ's salvation. The great apostle himself learned in the school of Christ, and strengthened his faith by his experience in following Jesus, and by acquiring knowledge of Bible history. He convinced men that Jesus was the Christ, the Son of God, and Christ shed his glory upon the apostle, and he could speak from what he had seen and known. [Cf: ST 07-27-88 para. 05] p. 207, Para. 1, [1888MS].

It is the very knowledge that we gain daily, in our conflicts with Satan, that will be valuable to us in the future. It is the experience that we acquire in the things that Jesus is doing for us, in guarding our souls and bodies from the cruel power of our enemy, that will increase our hope and add to our power to fight our way through. In Paul's experience of suffering for his Lord, he realized the consolation and support of his Redeemer. His trials did not dishearten him, for the rich grace of God nerved him for the conflict, and with fortitude and courage, he gloried in tribulation. [Cf: ST 07-27-88 para. 06] p. 207, Para. 2, [1888MS].

What are we doing with the light God has given to us? In temporal matters, many give thought and attention, and close application of mind, in order to make a business success. Should we not give our very best talent to the service of God? Should we not seek to gain a greater knowledge, and a more intelligent manner of doing the work of the Lord? Are we content to exalt the temporal above the eternal interests? [Cf: ST 07-27-88 para. 07] p. 207, Para. 3, [1888MS].

As the apostle prayed for the Philippian brethren, so pray for yourselves, and for each other, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." We should not be satisfied with our present spiritual attainments. If the Lord should open before us our condition as it really is, and we should see the danger there is of losing our souls, even those who now profess to be Christians would fall upon their knees, and pray earnestly, "Lord, be merciful to me a sinner." The astonishing indifference and carelessness which many now feel, is because they are separated in their thoughts from God, and really ignorant of their own peril. If the truth does not have a sanctifying influence upon your life and character, you will be like the foolish virgins, whose lamps were gone out at the very time when the bridegroom came to go in to the marriage. A theory of the truth is not enough. There is a high standard for us to reach. Our conflict is a continual conflict with the powers of darkness, and we must put on the whole armor of God, fight the good fight of faith, and lay hold on eternal life. But how few are willing to urge their way heavenward against every opposing force of evil in the world! [Cf: ST

07-27-88 para. 08] p. 207, Para. 4, [1888MS].

The apostle prayed that love might abound more and more. There must be a living faith, before there can be a living experience. There are many who have a certain formal knowledge of Christ, and an indefinite faith that does not have an active influence upon the life and character. This faith is not a saving faith. Our love for Jesus must commence here, if we expect to love him through the ages of eternity. All who love Christ will talk of him. How shall the world know of the blessed hope, and the glorious appearing of your Lord and Saviour, unless you make it the theme of your thought and conversation? If our hearts are rejoicing in the hope of beholding our coming Saviour, shall we not speak of it to others? "Out of the abundance of the heart the mouth speaketh." We shall have the Spirit of Christ, if we are in union with him; and with the same untiring love and patience, we shall seek that which is lost. One soul is worth the world. It is the purchase of the blood of Christ, and those who really love Christ will feel the value of the souls for whom he shed his precious blood. [Cf: ST 07-27-88 para. 09] p. 208, Para. 1, [1888MS].

The glory of the eternal world is just before us. Are you forwarding your treasure from this perishing earth to the land of safety? What care is taken to secure proper titles to your worldly possessions. Has your thought been exercised in regard to securing a title to the heavenly possessions? Your worldly estates will soon pass away, notwithstanding all your anxiety and toil. You must leave them all sometime. You may die before the coming of Jesus, or you may live till his appearing; however it is, the thoughts and ambitions of earth must be relinquished; but if your treasure is laid up on high, your riches will be incorruptible, undefiled, and will never pass away. [Cf: ST 07-27-88 para. 10] p. 208, Para. 2, [1888MS].

Make friendship with Christ today. Put your case in the hands of the great Advocate. He will plead your cause before the Father. Though you have transgressed the law, and must plead guilty before God, Christ will present his precious blood in your behalf; and through faith and obedience, and a vital union with Christ, you may stand acquitted before the Judge of all the earth, and he will be your friend when the final trump shall sound, and the scenes of earth shall be no more. By Mrs. E. G. White. [Cf: ST 07-27-88 para. 11] p. 208, Para. 3, [1888MS].

After the rejection of Saul as king of Israel, David was anointed by the prophet as the future ruler of the people of God. But although he was aware of the high position which he was to occupy, he continued his employment as a simple shepherd, content to await the development of the Lord's plans in his own appointed time and way. [Cf: ST 08-03-88 para. 01] p. 208, Para. 4, [1888MS].

When King Saul realized that he had been rejected of God, and when he felt the force of the words of denunciation that had been addressed to him by the prophet, he was filled with bitter rebellion and despair. His health was affected by the mental worry in which he indulged, and at times he was almost insane with the thought of coming disaster to himself and his household. His counselors advised him to seek for the services of a skillful musician, in the hope that the soothing notes of a sweet instrument might calm his troubled spirit, and turn his

thoughts away from his grief. [Cf: ST 08-03-88 para. 02] p. 208, Para. 5, [1888MS].

In the providence of God, David, as a skillful performer upon the harp, was brought before the king. The shepherd boy was employed to play before the ruler of Israel, and, if possible, to charm away the brooding melancholy which had settled, like a dark cloud, over the mind of Saul. The king was ever occupied in anticipating the ruin that had been brought upon his house by his own course of disobedience and rebellion. It was not true repentance that had bowed the proud head of Saul. He had no perception of the offensive character of his sin in the sight of God, and he did not arouse to reform his life and character. His heart was not humbled because he had disregarded the express injunctions and commands of the Ruler of the universe; therefore he did not return to his allegiance to the Head of all kingdoms, but brooded over what he thought was the injustice of God in depriving him of the throne of Israel, and in taking the succession to its privileges away from his posterity. He felt that the valor which he had displayed in encountering his enemies, should offset his sin of disobedience. He did not accept with meekness the chastisement of God; but his proud spirit became desperate, until he was on the verge of losing his reason. [Cf: ST 08-03-88 para. 03] p. 208, Para. 6, [1888MS].

David came before Saul, and played with all the skill that his long practice had given him; and his lofty and Heaven-inspired strains had the desired effect. The evil spirit seemed to be driven away, and the king was restored to his usual calmness. As David stood, for the first time, in the presence of Saul, there were many thoughts that filled the mind of the young musician, and served to fasten this scene upon his memory with an indelible impression. When his services were not required at the court of Saul, David returned to his flocks on the hills, and continued to maintain his simplicity of spirit and demeanor. Whenever it was necessary, he was recalled to minister before the king, to soothe the mind of the troubled monarch till the evil spirit departed from him. But although Saul expressed the greatest delight in David and his music, the young shepherd went from the king's house to the fields and hills of his pasture, with a sense of relief and gladness, to care for his flocks with a tender and faithful care. [Cf: ST 08-03-88 para. 04] p. 209, Para. 1, [1888MS].

David was growing in favor with God and man. He had been instructed in the way of the Lord, and he now set his heart more thoroughly to do the will of God than ever before. He had new themes for thought. He had been in the court of the king, and had seen the responsibilities of royalty. He had discovered some of the temptations that beset the soul of Saul, and had found out some of the mysteries in the character and dealing of Israel's first king. He had seen the glory of royalty shadowed with a dark cloud of sorrow, and he knew that the household of Saul in their private life were far from happy. All these things served to bring serious thoughts to him who had been anointed to be king over Israel. While he was absorbed in deep meditation, and harassed by thoughts of anxiety, he turned to his harp, and called forth strains that elevated his mind to the Author of every good, and the dark clouds which seemed to arise in the horizon of the future were dispelled and dispersed. [Cf: ST 08-03-88 para. 05] p. 209, Para. 2, [1888MS].

On one occasion, as the evening shadows gathered, and he laid aside

his harp, he saw a dark form moving stealthily upon his flock. It was a bear, fierce with hunger, that sprang upon the sheep of his care; but David did not flee for his life. He felt that it was the very hour when his charges needed his protection. He lifted his heart to God in prayer for wisdom and help, that he might do his duty in this time of peril. With his strong arm he laid the bear in death at his feet. At another time he discovered a lion with a bleeding lamb between his jaws. Without hesitation the youthful shepherd engaged in a desperate encounter. His arm, nerved by the living God, forced the beast to release its bleeding victim, and as it turned, mad with disappointment, upon David, he buried his hand in its mane and killed the fierce invader. His experience in these matters proved the heart of David, and developed in him courage, and fortitude, and faith. God was teaching David lessons of trust. As Moses was trained for his work, so the Lord was fitting the son of Jesse to become the leader and guide of his chosen people. In his watchcare for his flocks, he was gaining an appreciation of the care that the great Shepherd has for the sheep of his pasture. [Cf: ST 08-03-88 para. 06] p. 209, Para. 3, [1888MS].

When war was declared between Israel and the Philistines, three of the sons of Jesse went to follow Saul in the army of Israel; but David remained at home. On one occasion his father sent him with a message to visit the camp of Saul, and to learn whether or not his elder brothers were still in safety and health. Jesse sent with his son a present to his absent ones, which was to be divided among their companions in the camp. [Cf: ST 08-03-88 para. 07] p. 209, Para. 4, [1888MS].

As David drew near to the army, he heard the sound of commotion, as if an engagement was about to begin. He felt his spirit stirred within him, and he hastened on his way. And "the host was going forth to the fight, and shouted for the battle." Israel and the Philistines were drawn up in array, army against army. David ran unto the army, and came and saluted his brothers. While he was talking with them, Goliath, the bold champion of the Philistines, came forth, and with insulting language, defied Israel, and challenged them to provide a man from their ranks who would meet him in single combat. He repeated his blasphemous challenge, and David heard him, and when he saw that all Israel was afraid of him, and would do nothing, and that his defiance was hurled in their faces day after day, without arousing anyone to go forth and silence the voice of the boaster, his spirit was stirred within him. He was fired with zeal to preserve the honor of the living God, and the credit of the children of Israel. He could not endure to see this bold idolater permitted day after day to mock the chosen of the Lord, without making an effort to overthrow his proud vaunting and derision. [Cf: ST 08-03-88 para. 08] p. 210, Para. 1, [1888MS].

The armies of Israel were becoming depressed and discouraged. They said one to another, "Have ye seen this man that is come up? surely to defy Israel is he come up; and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." To be sure that he understood them, David inquired of the men that stood nearest to him, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" [Cf: ST 08-03-88 para. 09] p. 210, Para. 2, [1888MS].

Eliab, David's eldest brother, when he heard these words, knew well the feelings that were stirring the young man's soul. Even as a shepherd of the flocks of Bethlehem he had manifested daring, courage, and strength not easily accounted for; and the mysterious visit of Samuel to their father's house, and his silent departure, had awakened in the minds of the brothers suspicions of the real object of his visit. David was not regarded with the respect and love due to his integrity and brotherly tenderness. He was looked upon as merely a stripling shepherd, and now the question which he asked was regarded by Eliab as a reflection cast upon his own cowardice in not silencing the giant of the Philistines. In passionate language the elder brother exclaimed, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." The answer of David was decided and respectful: "What have I now done? Is there not a cause?" [Cf: ST 08-03-88 para. 10] p. 210, Para. 3, [1888MS].

Someone carried the words of David to the king, and the youth was sent for, to appear in the royal presence. Saul listened with astonishment to the words of the shepherd, as he said, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." Saul strove earnestly to turn David from his purpose, saying, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he is a man of war from his youth." The young man was not to be turned from his desire. He remained firm, courageous, and determined, only waiting for the permission of the king. He replied in a simple, unassuming way, relating his experiences while tending the sheep. "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee." By Mrs. E. G. White. [Cf: ST 08-03-88 para. 11] p. 210, Para. 4, [1888MS].

For forty days the host of Israel had trembled before the haughty challenge of Goliath, the Philistine giant. Their hearts failed within them as they looked upon his massive form, measuring six cubits and a span, or ten and a half feet, in height. Upon his head was a helmet of brass, he was clothed with a coat of mail that weighed five thousand shekels, or about a hundred and fifty-seven pounds, and he had greaves of brass upon his legs. The coat was made of plates of brass that overlaid one another, like the scales of a fish, and they were so closely joined that no dart or arrow could possibly penetrate the armor. At his back the giant bore a huge javelin, or lance, also of brass. "The staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him." [Cf: ST 08-10-88 para. 01] p. 211, Para. 1, [1888MS].

For forty days, morning and evening, Goliath had approached the camp of Israel, saying with a loud voice, "Why are ye come out to set your

battle in array? am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid." No one had dared to go against this boaster, until David, stirred with indignation at the proud words of the idolater, offered himself to Saul, as one who was willing to fight for the glory of God and the honor of Israel. [Cf: ST 08-10-88 para. 02] p. 211, Para. 2, [1888MS].

Saul decided to permit the shepherd to make the venture; but he had small hope that David would be successful in his courageous undertaking. Command was given to clothe the youth in the king's own armor. The heavy helmet of brass was put upon his head, and the coat of mail was placed upon his body, while he was girded with the monarch's sword. Thus equipped, he started upon his errand; but ere long he turned back, and began to retrace his steps. What was the trouble? Was he afraid? The first thought in the minds of the anxious spectators was that David had decided not to risk his life in meeting an antagonist in so unequal an encounter. But this was far from the thought of the brave young man. [Cf: ST 08-10-88 para. 03] p. 211, Para. 3, [1888MS].

When he returned to Saul, he begged permission to lay aside the heavy armor, and he said, "I cannot go with these; for I have not proved them." He laid off the king's armor, and in its stead took only his staff in his hand, with his shepherd's scrip, and a simple sling. Choosing five smooth stones out of the brook, he put them in his bag, and, with his sling in his hand, he drew near to the Philistine. The champion strode boldly and proudly forward, expecting to meet with the mightiest of the warriors of Israel. His armor bearer walked before him, and he looked as if nothing could stand before him. As he came nearer to David, he saw but a stripling, called a boy because of his youth. His countenance was ruddy with health; and his slender form, unprotected by armor, displayed all its youthful outline in marked contrast to the massive proportions of the Philistine. [Cf: ST 08-10-88 para. 04] p. 211, Para. 4, [1888MS].

Goliath was filled with amazement and anger. His indignation burst forth in words that were calculated to terrify and overwhelm the daring youth before him. "Am I a dog," exclaimed the giant, "that thou comest to me with staves?" Then the Philistine poured upon David the most terrible curses by all the gods of his knowledge. He cried in derision, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." This haughty threat only served to inspire the youth with loftier courage, and to kindle in his breast a greater zeal to silence the enemy of his people. He did not weaken before the champion of the Philistine. He knew that he was about to fight for the honor of his God and the deliverance of Israel, and his heart was full of calm faith and hope. [Cf: ST 08-10-88 para. 05] p. 211, Para. 5, [1888MS].

David stepped forward, and addressed his antagonist in language that was both modest and eloquent. And he said to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield; but I

come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." [Cf: ST 08-10-88 para. 06] p. 212, Para. 1, [1888MS].

What an inspiration of courage and lofty faith was displayed by the simple shepherd before the armies of the Israelites and the Philistines. There was a ring of fearlessness in his tone, a look of triumph and rejoicing upon his fair countenance. This speech, given in a clear, musical voice, rang out on the air, and was distinctly heard by the listening thousands encamped for war. As David's rich voice uttered the words of trust and triumph, the anger of Goliath was roused to the very highest heat. In his rage, he pushed up the helmet that protected his forehead, and rushed with determined hatred to wreak vengeance upon his opponent. The son of Jesse was preparing for his foe. Both armies were watching with the most intense interest. "And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth." [Cf: ST 08-10-88 para. 07] p. 212, Para. 2, [1888MS].

Amazement spread along the lines of the two armies. They had been confident that David would be slain; but when the stone went whizzing through the air, straight to the mark, they saw the mighty warrior tremble, and reach forth his hands, as if he were struck with sudden blindness. The giant reeled, and staggered, and fell prostrate to the ground. David did not wait an instant. He knew not that life was extinct. He sprang upon the prostrate form of the Philistine, and with both hands he laid hold of Goliath's heavy sword. A moment before the giant had flourished it before the face of David with the boast that he would sever the youth's head from his shoulders, and give his body to the fowls of the air. Now it served to work the will of the servant of God. It was lifted in the air, and then the head of the boaster rolled from his trunk, and a shout of exultation went up from the camp of Israel. [Cf: ST 08-10-88 para. 08] p. 212, Para. 3, [1888MS].

The Philistines were smitten with terror. They knew that the day was lost. In horror and confusion they began an irregular retreat. The shout of the triumphant Hebrews echoed along the summits of the mountains, as they rushed after their retreating enemies, and they "pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent." By Mrs. E. G. White. [Cf: ST 08-10-88 para. 09] p. 212, Para. 4, [1888MS].

After the slaying of Goliath David was brought before King Saul, and the king inquired concerning his parentage and life. "And it came to

pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Saul kept David with him, and would not permit him to return to his father's house. Jonathan and David made a covenant to be united as brethren, and the king's son "stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." David was intrusted with important responsibilities, yet he preserved his modesty, and everyone loved him. But there was no one so dear to him as Jonathan, because he possessed a pure and noble spirit. [Cf: ST 08-17-88 para. 01] p. 213, Para. 1, [1888MS].

"David went out whithersoever Saul sent him, and behaved himself wisely. And Saul set him over the men of war." But when Saul and David were returning from the slaughter of the Philistines, "the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music." One company sang, "Saul hath slain his thousands," while another company took up the strain and responded, "And David his ten thousands." The demon of jealousy entered the heart of the king. He was angry because David was exalted above himself in the song of the women of Israel. In place of controlling these envious feelings, and manifesting a noble spirit, he displayed the great weakness of his character, and exclaimed, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom?" [Cf: ST 08-17-88 para. 02] p. 213, Para. 2, [1888MS].

The one great defect in the character of Saul was his love of approbation. This trait had had such a controlling influence over his actions and thoughts that everything was marked by his desire for praise and self-exaltation. He permitted this evil desire to develop unchecked, and it became an instrument in his ruin. His standard of right and wrong was the low standard of popular applause. No man is safe who lives that he may please men, and does not seek first for the approbation of God. It was the ambition of Saul to be first in the estimation of men; and when this song of praise was sung, a settled conviction entered the heart of the king that David would obtain the hearts of the people, and reign in his stead. [Cf: ST 08-17-88 para. 03] p. 213, Para. 3, [1888MS].

Notwithstanding the lessons which Saul had had from the prophet Samuel, instructing him that God would accomplish whatsoever he chose, and that no one could hinder it; yet the king made it evident that he had no true knowledge of the plans or power of God. He showed that he had no true repentance for his course of rebellion and disobedience. He opened his heart to the spirit of envy and jealousy by which his soul was poisoned. He loved to hear David play upon his harp, and the evil spirit seemed to be charmed away for the time being; but one day when the youth was ministering before him, and bringing sweet music from his instrument, accompanying his voice as he sang the praises of God, Saul suddenly threw the spear which he held in his hand at the musician, for the purpose of putting an end to his life. David was preserved by the interposition of God, and he fled without injury from the rage of the maddened king. [Cf: ST 08-17-88 para. 04] p. 213, Para. 4, [1888MS].

The people were not slow to see that David was a competent person, and that the affairs intrusted to his hands were managed with wisdom and

skill. Thus he was promoted from one position of trust to another. The counsels of the young man seemed to be always of a wise and discreet character, and proved to be safe to follow, while the advice of Saul was at times unreliable, and his decisions and judgments were ill-advised. As Saul's hatred of David increased, he became more and more watchful to find an opportunity to take his life, and rid himself of one so obnoxious to him. But none of his plans against the anointed of the Lord were successful. He had taken Satan as his counselor; but David trusted himself in the hand of Him who is mighty in counsel, and strong to deliver. Saul gave himself up to the control of the wicked spirit that ruled over him, while David followed the Lord, and obtained the confidence of the people. "The fear of the Lord is the beginning of wisdom," and David's prayer was continually directed to God. His trust was in God, and he walked before him in a perfect way. [Cf: ST 08-17-88 para. 05] p. 213, Para. 5, [1888MS].

Although the king was his enemy, the servant of the Lord grew in favor with the people; and Saul, though ever on the alert, seeking an opportunity to take his life, feared David, for he was convinced that the Lord was with him. It was envy that made Saul miserable, and put the humble subject of his throne into jeopardy. Envy is one of the most despicable traits of Satanic character. It is constantly seeking the lifting up of self, by casting slurs upon others. A man who is envious will belittle his neighbor, thinking to exalt himself. The sound of praise is grateful to him who has approbateness highly developed, and he hates to hear the praises of another. Oh, what untold mischief has this evil trait of character worked in our world! The same enmity existed in the heart of Saul that stirred the heart of Cain against his brother Abel, because Abel's works were righteous, and God honored him, and his own works were evil, and the Lord could not bless him. [Cf: ST 08-17-88 para. 06] p. 214, Para. 1, [1888MS].

Envy is the offspring of pride, and, if it is entertained in the heart, it will lead to cruel deeds, to hatred, revenge, and murder. The great controversy between Christ and the prince of darkness, is carried on in everyday, practical life. David had now become the object of the king's hatred. How little did the darkened soul of Saul understand of the providences and purposes of God! If he had any comprehension of the character of the great "I AM," he would have known that he could not thwart the purposes of the Almighty. [Cf: ST 08-17-88 para. 07] p. 214, Para. 2, [1888MS].

Saul made David feel that there was no place of security for him. He finally removed him from his position of responsibility as leader of the army of Israel, and placed him in charge of only a thousand men. David made no complaint, but bore all with patience. The love of the people was with him, but Saul was determined that he should not live. He kept a strict watch upon David, longing and hoping to find some occasion of indiscretion or rashness which might serve as an excuse to bring him into disgrace before the people. He felt that he could not be satisfied until he could take the young man's life, and still be justified before the nation for his evil act. [Cf: ST 08-17-88 para. 08] p. 214, Para. 3, [1888MS].

Saul laid a snare for the feet of David, promising to give him Michal, his daughter, to wife, if he would slay one hundred Philistines. David killed two hundred, and returned in safety to the court of the king.

Saul was still more assured that this was the man whom the Lord had said was better than he, and who should reign on the throne of Israel in his place. He began to discover that the Lord was with David. He began to discern that the young man was walking circumspectly before God, and that his character was worthy of respect, being truly noble and elevated. Saul became more determined in his purpose. He threw off all disguise. He would not be disappointed. David must die. He issued a command to Jonathan and to his servants to take the life of the one he hated; for he had determined that he should not live. [Cf: ST 08-17-88 para. 09] p. 214, Para. 4, [1888MS].

Jonathan revealed his father's intention to David, and bade him conceal himself, while he would go and plead with his father to spare the life of the deliverer of Israel. Jonathan succeeded in turning away the wrath of his father for the time. He presented before the king what David had done to preserve the honor and the very life of the nation, and what terrible guilt would come upon his soul who should slay the one whom God had used to scatter their enemies. He urged that his crime would not be excused should he take the life of an innocent man. The conscience of the king was touched, and his heart was softened. "And Saul sware, As the Lord liveth, he shall not be slain." And David was brought to Saul, and he ministered in his presence, as he had in the past. By Mrs. E. G. White. [Cf: ST 08-17-88 para. 10] p. 214, Para. 5, [1888MS].

After Jonathan had pleaded successfully for the life of his friend, Saul's wrath against David seemed to be allayed. The young man went in before the king as formerly, and was in the favor of Saul and his court. But again war was declared between the Israelites and the Philistines, and David led the army against their enemies. Under his wise management, a great victory was gained by the Hebrews, and the people of the realm praised his valor, and wisdom, and heroism. This served to stir up the former bitterness and hatred of Saul against him. While the young man was playing before the king, filling the palace with sweet harmony, Saul's passion overcame him, and he hurled a javelin at David, thinking to pin the musician to the wall; but the angel of the Lord turned aside the deadly weapon. David escaped, and fled to his own house. Saul sent spies that they might take him as he should come out in the morning, and put an end to his life. [Cf: ST 08-24-88 para. 01] p. 215, Para. 1, [1888MS].

Michal, the daughter of Saul, was David's wife, and she loved him, and informed him of the purpose of her father. She urged him to escape for his life, and let him down from the window, and David fled to Samuel at Naioth. The king sent his men to the chamber of David, but they found nothing but an effigy which his wife had placed in the bed. The king was very angry with his daughter, and, enraged with disappointment, he determined that his hated subject should not escape. The same spirit which had actuated Satan, filled the heart of Saul. Like the first great apostate, he was moved by unholy ambition and murderous rage. And this was the first chosen king of Israel! Since the day when the holy anointing oil had been poured upon his head by the prophet of God, how terrible had been his fall! [Cf: ST 08-24-88 para. 02] p. 215, Para. 2, [1888MS].

David found Samuel at Ramah, and told him what Saul had done. The prophet, fearless of the king's displeasure, welcomed the fugitive, and

Samuel and David dwelt together at Naioth. This refuge was a peaceful place in contrast with the royal palace. It was here, amid the hills, that the honored prophet of the Lord continued his work, even when the shadows of age were gathering about him. A company of seers was with him, and they studied closely the will of God, and listened reverently to the words of instruction that fell from the lips of Samuel. The closing work of the servant of God was to instruct the seers in the school of the prophets; precious were the lessons that David learned from the teacher of Israel. [Cf: ST 08-24-88 para. 03] p. 215, Para. 3, [1888MS].

David recalled the anointing which he had received at Bethlehem, when Samuel had blessed him in his father's house. He knew that he needed divine instruction, and he believed that the troops of Saul would not be called upon to invade this sacred place. But no place seemed to be sacred to the darkened mind of the desperate, despairing king. When he learned where David was, he sent officers to drag him from his secluded hiding place, and bring him to Gilgal, where he intended to carry out his murderous designs. [Cf: ST 08-24-88 para. 04] p. 215, Para. 4, [1888MS].

The monarch of Israel was determinedly opposing his will to the will of the infinite God. The will of God is the sole law to which the sun, moon, and stars in the firmament of heaven, yield obedience. At the mandate of Jehovah, they move in perfect order; and yet finite man will set up his will against the will of the omniscient One, and enter into conflict with him who rules the universe. Saul had not learned, while ruling the kingdom of Israel, that he should rule his own spirit. He allowed his impulses to control his judgment, until he was plunged into a fury of passion. He had paroxysms of rage and madness, when he was ready to take the life of any that dared oppose his will. From this frenzy he would pass into a state of despondency and self-contempt, and remorse would take possession of his soul. Satan displayed his own character in inciting the fury of Saul against the humble subject of his court. Saul had the sympathy and support of all the reprobate host of evil; for it was David's blameless character and noble fidelity that had aroused the wrath of the king; and he deemed that the very life and presence of David cast a reproach upon him, and presented him in unflattering contrast before the people. [Cf: ST 08-24-88 para. 05] p. 215, Para. 5, [1888MS].

The messengers of Saul went on their way to Ramah, intent upon taking David's life. But a greater than Saul controlled their spirit, and directed their actions. They were met by unseen angels, as was Balaam when he was on his way to curse Israel. For a time the officers of Saul became imbued by the atmosphere that pervaded the sacred spot where Samuel and the prophets were studying under the inspiration of the Spirit of God. They began to utter prophetic sayings of what would occur in the future, and proclaimed the glory and majesty of Jehovah. It was in this way that God overruled the wrath of man, and manifested his power to restrain evil, while he walled his servant in by a guard of angels. [Cf: ST 08-24-88 para. 06] p. 216, Para. 1, [1888MS].

The tidings reached Saul as he waited in impatience to have David in his cruel power; but instead of feeling the rebuke from God, he was exasperated still more, and sent other messengers. These also were overpowered by the Spirit of God, and united with the first in

prophesying. The third embassy was sent by the king, but when they came into the company of the prophets, the divine influence fell upon them also, and they prophesied. Saul then decided that he himself would go, for his fierce enmity had become uncontrollable. Evil angels conspired with wicked men to destroy the anointed of the Lord. He was determined to wait for no second chance to kill David. As soon as he should come within reach of him, he intended with his own hand to slay him, whatever might be the consequences. [Cf: ST 08-24-88 para. 07] p. 216, Para. 2, [1888MS].

He came to Ramah, and halted at a great well in Sechu. The people were coming together to draw water, and he inquired where Samuel and David were staying. When he was told that they were at Naioth, he made haste to reach that place. But the angel of God met him on the way and controlled him. The Spirit of God held him in its power, and he went on his way uttering prayers to God, interspersed with predictions and sacred melodies. He prophesied of the coming of Messiah as the world's Redeemer. When he came to Naioth in Ramah, he laid aside his outer garments that betokened his station, and all day, and all night, he lay before Samuel and his pupils, under the influence of the divine Spirit. Multitudes had been drawn together to witness this strange and wonderful thing, and the new experience of the king was reported far and wide. Thus again, near the close of his reign, it became a proverb in Israel that Saul also was among the prophets. [Cf: ST 08-24-88 para. 08] p. 216, Para. 3, [1888MS].

The persecutor was again defeated in his purpose. He assured David that he was at peace with him; but David had little confidence in the king's repentance and reformation. He took this opportunity to escape, lest the mood of the king might change, as formerly. David had been driven from place to place, and the king's emissaries had hunted his life as though he were a wild beast. His heart was wounded within him, and he longed to see his friend Jonathan once more. With a burdened heart, and conscious of his innocence, he sought the king's son, and made a most touching appeal. "What have I done?" he asked, "what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" Jonathan thought that his father had changed his purpose, and no longer intended to take the life of David. And Jonathan said unto him, "God forbid; thou shalt not die; behold, my father will do nothing either great or small, but that he will show it me; and why should my father hide this thing from me? it is not so." [Cf: ST 08-24-88 para. 09] p. 216, Para. 4, [1888MS].

After the remarkable exhibition of the power of God, Jonathan could not believe that his father would still harm David, for that would be manifest rebellion against God. But notwithstanding the oft-repeated and confident assurances of his friend, David was not convinced. He declared that Saul knew of their attachment for each other, and that this would be a sufficient reason why the king would not make his purposes known to his son. With intense earnestness he rehearsed how he had been driven from place to place, and now he assured Jonathan, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." By Mrs. E. G. White. [Cf: ST 08-24-88 para. 10] p. 217, Para. 1, [1888MS].

At the time of the new moon, a sacred festival was celebrated in Israel. This festival recurred upon the day following the sad interview

between David and Jonathan concerning the certain death that seemed to wait the son of Jesse. It was expected that both the young men would be at the feast. David feared to be present, and an arrangement was made that he should visit his brothers, and on his return, he should hide himself in the field not far from the banqueting hall, and for three days he should absent himself from the presence of the king, and Jonathan would note the effect upon Saul. If inquiry was made as to the whereabouts of the son of Jesse, Jonathan was to say that he had gone home to attend the yearly sacrifice offered at his father's house. If no angry demonstrations were made by the king, but he should answer, "It is well," then it would be safe for David to return to the court. But if he should become enraged at his absence, it would decide the matter of David's flight. [Cf: ST 08-31-88 para. 01] p. 217, Para. 2, [1888MS].

David was to hide himself in a place appointed before, and after his return from the feast at his father's house, Jonathan, who was skilled in archery, was to go with an attendant to the field, near the hiding place of David, and shoot a certain number of arrows that would be a sign to him of the temper of the king, and would decide his course of action. If Jonathan should say to the young man who gathered up the arrows, "Behold, the arrows are on this side of thee," David would have nothing to fear, but might come to the palace, and the presence of the king. But if he should say to his attendant, "Behold, the arrows are beyond thee," then David was to take his departure, for it would not be safe for him to come to the court. [Cf: ST 08-31-88 para. 02] p. 217, Para. 3, [1888MS].

On the first day of the feast, the king made no inquiry concerning the absence of David; but when his place was vacant the second day, he asked his son the reason of the non-appearance of his friend. He questioned, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor today? And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem; and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there; and now, if I have found favor in thine eyes, let me go away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table." When Saul heard these words, his anger was ungovernable. He abused his son, and cursed David. He declared that as long as David lived, Jonathan could not come to the throne of Israel, and he demanded that David should be sent for immediately, for he had determined that he should die. Jonathan again made intercession for his friend, pleading, "Wherefore shall he be slain? what hath he done?" This appeal to the king for the reason of his wrath against an innocent man, only made him more Satanic in his fury, and he hurled the javelin, which he had intended for David, at his own son. [Cf: ST 08-31-88 para. 03] p. 217, Para. 4, [1888MS].

The prince was grieved and indignant, and leaving the royal presence, he was no more a guest at the feast. His soul was bowed down with sorrow, as he repaired, at the appointed time, to the spot where David was to learn the king's intentions toward him. Jonathan shot the arrow, and as the lad ran to find it, exclaimed, "Is not the arrow beyond thee?" David understood the sign, and knew that he must flee for his life. When Jonathan had sent the lad home with his bow and arrows, he sought his beloved friend. They fell upon each other's neck and wept bitterly. Their united hearts were sorely grieved at the necessity of

separation. The dark passion of the king cast its shadow upon the lives of the young men, and their grief was too intense for expression. Jonathan's last words fell upon the ear of David as they separated to pursue their different paths, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever." [Cf: ST 08-31-88 para. 04] p. 218, Para. 1, [1888MS].

Jonathan watched the form of his friend until he was lost from sight, lest he should be observed by spies, and taken to the presence of his enemy. Then the king's son returned to Gibeah, and David hastened to reach Nob, a city some ten miles distant, belonging to the tribe of Benjamin. The tabernacle had been taken to this place from Shiloh, and here Ahimelech, the high priest, ministered. David knew not where to fly for refuge, except to the servant of God. The high priest looked upon him with astonishment, as he came unattended, with a countenance marked by anxiety, care, and sorrow. He inquired what had brought him to the place without an attendant. The young man was in constant fear of discovery, and was perplexed as to how he should reply. In his extremity he resorted to deception. Here David manifested a want of faith in God, and his sin resulted in causing the high priest to be put to death. Had the facts been plainly stated, Ahimelech would have known what course to pursue to preserve his life. God requires that truthfulness shall mark his people, even in times of peril. David told the priest that he had been sent by the king to accomplish some secret business which required that he should go alone. He asked the priest for five loaves of bread. There was nothing but hallowed bread in the possession of the man of God; David succeeded, however, in removing his scruples, and obtained the bread to satisfy his hunger. [Cf: ST 08-31-88 para. 05] p. 218, Para. 2, [1888MS].

But a new difficulty now presented itself, which caused fresh anxiety to David. He saw Doeg, the chief of Saul's herdsmen, who had professed the faith of the Hebrews, and who was now paying his vows in the place of worship. The sight of this man decided David to make haste to secure another place of refuge, and to obtain some weapon with which to defend himself if it should become necessary. He knew that Doeg was acquainted with the purpose of Saul in regard to himself. He was aware that orders had been issued to the king's servants to take the life of David if they should find him, and he feared that this man might attempt it before he could make good his escape. [Cf: ST 08-31-88 para. 06] p. 218, Para. 3, [1888MS].

He asked Ahimelech for a sword, and was told that he had none except the sword of Goliath, which had been kept as a relic in the tabernacle. David replied, "There is none like that; give it me." His courage revived as he grasped the sword that he had once used so valiantly to destroy the champion of the Philistines. David fled to Achish, the king of Gath, for he felt that there was more safety in the midst of the enemies of his people than with his own brethren. He decided to throw himself upon the mercies of national foes, rather than stay in the dominions of Saul. [Cf: ST 08-31-88 para. 07] p. 218, Para. 4, [1888MS].

But it was reported to Achish that David was the very man who had slain the champion of the Philistines years before, and now he who had sought refuge with the foes of Israel, found himself in the greatest

peril. He feigned to be mad, and his enemies were deceived, and deemed him unworthy of their notice. Thus he made his escape. [Cf: ST 08-31-88 para. 08] p. 219, Para. 1, [1888MS].

The first error of David was his manifest distrust of God at Nob, and his second mistake was his deception before Achish. In his friendship and love for Jonathan, David had displayed noble traits of character, and his moral worth had won him favor with the people; but as the trial and test came upon him, his faith was shaken, and human weakness appeared. He saw in every man a spy and a betrayer. But his experience was serving to teach David wisdom, for he had a realization of his weakness and frailty, and of the necessity of constant dependence upon God. While in these trying scenes, he composed some of the psalms. [Cf: ST 08-31-88 para. 09] p. 219, Para. 2, [1888MS].

We see the weakness of even noble men when they are brought into trying circumstances. This man, when in a great emergency, had looked up to God with the steady eye of faith, and had met the proud, boasting Philistine. He believed in God, he went in his name. He trusted in his power to do the work of defeating the armies of the Lord's enemies. But as he had been hunted and persecuted, perplexity and distress had nearly hidden his heavenly Father from his sight. He seemed to think that he was left alone, to fight his own battles. He was confused, and knew not which way to turn. We may learn a lesson from the experience of David. "Let him that thinketh he standeth take heed lest he fall." All need the help which God alone can give. Oh, how priceless is the sweet influence of the Spirit of God as it comes to depressed, despairing souls, encouraging the faint-hearted, strengthening the feeble, and imparting courage and help to the tried servants of the Lord! Oh, what a God is ours, who deals gently with the erring, and manifests his patience and tenderness when we are in adversity, and when we are overwhelmed with some great sorrow! [Cf: ST 08-31-88 para. 10] p. 219, Para. 3, [1888MS].

David ought not to have distrusted God for one moment. Wherever the children of God make a failure, it is due to their lack of faith. When shadows encompass the soul, when we want light and guidance, we must look up; there is light beyond the darkness. We must learn to trust our heavenly Father, and not allow the soul to be defiled with the sin of unbelief. In trying to save ourselves, we do not commit the keeping of our souls to God, as unto a faithful Creator. We do not expect him to work for us, but frantically beat about in our own finite strength to break through some wall of difficulty which God alone can remove for us. Man is nothing without God. The example of the good and noble men of sacred history, is to be imitated by us only where they followed the footsteps of the Lord. When man relies implicitly upon God, he will be true to himself; and he can hope and rejoice in the God of his salvation, though every friend of earth becomes a foe. [Cf: ST 08-31-88 para. 11] p. 219, Para. 4, [1888MS].

David had reason to trust God. He was the Lord's anointed. He had been protected in the midst of danger by the angels of God. He had been armed with valor and courage to do wonderful things, and if he had but removed his mind from the distressing situation in which he was placed, and thought of God's wonderful power and majesty, he would have been at peace even in the midst of the shadows of death, and could with confidence have repeated the promise of the Lord, "The mountains shall

depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." By Mrs. E. G. White. [Cf: ST 08-31-88 para. 10] p. 219, Para. 5, [1888MS].

David sought refuge in the strongholds of the mountains from the determined pursuit of Saul. He made good his escape to the cave of Adullam, a place that could be defended against a large army by a small force. "And when his brethren and all his father's house heard it, they went down thither to him." The family of David could not feel secure, knowing that at any time the unreasonable suspicions of Saul might be directed against them on account of their relation to David. They concluded that they would be safer with him whom the prophet Samuel had anointed to be king of Israel, even though he was a fugitive in a lonely cave, than exposed to the insane madness of a jealous king. They believed the Lord would protect David from the persecuting enmity of Saul, and they determined to leave their unguarded home, and unite their fortunes with their kinsman in his lonely retreat. It was a sad leave-taking of home and flocks, as the family procession moved on toward the valley of Judah. [Cf: ST 09-07-88 para. 01] p. 220, Para. 1, [1888MS].

In the cave of Adullam, the family were at last united in sympathy and affection. The son of Jesse could make melody with voice and harp as he sang, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" He had tasted the bitterness of suspicion and distrust from his brethren; and the harmony that had taken the place of discord, brought joy and comfort to the exile's heart. It was here that David composed the fifty-seventh psalm. [Cf: ST 09-07-88 para. 02] p. 220, Para. 2, [1888MS].

It was not long before they were joined by others who desired to escape the exactions of the king. There were many who had lost their confidence in the ruler of Israel, for he no longer seemed to be guided by the Spirit of the Lord. "And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; and he became a captain over them; and there were with them about four hundred men." Here David had a little kingdom of his own, over which he ruled, and he enforced perfect order and discipline. But even in his retreat in the mountains, he was far from feeling secure; for he received continual evidence that the king had not relinquished his murderous purpose. The spirit of evil was upon Saul. He felt that his doom had been sealed by the solemn message of his rejection from the throne of Israel. His departure from the plain requirements of God was bringing its sure results. He did not turn, and repent, and humble his heart before God, but opened it to receive every suggestion of the enemy. He listened to every false witness, eagerly receiving anything that was detrimental to the character of David, hoping that he might find an excuse for manifesting his increasing envy and hatred of him who had been anointed to the throne of Israel. Every rumor was credited, no matter how inconsistent and irreconcilable it was with the former character and custom of David. [Cf: ST 09-07-88 para. 03] p. 220, Para. 3, [1888MS].

Every evidence that the protecting care of God was over David seemed to embitter and deepen his one engrossing and determined purpose. The failure to accomplish his own designs appeared in marked contrast to

the success of the fugitive in eluding his search, but it only made the determination of the king the more unrelenting and firm. He was not careful to conceal his designs toward David, nor scrupulous as to what means should be employed in accomplishing his purpose. [Cf: ST 09-07-88 para. 04] p. 220, Para. 4, [1888MS].

It was not the man David, who had done him no harm, against whom the king was contending. He was in controversy with the King of Heaven; for when Satan is permitted to control the mind that will not be ruled by Jehovah, he will lead it according to his will, until the man who is thus in his power becomes an efficient agent to carry out his designs. So bitter is the enmity of the great originator of sin against the purposes of God, so terrible is his power for evil, that when men disconnect from God, Satan influences them, and their minds are brought more and more into subjection, until they cast off the fear of God, and the respect of men, and become bold and avowed enemies of God and of his people. [Cf: ST 09-07-88 para. 05] p. 221, Para. 1, [1888MS].

What an example was Saul giving to the subjects of his kingdom in his desperate, unprovoked persecution of David! What a record he was making to be placed upon the pages of history for future generations! He sought to turn the full tide of the power of his kingdom into the channel of his own hatred in hunting down an innocent man. All this had a demoralizing influence upon Israel. And while Saul was giving loose reign to his passion, Satan was weaving a snare to compass his ruin, and the ruin of his kingdom. While the king and his councilors were planning for the capture of David, the affairs of the nation were being mismanaged and neglected. While imaginary foes were constantly presented before the minds of the people, the real enemies were strengthening themselves without arousing suspicion or alarm. By following the dictates of Satan, Saul was himself hastening the very result which, with unsanctified ability, he was endeavoring to avert. [Cf: ST 09-07-88 para. 06] p. 221, Para. 2, [1888MS].

The counsel of the Lord has been disregarded again and again by the rebellious king, and the Lord had given him up to the folly of his own wisdom. The influences of the Spirit of God would have restrained him from the course of evil which he had chosen, that eventually worked out his ruin. God hates all sin, and when man persistently refuses all the counsel of Heaven, he is left to the deceptions of the enemy, to be drawn away of his own lusts, and enticed. [Cf: ST 09-07-88 para. 07] p. 221, Para. 3, [1888MS].

The Lord had brought his servant David to the court of the king, that Saul might be benefited by association with the sweet singer of Israel. The king was a lover of music, and an opportunity was granted to him of becoming impressed and subdued by the same spirit that was the life and inspiration of David's melodies. But the subtle suggestions of Satan were insinuated into his mind, until David became an object of suspicion and jealousy. On two occasions, as David ministered before the king, he had only escaped with his life by gliding away from before the javelin that the king had hurled at him with murderous purpose. But Saul was not moved to relent because of the evidences of God's protection of the son of Jesse. [Cf: ST 09-07-88 para. 08] p. 221, Para. 4, [1888MS].

David and his friends were far from feeling secure in the cave where

they had sought refuge. The determined pursuit of Saul assured David that the king would not relinquish his plans, until he had accomplished his destruction. As far as appearances were concerned, the struggle on the part of David seemed to be hopeless; for the armies of Israel were urged on by the enmity of Saul to hunt the fugitive, nor give up the pursuit until he should become their captive. [Cf: ST 09-07-88 para. 09] p. 221, Para. 5, [1888MS].

David's anxiety was not all for himself, although he realized his peril. He thought of his father and mother, and he concluded that he must seek another refuge for them. He went to the king of Moab, and the Lord put it into the heart of the monarch to courteously grant to the beloved parents of David an asylum in Mizpeh, and they were not disturbed, even in the midst of the enemies of Israel. From this history, we may all learn precious lessons of filial love. The Bible plainly condemns the unfaithfulness of parents to their children, and the disobedience of children to their parents. Religion in the home is of priceless value. [Cf: ST 09-07-88 para. 10] p. 222, Para. 1, [1888MS].

Almost as soon as the safety of his parents was assured, a prophet of the Lord came to David, saying, "Abide not in the hold; depart, and get thee into the land of Judah." Pursued from place to place, and persecuted without cause, David's soul at times was full of bitterness and discouragement. It seemed certain to him that he must, at last, fall into the hands of his pursuer and persecutor. But could his eyes have been opened, he would have seen the angels of the Lord encamped round about him and his followers. The sentinels of Heaven were waiting to warn them of impending danger, and to conduct them to a place of refuge when their peril demanded it. God could protect David and his followers; for they were not a band in rebellion against Saul. David had repeatedly proved his allegiance to the king. [Cf: ST 09-07-88 para. 11] p. 222, Para. 2, [1888MS].

The experience through which he was passing was not unnecessary and vain. God was giving him a course of discipline to fit him to become a wise general, as well as a just and merciful king. This little band of fugitives were being qualified to take up the work that Saul was becoming wholly unfitted to do, because of his murderous passion and blind indiscretion. Men cannot depart from the counsel of God, and retain their peace and restfulness of soul. There is no insanity so dreadful, so hopeless, as that of following human wisdom, unguided by the wisdom of God. [Cf: ST 09-07-88 para. 12] p. 222, Para. 3, [1888MS].

David and Saul stand before us in this history as men widely different in character. The course of David makes manifest the fact that he regarded the fear of the Lord as the beginning of wisdom. But Saul was shorn of his strength, because he failed to make obedience to God's commandments the rule of his life. It is a fearful thing for a man to set his will against the will of God, as revealed in his specified requirements. All the honor that a man could receive on the throne of a kingdom, would be a poor compensation for the loss of the favor of God through an act of disloyalty to Heaven. Disobedience to the commandments of God can only bring disaster and dishonor, at last. God has given to every man his work, just as truly as he appointed to Saul the government of Israel; and the practical and important lesson to us

is to accomplish our appointed work in such a manner that we may meet our life-records with joy, and not with grief. By Mrs. E. G. White. [Cf: ST 09-07-88 para. 13] p. 222, Para. 4, [1888MS].

Saul was greatly disappointed and enraged when it was discovered that David had left his place of refuge in the cave of Adullam. The king had made all possible preparation to come upon him as a vulture would come upon its prey, when lo! the intelligence was received that the object of his search had escaped from under his hand. His well-laid plans had been in vain, and he had again failed to accomplish his purpose of capturing David. [Cf: ST 09-14-88 para. 01] p. 222, Para. 5, [1888MS].

The flight of David was a matter of mystery to the king. He could account for it only by the belief that there had been traitors in the camp, who had informed the son of Jesse of his proximity and design. But the all-seeing eye was upon Saul; God, who was acquainted with all his thoughts and purposes, sent his prophet to warn his servant to escape from the hold, and flee into the land of Judah. David had heeded the message, and had found refuge in the forest of Hareth before Saul could come upon him. The fact that David was preserved, and that he escaped from time to time from his hand, while his own plottings had never met with success at anytime, was a mystery to the king. [Cf: ST 09-14-88 para. 02] p. 223, Para. 1, [1888MS].

The monarch determined to take some decided action that would insure the ruin of David, and a royal council was held under a favorite tree on a hillside of Gibeah. Saul held his spear and scepter in hand, while around him were gathered his councilors, among whom was Doeg the Edomite, the chief of Saul's herdsmen. With his mind filled with jealous suspicions, Saul addressed his officers of State, saying, "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that showeth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?" [Cf: ST 09-14-88 para. 03] p. 223, Para. 2, [1888MS].

Saul appealed to the selfish nature of his men. He presented before them the advantages to be gained by serving him, in contrast with the disadvantages of the service of the poverty-stricken David, who was obliged to find his home in the caves and dens of the mountains. Satan and his evil angels were in that assembly, prepared to act a prominent part, and the power of these evil influences was working upon the mind of the willful and disobedient king. He had so long yielded himself to the control of evil angels that he did not discern that he was following their leading when he eagerly took advantage of circumstances to hold up to contempt the condition of David and his servants. How much this appeal to the selfish desires of his men, savors of the temptation of Christ in the wilderness. "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Cf: ST 09-14-88 para. 04] p. 223, Para.

3, [1888MS].

Jesus repulsed the tempter with, "It is written;" but the evil one has better success when he approaches man with his bribes and inducements. The question that each one of us will have to answer in his individual life is, Shall right triumph over wrong, no matter what shall be the cost? Every soul will have to venture much, as Satan plies his specious temptations; but the voice of duty must be obeyed, if you would be an overcomer. Many other voices will urge a course in harmony with the selfish desires and inclinations of the carnal heart. To every soul will come the time of trial, and it will need divine wisdom to distinguish the voice of the adversary from the voice of God. It is impossible to tell how much may be lost by once neglecting to comply with the requirements of the word of God. It points out the path of obedience as the only safe path for man to walk in. Nothing will help us more in these strait places than to consider that we are standing in the presence of God, and that we do not want to do anything that will offend him. [Cf: ST 09-14-88 para. 05] p. 223, Para. 4, [1888MS].

The Benjamites and those in the council of Saul, when they heard the words of the king, accusing them of sympathizing with those whom he regarded as his enemies, only saw before them an exasperated, human monarch, who had it in his power to enrich and advance them or to punish and degrade them, as their course should be approved or disapproved before him. But could the veil have been swept aside, they would have beheld the Sovereign whose empire is the universe, and who holds in his hands the destinies of time and of eternity. If they had felt that they were the servants of God, that they were to be obedient to the King of kings, how different would have been the result and record of that day which was filled with deeds of darkness and atrocity. The presence of the Infinite One was not felt; but he who is not only an accuser of the brethren, but a liar and a murderer from the beginning, manifested his presence and power through his human agents, Saul the king of Israel, and Doeg the chief of his herdsmen. [Cf: ST 09-14-88 para. 06] p. 224, Para. 1, [1888MS].

Saul had received as truth every lying report concerning the motives and movements of David, and, in his disappointment at the escape of his supposed enemy, Saul began to suspect everyone around him of being a conspirator and traitor. He declared, "All of you have conspired against me, and there is none that showeth me that my son hath made a league with the son of Jesse. "There he appealed for their sympathy. "There is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day." [Cf: ST 09-14-88 para. 07] p. 224, Para. 2, [1888MS].

Saul represented David as one who was his deadly enemy, and accused Jonathan, his dutiful, and God-fearing son, of urging on the rebellion, because he would not join in the pursuit of his friend. This was an entirely false accusation. It was not David and Jonathan only who were accused, but the king's own tribe, and the people of his realm were all included in this suspicions as traitors and conspirators. He declared that they were all blind to their own best interests, and were destitute of compassion for him, the king of Israel. He had been informed by spies of the interview between David and Jonathan, of how they had entered into a covenant of eternal friendship; and, as Saul knew nothing of the particulars, he was filled with evil surmising as

to their loyalty, and deemed that they were plotting against himself and his kingdom. At one time when Saul had furiously condemned David to death, and Jonathan had asked, "Wherefore shall he be slain? what hath he done?" the king, in a moment of intense anger, had hurled a javelin at his own son, as he had previously thrown one at David. Jonathan had lost all confidence in his father. He was afraid of him, and could not be free and confidential with him; for he saw with sorrow that God had departed from him, and that another spirit had taken possession of him. [Cf: ST 09-14-88 para. 08] p. 224, Para. 3, [1888MS].

That a conspiracy had been formed against him, Saul affirmed to his councilors as a settled fact, and he had arrived at the conclusion that it must be one that was thoroughly organized, or the chief conspirator would not have been so successful in eluding his search. From this he argued that the people must be involved in it, or its success would not be so evident. He put darkness for light, and light for darkness. His reasoning and its conclusions were all erroneous. The plotting was all on the side of Saul himself. Because he had changed his position from time to time, and had thought to have secured his prey long before, and had been defeated time and again, he could understand his failure only by attributing evil motives and actions to his people. Those who had been in communication with him, and had known of his plans, must, he thought, have informed David of his movements. [Cf: ST 09-14-88 para. 09] p. 224, Para. 4, [1888MS].

Saul had become so blinded through the deceitfulness of sin, that he could not discern spiritual things. He did not recognize the fact that God was present at all his councils, and that he was in communication with his servant David. God did not intend that the murderous designs of Saul should prove successful to accomplish their ends. The evil of the king's heart was to be manifested before Israel, that they might see to what terrible lengths a soul would go, after breaking away from the restraining influence of the Spirit of God. The king had had sufficient evidence to prove to him, beyond a doubt, that David had no evil intention toward him. He had had opportunity to take the life of his enemy, if he had desired to do so, but the son of Jesse would not lift up his hand against the Lord's anointed. But all this went for nothing, for it was in the heart of Saul to accredit evil purposes to David, and he did according to all that was in his heart. [Cf: ST 09-14-88 para. 10] p. 225, Para. 1, [1888MS].

There was a Watcher who was marking the motives, the words, and the actions of King Saul. The Lord was an unseen witness to every secret design, every open plan, and every murderous movement. When Nebuchadnezzar took his proud survey of the works of his hands, and boasted of his power and glory, 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 Watcher's voice came to the king, saying, "O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." When Belshazzar lifted himself up against the God of Heaven, and made a great feast, and, in his intoxication and pleasure, deemed nothing too sacred for his use, making merriment against the living and the true God, a bloodless hand traced upon the wall in living characters, "Thou are weighed in the balances and art found wanting." At the sacrilegious feast of Belshazzar, there was a Watcher whom he had not invited, and whose presence he had not discerned or welcomed. The doom of his kingdom was

written in an unchangeable decree, "God hath numbered thy kingdom, and finished it." [Cf: ST 09-14-88 para. 11] p. 225, Para. 2, [1888MS].

The eye of the Lord is upon every scene. His eye beholds every transaction in business. He hears every word that is spoken. He is a silent witness to every slanderous statement, and every falsehood is faithfully recorded in the books of Heaven. We have an attendant in public and private life. We have a companion in our private chamber. To every word and action of our lives, the holy, sin-hating God stands as a witness. We cannot escape our accountability to him, for God is everywhere. Why should we not live in such a manner that we may render up our account with joy, and not with grief. God has given us our appointed work, and we are to do it under his direction. If we place our powers under the control of Satan, we are rebels against God, and there will be found in our life-records, as there was found in Belshazzar's, a fatal deficiency when the accounts are balanced. By Mrs. E. G. White. [Cf: ST 09-14-88 para. 12] p. 225, Para. 3, [1888MS].

When Doeg the Edomite heard the words of Saul offering as a bribe the gift of vineyards, and the position of captain over thousands and hundreds, his ambition was stirred, and he determined to turn informer. He had been at Nob and had witnessed the action of the priest when he provided David with bread, and gave him the sword of Goliath. He cherished hatred toward the man in holy office, because he had reproved him for his sins; and now a favorable opportunity presented itself, not only to gain riches and position, but to be avenged on the priest. [Cf: ST 09-21-88 para. 01] p. 225, Para. 4, [1888MS].

Doeg responded to the words of Saul as one who would prove himself the friend of the distressed monarch. He said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine." Doeg knew well that the action of the priest toward David did not proceed from any malice toward the king. The priest thought that in doing a kindness to an ambassador of his court, he was showing respect to the king. He was altogether innocent of any evil intention toward Saul or his realm. David had not taken a straightforward course before the priest, he had dissimulated, and on this account he had brought the whole family of the priesthood into peril. [Cf: ST 09-21-88 para. 02] p. 226, Para. 1, [1888MS].

But Doeg was a slanderer, and Saul had such a spirit of envy and hatred and murder, that he desired the report to be true. The partial and exaggerated statement of the chief of the herdsmen, was suited for the use of the adversary of God and man. It was presented to the mind of Saul in such a light that the king lost all control of himself, and acted like a madman. If he had but calmly waited until he could have heard the whole story, and had exercised his reasoning faculties, how different would have been the terrible record of that day's doings! [Cf: ST 09-21-88 para. 03] p. 226, Para. 2, [1888MS].

How Satan exults when he is enabled to set the soul into a white heat of anger! A glance, a gesture, an intonation, may be seized upon and used, as the arrow of Satan, to wound and poison the heart that is open to receive it. If the Spirit of Christ possesses us wholly, and we have been transformed by his grace, there will be no disposition to speak

evil, or to bear reports freighted with falsehood. The falsifier, the accuser of the brethren, is a chosen agent of the great deceiver. Ahimelech was not present on this occasion to vindicate himself, and to state the facts as they existed; but Doeg cared not for this. Like Satan his father, he read the mind of Saul, and improved the opportunity of increasing the misery of the king by the words of his mischievous tongue, which was set on fire of hell. He stirred up the very worst passions of the human heart. All tenderness, pity, and humanity were extinguished from the breast of Saul. [Cf: ST 09-21-88 para. 04] p. 226, Para. 3, [1888MS].

Like his master the devil, Doeg did not hesitate to accuse even the priest of the most high God. It was believed that there was a conspiracy between David and the priest, and that the priest had taken a leading part in helping the escape of the enemy of Saul, and in aiding him by giving him provisions, and by arming him with the sword of Goliath. Saul was beside himself with rage. When he had been brought under the influence of the Spirit of God, as David played rich and sacred melodies, he seemed to catch the inspiration, and would break forth in impulsive and earnest expressions of praise and adoration. But when the influence was withdrawn, he would manifest the most opposite spirit. He seemed to be desperate, and was ready to do the most rash acts of daring and cruelty. The spirit of jealousy, which proceeded only from Satan, took possession of his heart. Good and evil seemed for a time to alternate in their control of the king. But on this day so dark a register was made in the books of Heaven by the divine Watcher, that the influence of good seemed to grow less and less perceptible in the life of Israel's monarch. He determined to pursue with the utmost fury the object of his hate and jealousy; for he thought that he now had an occasion for giving full vent to the worst passions of his heart. [Cf: ST 09-21-88 para. 05] p. 226, Para. 4, [1888MS].

He sent for Ahimelech and all his father's house, and they presented themselves before him in their priestly robes of office that they might do him honor. And Saul said to Ahimelech, "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?" The priest then presented the matter in its true light to the king. "Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honorable in thine house? Did I then begin to inquire of God for him? be it far from me; let not the king impute anything unto his servant, nor to all the house of my father; for thy servant knew nothing of this, less or more." [Cf: ST 09-21-88 para. 06] p. 227, Para. 1, [1888MS].

It was evident that Saul was in one of his worst moods; but the priest and his household did not for a moment realize the danger that threatened them. They trembled when Saul set aside the testimony of Ahimelech. The king was so blinded with passion that the words of reason had no influence whatever upon him. He was so filled with Satanic frenzy that all regard for sacred things was lost. In his language he not only accused the priest of deception, but virtually charged God with counseling a traitor through his high priest. [Cf: ST 09-21-88 para. 07] p. 227, Para. 2, [1888MS].

The action of Saul made manifest what a despot a king may become who has forsaken his God, and has given himself up to the control of the evil one. The explanation of the facts in the case of David and the priest was treated with contempt; the truth only served to infuriate the king, for it took away his excuse for following the dictates of his own evil heart. Saul preferred to believe the words of a wicked man, rather than the words of the servant of God. Thus it has always been and always will be in our world with those who serve the cause of the great adversary. "Justice standeth afar off; for truth is fallen in the street, and equity cannot enter. . . . And he that departeth from evil maketh himself a prey." When we understand how perseveringly Satan works to gain control of the hearts of men, we shall know why men have acted with such Satanic fury and determined hate toward the servants of God in every age. [Cf: ST 09-21-88 para. 08] p. 227, Para. 3, [1888MS].

In tracing down the history of the church from the fall of Adam to our own time, we see that the righteous have been the objects of the assaults of evil angels and evil men. It is a settled plan of the enemy to seek for the corruption of the souls of those who would vindicate the honor of God; and when he could not accomplish this, he has caused them to be put to death. Satan has manifested the greatest activity in order that the true worshipers of God might be swept from the earth; but he has not fully carried out his designs, for God has put a limit to his power. There have been tares sown with the wheat, but the wheat has been preserved. Faithful men have passed through fire and sword, heresy and delusion, and have come forth from great tribulation with their robes washed and made white in the blood of the Lamb. Thousands have fallen at the stake, but others have arisen to take their places. Staunch advocates of truth have stood the conflict of battle, and the controversy has been brought down to our own day. The light of truth has shone upon us, that we may reflect it upon others. [Cf: ST 09-21-88 para. 09] p. 227, Para. 4, [1888MS].

The world's Redeemer knows all about the warfare that must be waged between good and evil. He has felt the malice of Satan to a greater extent than have any of his followers. As Saul refused the words of a priest and took the testimony of a sinner, so the statements of false witnesses were received against Jesus, and his own testimony was thrust aside. When Jesus was presented by Pilate to the people, and Barabbas was presented with him, and the ruler asked, "Whether of the twain will ye that I release unto you?" the multitude, under the control of Satan, cried out like madmen, "Away with this man, and release unto us Barabbas"! "Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands." And the demon-like cry arose, "Crucify him, crucify him!" This was the man in whom no fault was found when he was brought to trial; and yet a robber and a murderer was preferred before him. [Cf: ST 09-21-88 para. 10] p. 228, Para. 1, [1888MS].

Satan takes advantage of circumstances. At times evil men seem to triumph without hindrance. They do their dark deeds and there is no interposition of Heaven. When men separate from God by transgression, Satan has no further conflict to wage with them, and they have no more opposition to offer to the adversary of God and man. Had there been no interference on the part of God, Satan and man would have united in an

unbroken alliance against Heaven. There can be no enmity between fallen men and fallen angels. Both are evil, and both have become so by apostasy; and evil always leagues with evil against God and in opposition to those who keep his commandments. They have refused to fulfill the requirement of Heaven, and they are at enmity with those who love and obey God. [Cf: ST 09-21-88 para. 11] p. 228, Para. 2, [1888MS].

We shall yet find that the same spirit of opposition to God and his people that existed in ages past exists in this day of boasted light and privilege. Satan is engaged in doing his own work. His angels will conspire with evil men today, and the combined energies of apostasy will gather together their forces to tear down that which they once built up, and to destroy the influence of those who are champions of the truth. [Cf: ST 09-21-88 para. 12] p. 228, Para. 3, [1888MS].

The warning which Samuel had given Israel when they clamored for a king was beginning to be understood. They saw the prophet's statement demonstrated in the despotism of Saul. After he had heard the calm, truthful words of the priest, instead of acknowledging his error of imputing evil to the servant of God, he shouted like a madman, "Thou shalt surely die, Ahimelech, thou, and all thy father's house." [Cf: ST 09-21-88 para. 13] p. 228, Para. 4, [1888MS].

The inconsistency of jealousy was shown in this verdict. Without proving the guilt of any one of the priests, the king commanded that all the line of Eli should be slain. He had determined upon this course of action before he had sent for them or heard their side of the case. And no amount of proof could undo his malignant purpose. To vent his wrath upon one man seemed too small a matter to satisfy the fury of his revenge. [Cf: ST 09-21-88 para. 14] p. 228, Para. 5, [1888MS].

"And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord." The footmen had looked upon the priests of the Lord with the greatest reverence. They were convinced of the innocence of Ahimelech, and they could not consent to do this inhuman deed, although by refusal they placed their own lives in peril. [Cf: ST 09-21-88 para. 15] p. 228, Para. 6, [1888MS].

If anything could have aroused the conscience of the king, it would have been the refusal of his servants to fulfill so barbarous a command. But jealousy is cruel as the grave; and the heart of Saul was blinded because he had gone away from the light which God had given him; and "if therefore the light that is in thee be darkness, how great is that darkness!" [Cf: ST 09-21-88 para. 16] p. 229, Para. 1, [1888MS].

Satan is never at a loss to find allies in his work. The most bloodthirsty tyrants have found instruments by which to carry out their hell-born designs. Saul's rage was not appeased by the noble stand of his footmen, and he turned to the man whom he had connected with himself as a friend, because he had reported against the priests. Thus this Edomite, who was as base a character as was Barabbas, slew with his own hand eighty-five priests of the Lord in one day; and he and

Saul, and he who was a murderer from the beginning, gloried over the massacre of the servants of the Lord. Like savage beasts who have tasted of blood, so were Saul and Doeg. The king, not yet satisfied with his horrible cruelty, "said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod." And men, women, children, and cattle were all slain by this cruel Edomite. [Cf: ST 09-21-88 para. 17] p. 229, Para. 2, [1888MS].

This is what Saul could do under the control of Satan. He could go to any lengths of barbarity. When God had said that the iniquity of the Amalekites was full, and had commanded him to destroy them utterly, he was too compassionate to carry out the order of the Lord, and spared that which was devoted to destruction; but now, without any command from God, under the guidance of Satan he could put an end to the priests of the Lord, and bring ruin upon the inhabitants of Nob. Thus is shown the perversity of the human heart that has refused the guidance of God. [Cf: ST 09-21-88 para. 18] p. 229, Para. 3, [1888MS].

This deed filled all Israel with horror. It was the king whom they had chosen who had committed this outrage; and he had only done after the manner of the kings of other nations that feared not God. The ark was with them; but the priests of whom they had inquired were slain with the edge of the sword. What would come next? By Mrs. E. G. White. [Cf: ST 09-21-88 para. 19] p. 229, Para. 4, [1888MS].

After the slaughter of the priests, "one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar showed David that Saul had slain the Lord's priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul; I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not; for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard." [Cf: ST 10-05-88 para. 01] p. 229, Para. 5, [1888MS].

Saul had cut himself off from every means whereby the Lord could work in his behalf to save him from himself. In the facts of sacred history, there are lessons showing what a dangerous thing it is to cherish a jealous, revengeful spirit. It is impossible to determine to what length this spirit will lead its possessor if it is not overcome. When an evil report is circulated concerning the character of those who are striving to serve God, a power from beneath seems to move the minds of those who cherish enmity. He who has prided himself on possessing a high sense of honor, by taking this path of enmity will often fall into error, and will say and do things of which he deemed himself incapable. If a prophet of God should portray before him the course he would be led to pursue by cherishing such a spirit, he would indignantly inquire as did Hazael, "Is thy servant a dog, that he should do this great thing?" But let him turn from the straight path of right, and follow where the promptings of Satan would lead him, and he will manifest the spirit of his captain until truth, honor, and justice are sacrificed through the lusts of passion. [Cf: ST 10-05-88 para. 02] p. 229, Para. 6, [1888MS].

Christ declared to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do." When men take the first step after the suggestion of Satan, they do not think that they will take

another and another; but it will become easier and easier to follow, and finally they break away from all the bounds of honor and conscience, and do the work of the enemy, under a pretense of doing the work of righteousness. The plainest evidences of the truth and purity of the character of him who they wish to defame, are misconstrued. The most positive assurances of his faithfulness and nobility have no weight or power to control their slanderous reports. The most innocent works of conscience and charity are looked upon as actuated by selfish motives and unholy desires. The only safety for him who is thus assailed is to trust fully in God, not seeking to vindicate his own cause, but when falsely accused to his face to state only the plain facts of the case, and then leave the result with God. The Judge of all the earth will do right. "Vengeance is mine; I will repay, saith the Lord." [Cf: ST 10-05-88 para. 03] p. 230, Para. 1, [1888MS].

While David was in his refuge in the forests of Hareth, he was informed that the Philistines were warring against the men of Keilah, and that the people were in great distress, for their enemies were robbing the threshing-floors. "Therefore David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah; how much more then if we come to Keilah against the armies of the Philistines." The men who had cast in their lot with David, looked at their small force,-- only a few hundred men,--and they were filled with dread at the thought of an encounter with the superior numbers of their enemies. They were also afraid that Saul would attack them, and that between the two armies they would be overwhelmed. [Cf: ST 10-05-88 para. 04] p. 230, Para. 2, [1888MS].

David again sought the Lord. It was the manifest fear and reluctance of his men that led him again to inquire of the Lord. He had been anointed as king, and he thought that some measure of responsibility rested upon him for the protection of his people. If he could but have the positive assurance that he was moving in the path of duty, he would start out with his limited forces, and stand faithfully at his post whatever might be the consequences. David was well aware that while Saul was occupied almost entirely with planning and with executing his plans for his discovery and capture, he could not be strengthening his kingdom, or promoting the good of his subjects. [Cf: ST 10-05-88 para. 05] p. 230, Para. 3, [1888MS].

The people of Keilah were being grievously oppressed, for, while their enemies were encamped without their walls, they were being robbed of the necessities of life. In answer to the inquiry of David, the Lord said, "Arise, go down to Keilah; for I will deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah." [Cf: ST 10-05-88 para. 06] p. 230, Para. 4, [1888MS].

"And it was told Saul that David was come to Keilah." When the king heard the part that the son of Jesse had acted in the siege of Keilah, instead of being grateful that a champion had been raised up to defeat the enemies of Israel he was filled with a more determined enmity toward David. He thought that the action of David brought his own inaction into an unfavorable light before the people, and placed him in

the discreditable position of one who was negligent of his duty as the ruler and protector of Israel. He could not but see that this was the truth of the matter; but he was angry with David because his works were righteous and his own were evil. The additional evidence that God was favoring David, in the fact that he had with only a handful of men gained a complete victory over a large force, served to make him the more furious. If his heart had not been poisoned with envy and jealousy, the manifestation of God's favor to David would have had a convincing power upon his mind, and would have led him to change his course. [Cf: ST 10-05-88 para. 07] p. 230, Para. 5, [1888MS].

The king anticipated the speedy destruction of him whom he hated. He intended to inclose the city with his troops, and demand that the inhabitants of Keilah give up the son of Jesse as his captive and prey. Saul was elated with the thought of successfully achieving his plans in securing David. He was so blinded by the great deceiver that he exclaimed, "God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men." [Cf: ST 10-05-88 para. 08] p. 231, Para. 1, [1888MS].

Although a great deliverance had been wrought for Keilah, and the men of the city were very grateful to David and his men for the preservation of their lives, yet so fiendish had become the soul of the God-forsaken Saul, that he could demand from the men of Keilah that they yield up their deliverer to certain and unmerited death. Saul had determined that if they should offer any resistance they would suffer the bitter consequences of opposing the command of their king. The long-desired opportunity seemed to have come, and he determined to leave nothing undone in securing the arrest of his rival. [Cf: ST 10-05-88 para. 09] p. 231, Para. 2, [1888MS].

After the defeat of the Philistines, David felt that at last he had found a place in which he could be secure from danger without seeking to the caves and dens of the earth. If the people who appeared to be so grateful for their deliverance, would but be true to him and his interest, they could hold the city against Saul and his army. But he remembered the destruction of Nob and the massacre of the priests because one of them had shown him favor, and he became alarmed for himself and for the inhabitants of Keilah, lest they should all suffer in a similar manner. He dared not confide in their earnest assurances of fidelity, fearing that when driven by circumstances they would purchase peace and safety for themselves by delivering him over to his enemies. He could no longer feel secure in a city inclosed by gates and bars. [Cf: ST 10-05-88 para. 10] p. 231, Para. 3, [1888MS].

David went to the Lord for counsel. He made his supplication before God, saying, "O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up." [Cf: ST 10-05-88 para. 11] p. 231, Para. 4, [1888MS].

David could feel no sense of security in remaining at Keilah, even in

the midst of the people who owed their lives to his efforts in their behalf. The inhabitants of the city did not for a moment think themselves capable of such an act of ingratitude and treachery; but David knew, from the light that God had given him, that they could not be trusted, that in the hour of need they would fail. [Cf: ST 10-05-88 para. 12] p. 231, Para. 5, [1888MS].

"Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. And David abode in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand." By Mrs. E. G. White. [Cf: ST 10-05-88 para. 13] p. 231, Para. 6, [1888MS].

"And David saw that Saul was come out to seek his life; and David was in the wilderness of Ziph in a wood." Satan was constantly at work to destroy the anointed of the Lord; but the Lord worked to disappoint the enemy, and to preserve David and his men. And now, when bright and cheering spots were few in the experience of the son of Jesse, he was surprised and rejoiced to receive a visit from Jonathan, who had learned the place of his refuge. How precious were the moments that these two friends passed in each other's society. They related their varied experiences, and Jonathan strengthened the heart and confidence of David, saying, "Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." As they talked of the wonderful dealings of God toward David, the oppressed and hunted fugitive was greatly encouraged. "And they two made a covenant before the Lord; and David abode in the wood, and Jonathan went to his house." [Cf: ST 10-12-88 para. 01] p. 232, Para. 1, [1888MS].

After the visit of Jonathan, David encouraged his soul with songs of praise, accompanying his voice with his harp as he sang, "In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain? for, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in Heaven; his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth." [Cf: ST 10-12-88 para. 02] p. 232, Para. 2, [1888MS].

The Ziphites, into whose wild regions David went from Keilah, sent word to Saul in Gibeah that they knew where David was hiding, and that they would guide the king to his retreat. "Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand." Saul, who had recently been uttering blasphemous curses, now said, "Blessed be ye of the Lord; for ye have compassion on me." The king pronounced a blessing upon the wicked betrayers of David; but of what advantage were praise and flattery from such lips? [Cf: ST 10-12-88 para. 03] p. 232, Para. 3, [1888MS].

A new company was prepared and sent out to hunt for the Lord's anointed, and Saul gave a special charge to the wicked Ziphites: "Go, I pray you, prepare yet, and know and see his place where his haunt is,

and who hath seen him there; for it is told me that he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah." [Cf: ST 10-12-88 para. 04] p. 232, Para. 4, [1888MS].

The citizens of Keilah, who should have repaid the interest and zeal of David in delivering them from the hands of the Philistines, would have given him up because of their fear of Saul rather than to have suffered a siege for his sake. But the men of Ziph would do worse; they would betray David into the hands of his enemy, not because of their loyalty to the king, but because of their hatred of David. Their interest for the king was only a pretense. They were of their own accord acting the part of hypocrites when they offered to assist in the capture of David. It was upon these false-hearted betrayers that Saul invoked the blessing of the Lord. He praised their Satanic spirit in betraying an innocent man, as the spirit and act of virtue in showing compassion to himself. Apparently David was in greater danger than he had ever been before. Upon learning the perils to which he was exposed, he changed his position, seeking refuge in the mountains between Maon and the Dead Sea. [Cf: ST 10-12-88 para. 05] p. 232, Para. 5, [1888MS].

Saul and his men had planned well, and they felt that success was already assured. But when the enemies of David flattered themselves that there could be no escape, there came a messenger unto Saul, saying, "Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines." [Cf: ST 10-12-88 para. 06] p. 233, Para. 1, [1888MS].

The disappointed king was in a frenzy of anger to be thus cheated of his prey; but he feared the dissatisfaction of the nation; for, if the Philistines should ravage the country while he was destroying its defender, a reaction would be likely to take place, and he would become the object of the people's hate. So he relinquished his pursuit of David, and went against the Philistines, and this gave David an opportunity to escape to the stronghold of En-gedi. [Cf: ST 10-12-88 para. 07] p. 233, Para. 2, [1888MS].

As soon as the encounter with the Philistines was over, word was again sent to Saul, "Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats." David had only six hundred men in his company, while Saul advanced against him with an army of three thousand. In a secluded cave the son of Jesse and his men waited for the guidance of God as to what should be done. As Saul was pressing his way up the mountains, he turned aside, and lay down to rest in the entrance of the very cavern where David and his company were hidden. When his men saw this, they urged their leader to kill Saul as he slept. The fact that the king was now in their power, was interpreted by them as a certain evidence that God himself had delivered the enemy into their hand that they might destroy this relentless foe, who without cause was continually seeking the life of David. David was tempted to take this view of the matter; but the voice of conscience spoke to him, saying, "Touch not the anointed of the

Lord," and he could but yield obedience. His men were impatient that David hesitated to grant the permission they so much desired; but he firmly restrained them from doing any harm to Saul. [Cf: ST 10-12-88 para. 08] p. 233, Para. 3, [1888MS].

The course of David made it manifest that he had a Ruler whom he obeyed. He could not permit his natural passions to gain the victory over him; for he knew that he that ruleth his own spirit, is greater than he who taketh a city. If he had been led and controlled by human feelings, he would have reasoned that the Lord had brought his enemy under his power in order that he might slay him, and take the government of Israel upon himself. Saul's mind was in such a condition that his authority was not respected, and the people were becoming irreligious and demoralized. Yet the fact that Saul had been divinely chosen king of Israel kept him in safety, for David conscientiously served God, and he would not in any wise harm the anointed of the Lord. [Cf: ST 10-12-88 para. 09] p. 233, Para. 4, [1888MS].

David's men could scarcely consent to leave Saul in peace, and they said to their commander, "Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily." But his tender conscience smote him afterward, because he had marred the garment of the king. [Cf: ST 10-12-88 para. 10] p. 233, Para. 5, [1888MS].

Saul rose up and went out of the cave to continue his search after David. But a voice fell upon his startled ears, saying, "My lord the king." He turned to see who was addressing him, and lo! it was the son of Jesse, the man whom he had so long desired to have in his power that he might kill him. David bowed himself to the king, acknowledging him as his master. David addressed Saul in these words: "Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee today into mine hand in the cave; and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee." [Cf: ST 10-12-88 para. 11] p. 234, Para. 1, [1888MS].

Saul was both astonished and humbled as he heard the statements of David, and admitted their truthfulness. His feelings were greatly stirred as he realized that he had been so fully in the power of the man whom he had injured. He saw David standing before him in conscious innocence, and yet he had charged him with plotting against his life, and had pursued him with relentless hate to destroy him. He was deeply agitated as David presented the skirt of his robe as unmistakable evidence to the king that his accusations had been without foundation. Here was proof that David was not seeking the life of the king. Then David presented the course of Saul in its true, undignified, and ungenerous light, and Saul exclaimed with trembling lip and softened spirit, "Is this thy voice, my son David? And Saul lifted up his voice, and wept." Then he declared to David. "Thou art more righteous than I:

for thou hast rewarded me good, whereas I have rewarded thee evil. . . . For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand." And David made a covenant with Saul that when this should take place he would favorably regard the house of Saul, and not cut off his name. [Cf: ST 10-12-88 para. 12] p. 234, Para. 2, [1888MS].

David had no reason to put confidence in the assurances of Saul, or to deem that his penitent condition would be permanent: He knew that his feelings would change, and that the king would be more thoroughly intent than ever upon taking his life. So when Saul returned to his home, David remained in the strongholds of the mountains. [Cf: ST 10-12-88 para. 13] p. 234, Para. 3, [1888MS].

The enmity that is cherished toward the servants of God by those who have yielded to the power of Satan, changes at times to a feeling of favor and approbation; but this is not always an evidence that the change is a lasting one. The enemies of righteousness have been moved by a power from beneath to accuse and stigmatize those whom God has chosen to do his work. False impressions have been made through false statements; but after evil-minded men have engaged in doing and saying many wicked things, the conviction that they have been in the wrong takes deep hold upon their minds. The Spirit of the Lord strives with them, and they humble their hearts before God, and before those whose influence they have sought to destroy, and they change their course toward them. But as they again open the door to the suggestions of the evil one, the old doubts are revived. The old enmity is awakened, and they return to engage in the same work which they repented of, and for a time abandoned. Again they speak evil, accusing and condemning in the bitterest manner the very ones to whom they made most humble confession. Satan can use such souls with far greater power after such a course has been pursued than he could before, because they have sinned against greater light. [Cf: ST 10-12-88 para. 14] p. 234, Para. 4, [1888MS].

The history of Saul is a lesson to all who would walk in the counsel of God. They should take warning from his proud and rebellious spirit, and learn to walk with humility before Heaven, placing their whole dependence upon God. Many have apostatized who have once been zealous advocates of the truth, and whose faith and teaching have been published throughout the world, verifying the words of Paul when he declares, "In the latter times some shall depart from the faith." By Mrs. E. G. White. [Cf: ST 10-12-88 para. 15] p. 235, Para. 1, [1888MS].

"And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah." The death of Samuel was regarded as an irreparable loss by the nation of Israel. A great and good prophet and an eminent judge had fallen in death; and the grief of the people was deep and heartfelt. [Cf: ST 10-19-88 para. 01] p. 235, Para. 2, [1888MS].

The life of Samuel from early childhood had been a life of piety and devotion. He had been placed under the care of Eli in his youth, and the loveliness of his character drew forth the warm affection of the

aged priest. He was kind, generous, diligent, obedient, and respectful. The contrast between the course of the youth Samuel and that of the priest's own sons was very marked, and Eli found rest and comfort and blessing in the presence of his charge. It was a singular thing that between Eli, the chief magistrate of the nation, and the simple child so warm a friendship should exist. Samuel was helpful and affectionate, and no father ever loved his child more tenderly than did Eli this youth. As the infirmities of age came upon Eli, he felt more keenly the disheartening, reckless, profligate course of his own sons, and he turned to Samuel for comfort and support. [Cf: ST 10-19-88 para. 02] p. 235, Para. 3, [1888MS].

How touching to see youth and old age relying one upon the other, the youth looking up to the aged for counsel and wisdom, the aged looking to the youth for help and sympathy. This is as it should be. God would have the young possess such qualifications of character that they shall find delight in the friendship of the old, that they may be united in the endearing bonds of affection to those who are approaching the borders of the grave. [Cf: ST 10-19-88 para. 03] p. 235, Para. 4, [1888MS].

From his youth up, Samuel had walked before Israel in the integrity of his heart; but he was no longer to go in and out before his people. Although Saul had been the acknowledged king of Israel, Samuel had wielded a more powerful influence than he, because his record was one of faithfulness, obedience, and devotion. We read that he judged Israel all the days of his life. The closing years of the prophet could not but be years of sadness and burden of soul. His own children had not followed the example which he had given them. They had not heeded the precepts which he had sought to impress upon their minds. They had not copied the elevated, pure, unselfish life of their father. Through their impious and selfish life they had forfeited the confidence of the people, and this was a cause of great grief to Samuel. He had been to some extent too easy and indulgent with his sons, and the result that is usually seen where this is the case, was made apparent in his family. The characters of his children were marred with selfishness, and their course was such that it made them a dishonor to the cause of God. If the warning given to Eli had exerted the influence upon the mind of Samuel that it should have done, it would have aided him in the government of his household. [Cf: ST 10-19-88 para. 04] p. 235, Para. 5, [1888MS].

The Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." If Samuel had been like Abraham, and had commanded his children after him, how different would have been the moulding of the lives of his children. Their characters were fashioned after the sight of their eyes and the hearing of their ears. The associations which they chose, the company which they kept, left an impress upon their minds; and reverence for God and sacred things was weakened. [Cf: ST 10-19-88 para. 05] p. 236, Para. 1, [1888MS].

The aged prophet had loved Saul with intense affection; but before he died, he saw the scepter dishonored in the hand of him whom he had anointed in the name of the Lord to rule Israel. He saw him as one who

could not rule himself, much less a nation. With some consolation he recalled the fact that he had anointed the son of a shepherd in Bethlehem as the future king, and he looked forward to David's reign as the time when Israel would revive. The bright and morning Star was to come of the seed of David, and his throne was to be established forever. [Cf: ST 10-19-88 para. 06] p. 236, Para. 2, [1888MS].

After Israel had rejected Samuel as ruler of the nation, though well qualified for public labor, the prophet sought retirement. He was not superannuated, for he presided as teacher in the school of the prophets. This service for his God was a pleasant service. David's connection with Samuel during his stay at Naioth aroused the jealousy of Saul lest he who was revered as a prophet of God throughout all Israel, should lend his influence to the advancement of his rival. As the character and management of Saul were viewed in contrast to the character and management of Samuel, Israel saw what a mistake they had made in desiring a king, that they might not be different from the nations around them. The people looked with alarm at the condition of society, fast becoming leavened with irreligion and godlessness. The influence and example of their ruler was leaving its impression on all sides, and well might Israel mourn that Samuel, the prophet of the Lord, was dead. [Cf: ST 10-19-88 para. 07] p. 236, Para. 3, [1888MS].

The nation had lost the founder and president of their college, but that was not all. They had lost him to whom they had been accustomed to go with their great troubles. They had lost one who had constantly interceded with God in their behalf. Israel had felt more secure while the prayers of this good man ascended to Heaven for them; for "the effectual fervent prayer of a righteous man availeth much." They felt now that they were being forsaken of God. The king seemed little less than a madman. He was abandoned of God; but he was not filled with godly sorrow for the evil course he had pursued. He was remorseful, passionate, and unable to exercise reason. The Lord had declared by the lips of Samuel the condition of the disobedient: "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." These words found their verification in the life of Saul. The uncontrolled passions of his wicked heart made him unfit to receive counsel or advice. He refused all instruction, and acted as if possessed of a demon. Justice was perverted to cruelty, and order was turned into confusion. Oh, that Saul had humbled his proud heart before God! But anger rests in the bosom of fools, transforming those who have been made in the image of God, into the image of the evil one. [Cf: ST 10-19-88 para. 08] p. 236, Para. 4, [1888MS].

Saul had a mind and influence capable of governing a kingdom, if his powers had been submitted to the control of God, but the very endowments that qualified him for doing good could be used by Satan, when surrendered to his power, and would enable him to exert widespread influence for evil. He could be more sternly vindictive, more injurious and determined in prosecuting his unholy designs, than could others, because of the superior powers of mind and heart that had been given him of God. He had ruined his own soul, and had wrought the ruin of his house; but he was impenitent and hardened. He had brought injury and disgrace upon himself, and yet he desired that David when he should come to the throne, should preserve his house and honor his name. But his very course in pursuing his successor from place to place, and of proclaiming him an outlaw and a rebel, brought infamy upon the name he

desired to have honored. [Cf: ST 10-19-88 para. 09] p. 237, Para. 1, [1888MS].

It was while Israel was racked with perplexity and internal strife, at a time when it seemed that the calm, God-fearing counsel of Samuel was most needed, that God gave his aged servant rest. Oh, how bitter were the reflections of Israel as they looked upon his quiet resting-place, and remembered their folly in rejecting him as their ruler; for he had had so close a connection with Heaven that he seemed to bind all Israel to the throne of Jehovah. It was Samuel who had taught them to love and obey God; but now that he was dead, the people felt that they were to be left to the mercies of a king who was joined to Satan, and who would divorce the people from God and Heaven. [Cf: ST 10-19-88 para. 10] p. 237, Para. 2, [1888MS].

David could not be present at the funeral of Samuel; but he mourned for him as deeply and tenderly as a faithful son could have mourned for a devoted father. He knew that his death had broken another bond of restraint from the spirit and actions of Saul, and he felt less secure than while the prophet lived. While the attention of Saul was engaged in mourning for the death of Samuel, David thought it necessary to seek for a place of greater security; so he fled to the wilderness of Paran. It was here that he composed the one hundred and twentieth and twenty-first psalms. In the desolate wilds of the wilderness, realizing that the prophet was dead, and the king was his enemy, he sang: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. . . . The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." By Mrs. E. G. White. [Cf: ST 10-19-88 para. 11] p. 237, Para. 3, [1888MS].

While David and his men were in the Wilderness of Paran, they protected from the depredations of marauders the flocks and herds of a very wealthy man named Nabal, who had vast possessions in Carmel. Nabal was a descendant of Caleb, but his character was churlish and niggardly. [Cf: ST 10-26-88 para. 01] p. 237, Para. 4, [1888MS].

David and his men were in sore need of provisions while at this place, and when the son of Jesse heard that Nabal was shearing his sheep he sent out ten young men, and David said unto the young men, "Get you up to Carmel, and go to Nabal, and greet him in my name; and thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers; now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will show thee. Wherefore let the young men find favor in thine eyes; for we come in a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David." [Cf: ST 10-26-88 para. 02] p. 237, Para. 5, [1888MS].

David and his men had been like a wall of protection to the shepherds and flocks of Nabal as they pastured in the mountains. And he courteously petitioned that supplies be given them in their great need

from the abundance of this rich man. They might have helped themselves from the flocks and herds; but they did not. They behaved themselves in an honest way; but their kindness was all lost upon Nabal. The answer he returned to David was indicative of his character. "And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" When the young men returned empty-handed, disappointed and disgusted, and related the affair to David, he was filled with indignation. "Surely," he said, "in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him; and he has requited me evil for good." David commanded his men to gird on their swords, and equip themselves for an encounter; for he had determined to punish the man who had denied him what was his right, and had added insult to injury. This impulsive movement was more in harmony with the manner of Saul than with that of David, but the son of Jesse had yet to learn lessons of patience in the school of affliction. [Cf: ST 10-26-88 para. 03] p. 238, Para. 1, [1888MS].

One of the servants of Nabal hastened to Abigail, the wife of Nabal, after he had dismissed David's young men, and told her what had happened. "Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men were very good unto us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields. They were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household." [Cf: ST 10-26-88 para. 04] p. 238, Para. 2, [1888MS].

Without consulting her husband, or telling him of her intention, Abigail made up an ample supply of provisions, and started out to meet the army of David. She met them in a covert of a hill. "And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at this feet, and said, Upon me, my lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience." Abigail addressed David with as much reverence as though speaking to a crowned monarch. Nabal had scornfully inquired, "Who is David?" but Abigail called him, "My Lord." With kind words she sought to soothe his irritated feelings. She did not reproach him for his hasty action, for she felt assured that a little time and reflection would work a change in his purpose, and that his conscience itself would condemn the violent measure which he was about to take. She pleaded with David in behalf of her husband. With utter unselfishness of spirit, she desired him to impute the whole blame of the matter to her, and not to charge it to her poor, deluded husband, who knew not what was for his own good or happiness. What a spirit is this! With nothing of ostentation or pride, but full of the wisdom and love of God, Abigail revealed the strength of her devotion to her household. Whatever was her husband's disposition, he was her husband still, and she made it plain to the indignant captain that the unkind course of her husband was in nowise premeditated against him as a personal affront; but it was simply the outburst of an unhappy and selfish nature. Nabal was naturally unreasonable and abusive, and when aroused he knew not what he said or

did. [Cf: ST 10-26-88 para. 05] p. 238, Para. 3, [1888MS].

"Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal," Abigail did not take to herself the credit of this reasoning to swerve David from his hasty purpose, but gave to God the honor and the praise. She then offered her rich provision as a peace offering to the young men of David, and still pleaded as if she herself were the guilty party who had so stirred the indignation of David. "I pray thee, forgive the trespass of thine handmaid; for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days." Abigail presented by implication the course which David should pursue. He should fight the battles of the Lord. He was not to seek revenge for personal wrongs, even though persecuted as a traitor. She continued: "Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the Lord thy God; . . . and it shall come to pass, when the Lord shall have done to my lord according to all the good that he has spoken concerning thee, and shall have appointed thee ruler over Israel; that this shall be no grief unto thee, nor offense of heart unto my lord, neither that thou hath shed blood causeless, or that my lord hath avenged himself; but when the Lord shall have dealt well with my lord, then remember thine handmaid." [Cf: ST 10-26-88 para. 06] p. 239, Para. 1, [1888MS].

These words could only have come from the lips of one who had partaken of that wisdom which cometh down from above. The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul. Her heart was full of purity, gentleness, and sanctified love. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose. An entire household would have been slain, containing more than one precious, God-fearing person like Abigail, who had engaged in the blessed ministry of good. Her words healed the sore and bruised heart of David. Would that there were more women who would soothe the irritated feelings, prevent rash impulses, and quell great evils by words of calm and well-directed wisdom. "Blessed are the peacemakers; for they shall be called the children of God." [Cf: ST 10-26-88 para. 07] p. 239, Para. 2, [1888MS].

A consecrated Christian life is ever shedding light and comfort and peace. It is purity, tact, simplicity, and usefulness. It is controlled by that unselfish love that sanctifies the influence. It is full of Christ, and leaves a track of light wherever its possessor may go. Abigail was a wise reprover and counselor. David's passion died away under the power of her influence and reasoning. He was convinced that he had taken an unwise course, and had lost control of his own Spirit. He received the rebuke with humility of heart, in harmony with his own words, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil." He gave thanks and blessing because she advised him righteously. [Cf: ST 10-26-88 para. 08] p. 239, Para. 3, [1888MS].

There are many who, when they are reproved or advised, think it praiseworthy if they receive the rebuke without becoming impatient. But how few take reproof with gratitude of heart, and bless those who seek to save them from pursuing an evil course. [Cf: ST 10-26-88 para. 09] p. 239, Para. 4, [1888MS].

Abigail rejoiced that her mission had been successful, and that she had been instrumental in saving her household from death. David rejoiced that through her timely advice he had been prevented from committing deeds of violence and revenge. Upon reflection, he realized that it would have been a matter of disgrace to him before Israel, and a remembrance that would always have caused him the keenest remorse. He felt that he and his men had the greatest cause for gratitude. He had had a horror of bloodshed, and had prayed that he might be delivered from blood guiltiness; and yet, when his feelings were injured, he had planned to avenge himself with his own hands. In this he had taken it upon himself to act in the place of God, who has said, "Vengeance is mine, I will repay." [Cf: ST 10-26-88 para. 10] p. 240, Para. 1, [1888MS].

David had taken an oath that Nabal and his household should perish; but now he saw that it was not only wrong to make such a vow, but it would be wrong to keep it. If Herod had had the moral courage of David, no matter how humiliating it might have been, he would have retracted the oath that devoted John the Baptist's head to the ax of the executioner, that the revenge of an evil woman might be accomplished, and he would not have had upon his soul the guilt of the murder of the prophet of God. [Cf: ST 10-26-88 para. 11] p. 240, Para. 2, [1888MS].

When Abigail returned to her home, she found her husband and his guests participating in the enjoyment of a great feast. Nabal thought nothing of spending an extravagant amount of his wealth to indulge and glorify himself; but it seemed too painful a sacrifice for him to make to bestow compensation which he never would have missed, upon those who had been like a wall to his flocks and herds. Nabal was like the rich man in the parable. He had only one thought,--to use God's merciful gifts to gratify his selfish animal appetites. He had no thought of gratitude to the giver. He was not rich toward God; for eternal treasure had no attraction for him. Present luxury, present gain, was the one absorbing thought of his life. This was his God. [Cf: ST 10-26-88 para. 12] p. 240, Para. 3, [1888MS].

Abigail found her husband in a state of intoxication, joining in the drunken revelry of those around him. She knew it would be useless to tell him of what had happened when his reason was dethroned; but the next morning she related to him the occurrence of the day before. Nabal was a coward at heart, and his excessive indulgence of appetite, both in eating and drinking, had affected his physical and moral powers, and when he had realized how near his folly had brought him to a sudden death, his entire energy and power seemed smitten with paralysis. Fearful that David would still pursue his purpose of revenge, he was filled with horror, and sank down in a condition of helpless insensibility. After ten days Nabal died. The life that God had given him had only been a curse to society. In the midst of his rejoicing and merrymaking, God had said to him, as he said to the rich fool of the parable, "This night thy soul shall be required of thee." [Cf: ST 10-26-88 para. 13] p. 240, Para. 4, [1888MS].

When David heard the tidings of the death of Nabal, he gave thanks that God had taken vengeance into his own hands. He had been restrained from evil, and the Lord had returned the wickedness of the wicked upon his own head. In this dealing of God with Nabal and David, men may be encouraged to put their cases into the hands of God; for in his own good time he will set matters right. [Cf: ST 10-26-88 para. 14] p. 240, Para. 5, [1888MS].

David afterward married Abigail. This was not according to the original plan of God; it was in direct opposition to his design, that a man should have more than one wife. David was already the husband of Ahinoam. The gospel condemns the practice of polygamy. The custom of the nations of David's time had perverted his judgment and influenced his actions. Great men have erred greatly in following the practices of the world. The study of everyone should be to know what is the will of God and what saith the word of the Lord. The bitter result of this practice of marrying many wives was permitted to be sorely felt throughout all the life of David. By Mrs. E. G. White. [Cf: ST 10-26-88 para. 15] p. 241, Para. 1, [1888MS].

After the death of Samuel, David was left in peace for a few months. Saul did not pursue or trouble him, and the son of Jesse returned to the solitude of the Ziphites, thinking they would not now molest him since the king had desisted from following him. But the people knew too well the character of Saul to credit him with sincerity repenting of seeking David's life. These enemies of the son of Jesse hoped to be favored by informing the king of David's hiding place. They told Saul that David was within their reach, and that they would do their utmost to put him into his power. [Cf: ST 11-02-88 para. 01] p. 241, Para. 2, [1888MS].

This intelligence aroused the demon of passion that had been slumbering in Saul's breast. He thought an opportunity was offered which should not be left unimproved. He summoned his men to arms, and once more led them out in pursuit of David. After the solemn covenant that Saul had made with David, the son of Jesse was not inclined to believe that the king would still seek his life. In company with a few of his men, he started out to see if indeed Saul was pursuing him again. David and his companions beheld the tents of the king and his attendants. They were unobserved; for the camp was quiet in slumber. David called upon his friends to go with him into the very midst of the foe. In answer to his question, "Who will go down with me to Saul to the camp?" Abishai promptly responded, "I will go down with thee." [Cf: ST 11-02-88 para. 02] p. 241, Para. 3, [1888MS].

David and his attendant hastened into the shadows of the hills, and entered the encampment of the enemy. As they sought to ascertain the exact number of their foes, they came upon Saul sleeping, his spear stuck in the ground and a cruse of water at his bolster, while Abner and the people were slumbering on every side. Abishai raised his spear, and said to David, "God hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." The servant waited for the word of permission; but there fell upon his ear the whispered words: "Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless? . . . As the Lord

liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awakened; for they were all asleep; because a dead sleep from the Lord had fallen upon them." [Cf: ST 11-02-88 para. 03] p. 241, Para. 4, [1888MS].

How easily the Lord can weaken the strongest, remove prudence from the wisest, and baffle the skill of the most watchful. Then David went over to the other side, and when he was at a safe distance from the camp, he stood on the top of a hill, and cried with a loud voice to the people, and to Abner the son of Ner, saying, "Art thou not a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy Lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains." [Cf: ST 11-02-88 para. 04] p. 241, Para. 5, [1888MS].

David assured Saul that he would be glad to serve him as a servant; but without cause he was pursued as a rebel, and compelled to fly from him whom he would follow. He was cut off from the service of God, separated from the holy land, and driven away from his own people to live with strangers and idolaters. He presents the course of Saul in pursuing him as that of the king taking the flower of his army to seek a flea, or to hunt a partridge of the wilderness. [Cf: ST 11-02-88 para. 05] p. 242, Para. 1, [1888MS].

David urged that the real reasons of the king's enmity be searched out, and the controversy come to an end. He knew that it was jealousy that prompted Saul to hunt him from place to place, until there was no security for him, not even in the rocky home of the goats. He declared that if the Lord had stirred Saul up against him to punish him for his sins, God would accept an offering from him. He would make peace with God. If it was wicked counselors that advised the king to take such cruel measures against an innocent man, let them be excluded from his presence as men accursed of God. [Cf: ST 11-02-88 para. 06] p. 242, Para. 2, [1888MS].

David pleaded for his life before the relentless Saul. Again the acknowledgment fell from the lips of the king, "I have sinned; return, my son David; for I will no more do thee harm, because my soul was

precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it." Although Saul had made the promise, "I will no more do thee harm," David did not place himself in his power. This second instance of David's respect for his life, made a still deeper impression upon the mind of Saul, and brought from his lips a more humble acknowledgment of his fault. He was subdued and astonished at the manifestation of David's mercy and kindness toward him. The son of Jesse might have deprived him of his life, but his soul had been precious in the eyes of him to whom he had thought he must be odious and abhorrent. [Cf: ST 11-02-88 para. 07] p. 242, Para. 3, [1888MS].

Saul had meant all that he had said, yet his relenting and confession came not from genuine repentance and conversion of heart. How many have acted in a similar manner. They have been enlightened by the Spirit of God in regard to the truth, but envy and jealousy and unholy ambition have been welcomed to the soul, and the light of truth has been permitted to grow dim. Men whom God has blessed, who have had new light, new purposes, and new hearts, who have meant to be sincere, have been placed in temptation, and by failing to resist the suggestions of Satan, they have allowed self-esteem, and desire for the highest place, to color all the thoughts and actions of their life. Light and darkness, good and evil, strive for the victory. Oh, that these souls might place themselves in right relation to God, and come into harmony with his law! Jealousy has found an entrance into their hearts, and has woven itself into their characters. Envy and jealousy are like two sisters who blend together in their workings. Envy will lead a man to desire some good which another possesses, and will urge him to use every means in his power to bring down and injure the character and reputation of one in whose place he desires to be. Falsehood, hearsays, and slanderous reports are circulated, and everything that can be made use of will be employed to place the envied man in an unfavorable light before the people. Jealousy leads a man to suspect another of seeking to deprive him of advantages and position. Saul had both envy and jealousy. By Mrs. E. G. White. [Cf: ST 11-02-88 para. 08] p. 242, Para. 4, [1888MS].

"And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel; so shall I escape out of his hand. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath." [Cf: ST 11-09-88 para. 01] p. 243, Para. 1, [1888MS].

David's conclusion that Saul would certainly accomplish his murderous purpose, was formed without the counsel of God. He had at last become weary of waiting upon the Lord, and in a moment of discouragement placed himself in an unfavorable light before the people of God by his course of unbelief. It was not the Lord who had sent him for protection to the Philistines, the most bitter foes of Israel. This very nation would be nothing less than his worst enemies to the very last; and yet he had sought to them for help in his time of need. Yet having lost all confidence in Saul and in those who served him, he threw himself upon the mercy of the enemies of his people, to escape the treachery of the very men whom he afterward would be called upon to rule when God's

appointed time should come. [Cf: ST 11-09-88 para. 02] p. 243, Para. 2, [1888MS].

The Lord had recently worked in David's behalf by aiding him to obtain a decided victory over Saul. The Lord's hand was in all this, and, if David had looked upon the dealings of God with him, he would not have taken this step of seeking unto the Philistines. The Lord had so arranged matters in the past, that the true spirit of David was made manifest before all Israel, and the false accusations brought against him by Saul were proven to be without foundation. Saul had represented David as a traitor and a conspirator, lying in wait to take the life of the king, that he might possess the kingdom himself. The king had represented the matter to the people in such a light that it seemed necessary to deprive David of his life, that the prosperity of Israel might be preserved. [Cf: ST 11-09-88 para. 03] p. 243, Para. 3, [1888MS].

But in working against David, he was working equally against himself in the course that he was pursuing. Through the curse of envy and jealousy, he had weakened his own kingdom by expelling David from his service; for, in so doing, he had driven him into the enemies' ranks. But even while Saul was plotting and seeking to accomplish his destruction, the Lord was working to secure to David the kingdom. And after he had seen that God was caring for him, and had preserved his life again and again, he should have been courageous, and should have left his case in God's hands. [Cf: ST 11-09-88 para. 04] p. 243, Para. 4, [1888MS].

David looked on appearances and not at the promises of God. He doubted that he should ever come to the throne. But had not God sent Samuel to anoint him king of Israel? and would not the Lord perform his word? Although he could not rely on Saul's assurances, he might have safely trusted in the promises of God. The particular care that God had exercised over him in preserving him from all danger, so that he had not been harmed, should have given him confidence and comfort. But cruel unbelief had taken possession of David's heart. [Cf: ST 11-09-88 para. 05] p. 243, Para. 5, [1888MS].

God works out his plans though they are veiled in mystery to human eyes. Men cannot read the ways of God; and, looking at outward appearances, they interpret the trials and tests and provings that God permits to come upon them as things that are against them, and that will only work their ruin. [Cf: ST 11-09-88 para. 06] p. 243, Para. 6, [1888MS].

David took counsel with his own heart. Long trials had tried his faith and exhausted his patience. But these very trials were designed to work him blessing, to strengthen his faith in the belief that angels were encamped round about him, and that he was under the guardianship of Heaven. God was dishonored by his course of unbelief. [Cf: ST 11-09-88 para. 07] p. 244, Para. 1, [1888MS].

David was a brave general, and had proved himself a wise and successful warrior; but he was working directly against his own interests when he went to the Philistines. God had appointed him to set up his standard in the land of Judah, and it was want of faith and confidence that led him to forsake his post of duty without a command

from the Lord. How could he expect that the God of Israel would give him protection, when he had placed himself with the bitterest foes of his people? Could he expect safety with the Philistines, when only shortly before he had barely escaped with his life by feigning himself to be a mad man? Could he reasonably hope to save himself by seeking an asylum with a people whom God had appointed to extinction? When he should come to the throne, he would be employed as the agent to carry out this purpose of destroying the Philistines. [Cf: ST 11-09-88 para. 08] p. 244, Para. 2, [1888MS].

In fleeing to the enemies of Israel, David encouraged the Philistines to take further measures to oppress his people, and the impression was received by his brethren that he had gone to the heathen to serve their gods. By this act he gave occasion for misconstruing his motives, and many were led to hold prejudice against him. This demonstrates the fact that great and good men, men with whom God has worked, will make grievous mistakes when they cease to watch and pray, and to fully trust in God. [Cf: ST 11-09-88 para. 09] p. 244, Para. 3, [1888MS].

There is a precious experience, an experience more precious than fine gold, to be gained by everyone who will walk by faith. He who will walk in the way of unwavering trust in God will have a connection with Heaven. The child of God is to do his work, looking to God alone for strength and guidance. He must toil on without despondency and full of hope, even though he is placed in most trying and aggravating circumstances. [Cf: ST 11-09-88 para. 10] p. 244, Para. 4, [1888MS].

David's experiences are recorded for the instruction of the people of God in these last days. In his warfare against Satan, this servant of God had received light and direction from Heaven, but, because the conflict was long continued, and because the question of his receiving the throne was unsettled, he became weary and discouraged. He was provoked that he was hunted from place to place as though he were a wild beast. The very thing that Satan desired to have him do, he was led to do; for, in seeking refuge among the Philistines, David caused great joy and triumph and exultation to the enemies of God and his people. David did not renounce his worship of God nor cease his devotion to his cause; but he sacrificed his trust in him for his personal safety, and thus tarnished the upright and faithful character that God requires his servants to possess. By Mrs. E. G. White. [Cf: ST 11-09-88 para. 11] p. 244, Para. 5, [1888MS].

David was cordially received at Gath by the king of the Philistines. The warmth of his reception was partly due to the fact that the king admired him, and partly to the fact that it was flattering to his vanity to have a Hebrew leave his own nation to seek his protection. Achish hoped to be successful not only in gaining David as an ally, but in gaining others also, for he felt assured that many would be influenced through David's example to rally under his standard. David felt secure from betrayal in the dominions of Achish. He brought his family, his household, and his possessions, as did also his men, and to all appearances he had come to locate permanently in the land of Philistia. All this was very gratifying to Achish, who solemnly promised to protect the fugitive Israelites. [Cf: ST 11-16-88 para. 01] p. 244, Para. 6, [1888MS].

At David's request for a residence in the country removed from the

royal city, the king graciously granted Ziklag as a possession, and it was afterward annexed to Israel's dominions. For a year and six months, David made his home in the country of the Philistines. He had tasted the bitterness of envy at Saul's court, and he feared that he might have a similar experience in the court at Gath. But it was for far weightier reasons that he desired to leave the royal city. He realized that it would be dangerous for himself and his men to be under the influence of those who were connected with idolatry and transgression. In a town wholly separated for their use, they might worship God with more freedom than they could if they remained in Gath, where the senseless, heathen rites could but prove a source of evil and annoyance. [Cf: ST 11-16-88 para. 02] p. 245, Para. 1, [1888MS].

While dwelling in this isolated town, David made war upon the Geshurites, the Gezrites, and the Amalekites, and he left neither man nor woman alive to bring tidings to Gath. When he returned from battle, Achish inquired as to where he had been, and David gave him to understand that he had been warring against those of his own nation, the men of Judah. But by this very dissembling, he was the means of strengthening the hand of the Philistines, for the king said, "He hath made his people Israel utterly to abhor him; therefore he shall be my servant forever." By placing himself under the protection of the Philistines, he had discovered to them the weakness of his people; for the Philistines had feared David more than they had feared Saul and his armies. Although David knew that it was the will of God that the Philistines should be destroyed, and although he knew that he was appointed to do this work, yet he was not walking in the counsel of God when he practiced deception. Moreover, he had been anointed to stand in defense of the people of God; and the Lord would not have his servants give encouragement to the wicked by disclosing the weakness of his people, or by an appearance of indifference to their welfare. [Cf: ST 11-16-88 para. 03] p. 245, Para. 2, [1888MS].

David's faith in God had been strong, but it had failed him when he placed himself under the protection of the Philistines. He had taken this step without seeking the counsel of the Lord; but when he had sought and obtained the favor of the Philistines, it was poor policy to repay their kindness by deception. In the favor they had shown him they had been actuated by selfishness. They had reason to remember the son of Jesse, for his valor had cost them their champion, Goliath, and had turned the tide of the battle against them. The Philistines were glad of an opportunity to separate David's forces from the army under Saul. They hoped that David would avenge his wrongs by joining them in battle against Saul and Israel. [Cf: ST 11-16-88 para. 04] p. 245, Para. 3, [1888MS].

"And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men." David had no intention of lifting his hand against his people, but he was not certain as to what course he would pursue until circumstances should indicate the direction of his duty. He answered the king evasively, and said, "Surely thou shalt know what thy servant can do." Achish understood these words as a promise to assist him in the approaching war, and the king pledged his word that if he would do this, he would bestow upon him great honor, and give him a high position among his officials. [Cf: ST 11-16-88 para. 05] p.

245, Para. 4, [1888MS].

But although David's faith had staggered somewhat at the promises of God, he still remembered that Samuel had anointed him king of Israel. He recalled the victories that God had given him over his enemies in the past. He reviewed the great mercies of God in preserving him from the hand of Saul, and he determined that he would not betray any sacred trust, or imperil his soul's salvation. He would not join his forces with the enemy against Saul, even though the king had sought his life. [Cf: ST 11-16-88 para. 06] p. 246, Para. 1, [1888MS].

How many would have yielded to the temptation that Achish presented to David! How many have fallen, and how many will fall, into the snare of Satan for temporary advantages! Ambitious for exaltation, they will unite their influence with the avowed enemies of God's truth if they can only be honored among those who are honored of men. For present advantages, they will sacrifice the eternal good that God has in store for them. They will not endure the proving of God, and show themselves true in every place, and under all circumstances. God has promised that his faithful, obedient servants shall be exalted to be priests and kings. "Do ye not know that the saints shall judge the world?" [Cf: ST 11-16-88 para. 07] p. 246, Para. 2, [1888MS].

Satan succeeds in making many grow restless, even after they have wrestled against difficulty, and have run well for a season. He presents temptation in a new way, and under a different aspect, and places before men human honors and advantages, and they fall, as did Adam and Eve when the serpent said, "Ye shall be as gods, knowing good and evil." Stretching beyond their capacity, they seek a more exalted position; desiring the highest seat they will finally, with shame, have to take the lowest seat. They sell their souls to the enemy, that they may be lifted up, and they will find, at last, that they are slaves to the one who degrades and ruins mankind. "Let him that thinketh he standeth take heed lest he fall." By Mrs. E. G. White. [Cf: ST 11-16-88 para. 08] p. 246, Para. 3, [1888MS].

The Lord cannot use men and women in his service, in any branch of his work, unless they possess a meek and teachable spirit. Those whom God employs in his service must be true to principle, but, while they must not swerve from the plain path of duty for any selfish interest, they are not to be bigoted and puffed up with self-esteem. Unless the heart is in connection with the Source of all wisdom, there will not be an abiding sense of the sacredness of the work. Workers for Christ must derive all their life and inspiration from God. They must seek to be conformed to his will and his ways, and not seek to have their own will and way. He who would become a living channel of light, must be governed by something more than habit or opinion. He must live hourly in conscious communion with God. His life must be brought into contact with the principles of truth and righteousness. He must become a partaker of divine nature. [Cf: ST 11-30-88 para. 01] p. 246, Para. 4, [1888MS].

The servant of God must be continually seeking for intellectual power, and every acquisition of the mind must be devoted to glorifying God. We must have enlarged conceptions of what the requirement of God is of his people. We are to love God with all our heart, might, mind, soul, and strength, and our neighbor as ourselves. This love will elevate the

taste, subdue the appetite, and control the passions. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, these are the fruits of the Spirit. "They that are Christ's have crucified the flesh with the affections and lusts." They are endowed with the heavenly endowment, even with the ornament of a meek and quiet spirit which is of great value in the sight of God. God requires us to reach the highest standard. [Cf: ST 11-30-88 para. 02] p. 246, Para. 5, [1888MS].

We must not be content with anything short of the divine illumination from the central Light of the universe. When we have this illumination, we shall see the necessity of pressing onward and upward, of elevating the standard, of cultivating the loftiest ambition, and of reaching the highest attainments. We shall constantly draw from the Source of all wisdom, and live as in the sight of the Lord. We should consecrate all our powers to the service of Christ. He has loved us; he has died to redeem us, and to wash us from our sins in his own blood. Self must die. All success and honor must be accredited to Him who has died that we might live. Christ must be inscribed upon our banners. How slow we are to understand that God requires the service of our whole heart, an unreserved consecration of all the powers of our being. He claims all there is of us. All that mortal man can render of service in any direction, must be devoted to the work of Christ, if we would meet the requirement of God. [Cf: ST 11-30-88 para. 03] p. 247, Para. 1, [1888MS].

Your talent has been intrusted to you by the Lord, and you will be held responsible for its employment and improvement. It is the design of the Giver that it shall be used in accordance with his divine will. We are not only to work out our own salvation, but we are to love our fellow-men as we love ourselves. We must manifest the glory of God. This is the high aim of our existence. We must be in such a condition that we can appreciate the light that God has brought into the experience of others. Our lives and characters are influenced by the physical, intellectual, and moral acquirements of past generations. If we remain in ignorance, we have no one to blame but ourselves. If we put to the stretch every power, and task every ability to the utmost, with an eye single to the glory of God, we shall not fail of doing a valuable work for God. [Cf: ST 11-30-88 para. 04] p. 247, Para. 2, [1888MS].

The time in which we live is full of the most solemn importance. There is nothing that can be more acceptable to God than to have the youth dedicate their lives to his service in the bloom and freshness of their years. Their talents may become a power for God, when they are properly cultivated. Their characters may be characters that will be acceptable to Heaven; but they must be shaped by line upon line, and precept upon precept. They must be modeled after the divine pattern. [Cf: ST 11-30-88 para. 05] p. 247, Para. 3, [1888MS].

Those who are educating the youth in the service of God, are doing a solemn and sacred work. They are channels through which flows the current of spiritual light from the throne of God. Without being conscious of it, they are doing a work that is far-reaching in its influence. In the work of saving souls, we are to know whereof we speak. The words of John are full of significance when he says, "That which we have seen and heard declare we unto you." He affirmed that he

had known him that was from the beginning, and because of this, he was able to impart knowledge to those whom he sought to teach. We are to remember the experiences of the past, to recall the days of old, and then to be able to give the trumpet no uncertain sound, because we can affirm whereof we know. We can encourage others to reach forward for a better life, because we have had an experience ourselves in the things of God. [Cf: ST 11-30-88 para. 06] p. 247, Para. 4, [1888MS].

When your soul is the temple for the indwelling Spirit of the Saviour, the gross elements of your nature will be consumed, and the whole being will become a living purpose. He who is truly Christ's will have an experience like that of Daniel, and the fruits of the Spirit will appear in his life. There are powers within us that are paralyzed through sin, that need the vivifying influence of the grace of Christ, that they may be restored. A mighty power from the Lifegiver must quicken them to life, and rouse them to action. When this is your experience, you can work as Jesus has given you an example. Divine light and love will be reflected upon those who feel that they are sick in both soul and body. Jesus invites his own presence to your soul. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Shall we not open the door of our hearts to the divine guest? [Cf: ST 11-30-88 para. 07] p. 247, Para. 5, [1888MS].

Those who engage in the work of God must be pure in heart, and circumspect in deportment. The souls of God's people should not be like a barren waste, as are so many souls at this time. God has given to every man some ability to use in his service, and it is God's design that it should be employed to his glory, and man's good. Many are losing much, simply because they will not learn in the school of Christ. They might gain eternal treasure, but, in turning away from the divine Teacher, their consciences are violated and seared, and the admonitions of God's word lose all power to stir their hearts. But there is no need of making such a failure. Christ will come into the heart and abide there if you will but cleanse the soul temple of every defilement. By Mrs. E. G. White. [Cf: ST 11-30-88 para. 08] p. 248, Para. 1, [1888MS].

The time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society, and the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the word of God. The time has come when we should "sigh and . . . cry for all the abominations" that are done in the land. [Cf: RH 01-10-88 para. 1] p. 248, Para. 2, [1888MS].

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will

forbear. This cannot be done without exciting opposition. Those who refuse to receive the love of the truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of souls to bring the message of heaven into contempt. [Cf: RH 01-10-88 para. 2] p. 248, Para. 3, [1888MS].

The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High. [Cf: RH 01-10-88 para. 3] p. 248, Para. 4, [1888MS].

Says the apostle, "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." On every side we see men easily led captive by the delusive imaginations of those who make void the word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again, he says, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." [Cf: RH 01-10-88 para. 4] p. 249, Para. 1, [1888MS].

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself. [Cf: RH 01-10-88 para. 5] p. 249, Para. 2, [1888MS].

Every warning for this time must be faithfully delivered; but "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness,--"It is written." We should learn to use the word of God skillfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without

natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." These words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good," will attack those who are faithful to their God in this degenerate age. But the ambassador of Heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men. [Cf: RH 01-10-88 para. 6] p. 249, Para. 3, [1888MS].

Paul continues concerning those who oppose the work of God, comparing them to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "nothing is secret, that shall not be made manifest," and those who honor God shall be honored by him in the presence of men and angels. We are to share in the sufferings of the reformers. It is written, "The reproaches of them that reproached thee fell on me." Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able also to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned." [Cf: RH 01-10-88 para. 7] p. 249, Para. 4, [1888MS].

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit which is the word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready, at the command of our Captain to follow where he may lead. We must be doers of his word, not deceiving our own selves. [Cf: RH 01-10-88 para. 8] p. 250, Para. 1, [1888MS].

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that is built upon the rock shall stand forever. We must be "kept by the power of God through faith unto salvation." The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that

one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is positively necessary for those who believe the truth, to be making continual advancement, growing up unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that having done all you may stand, with unwavering confidence in God, through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's word, and go on from strength to strength. [Cf: RH 01-10-88 para. 9] p. 250, Para. 2, [1888MS].

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety. The word of God offers spiritual liberty and enlightenment to those who seek for it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please" God. It is faith that connects us with the power of Heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God." In order to exercise intelligent faith we should study the word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God and his will concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great a salvation is foretold in the most forcible language. [Cf: RH 01-10-88 para. 10] p. 250, Para. 3, [1888MS].

Had the Bible been received as the voice of God to man, as the book of books, as the one infallible rule of faith and practice, we would not have seen the law of Heaven made void, and the swelling tide of iniquity devouring our land. [Cf: RH 01-10-88 para. 11] p. 251, Para. 1, [1888MS].

As men wander away from the truth into skepticism, everything becomes uncertain and unreal, No thorough conviction takes hold of the soul. No faith is exercised in the Scripture as the revelation of God to men. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory. [Cf: RH 01-10-88 para. 12] p. 251, Para. 2, [1888MS].

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith, then a blast

of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided efforts to recover themselves out of the snare of the Devil, but are taken captive by him at his will. There are others who, when assailed by temptations of unbelief, flee to the word of God and to earnest prayer, and they are not left to the power of the enemy. The day is coming that will reveal whether we are building on the solid rock or the sliding sand. [Cf: RH 01-10-88 para. 13] p. 251, Para. 3, [1888MS].

If men could realize the blighting influence of doubt upon their minds, if they could but see into the future, they would realize the imperative need of cultivating firm trust in God and implicit confidence in his promises. They would not sow one grain of unbelief; for every single grain blossoms into fruit. Satan is a living, active agent. It is his business to encourage skepticism, and every word of doubt is carefully nourished by the adversary of souls. While men sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness they follow the voice of strangers, and reject the call of the Good Shepherd who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some winding sophistry of error. Infidelity has increased in proportion as men have questioned the word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the Bible. Men claiming great wisdom have presumed to criticise and cut and cull the words of the living God, and have started questions to make shipwreck of the happiness of their fellowmen and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions, and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness. [Cf: RH 01-10-88 para. 14] p. 251, Para. 4, [1888MS].

Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of Judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts, for even an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts. [Cf: RH 01-10-88 para. 15] p. 251, Para. 5, [1888MS].

The fruits of doubt are not desirable. Oh! look around you and see what havoc has been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for in spite of the sad records of lives that have gone out in darkness, as moths fly to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's word. Come to the "sure word of prophecy;

whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for a sure foundation. "Heaven and earth shall pass away," but "the word of the Lord endureth forever;" and unwavering faith in his word is the only faith that will endure through the perils of the last days. By Mrs. E. G. White. [Cf: RH 01-10-88 para. 16] p. 252, Para. 1, [1888MS].

"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." [Cf: RH 01-24-88 para. 1] p. 252, Para. 2, [1888MS].

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time or desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will all have an earthly mold, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them. [Cf: RH 01-24-88 para. 2] p. 252, Para. 3, [1888MS].

Christ entreats, "Lay up for yourselves treasures in heaven." This work of transferring your possessions to the world above, is worthy of all your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance. [Cf: RH 01-24-88 para. 3] p. 252, Para. 4, [1888MS].

It should be your determined purpose to bring every power of your being into the service of Christ. Why, his service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every

faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father. [Cf: RH 01-24-88 para. 4] p. 253, Para. 1, [1888MS].

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts for that which profiteth not, for things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. On that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God? [Cf: RH 01-24-88 para. 5] p. 253, Para. 2, [1888MS].

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth understanding may rest in your soul, and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You cannot serve God and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no halfhearted service. [Cf: RH 01-24-88 para. 6] p. 253, Para. 3, [1888MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life. [Cf: RH 01-24-88 para. 7] p. 253, Para. 4, [1888MS].

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If everyone seeking the kingdom of God and his righteousness would be always ready

to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God." [Cf: RH 01-24-88 para. 8] p. 254, Para. 1, [1888MS].

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character. [Cf: RH 01-24-88 para. 9] p. 254, Para. 2, [1888MS].

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that every thing is manifest to Him with whom we have to do. We should live as in the presence of the infinite One. [Cf: RH 01-24-88 para. 10] p. 254, Para. 3, [1888MS].

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ has brought the repentant soul into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, cannot bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the

Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. [Cf: RH 01-24-88 para. 11] p. 254, Para. 4, [1888MS].

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou 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." By Mrs. E. G. White. [Cf: RH 01-24-88 para. 12] p. 255, Para. 1, [1888MS].

There are many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig tree which put forth its boastful foliage, but when the Master came seeking fruit upon it, he found nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is, that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the spirits by the test of God's word; for there are many spirits in the world. "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: RH 01-31-88 para. 1] p. 255, Para. 2, [1888MS].

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us to an individual accountability, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of Judgment, when the question comes to you as to why you did not obey the commandments of God, you cannot make an acceptable excuse on the plea of another's disobedience. If your words and example have led others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God, disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God? [Cf: RH 01-31-88 para. 2] p. 255, Para. 3, [1888MS].

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him: the results of transgression follow those who persist in wrongdoing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his

service find the favor of the Lord, and he forgiveth all their iniquities and healeth all their diseases. [Cf: RH 01-31-88 para. 3] p. 255, Para. 4, [1888MS].

In earthly affairs, the servant who seeks most carefully to fulfill the requirements of his office, and to carry out the will of his master, is most highly valued. A gentleman once wanted to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our Heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our Heavenly Father, and run no risks by heady presumption. [Cf: RH 01-31-88 para. 4] p. 256, Para. 1, [1888MS].

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do it at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of heaven by our words and actions. He that honors the law shall be honored by it in the Judgment; but he that treats it with contempt shall be condemned by it before the Judge of all the earth. [Cf: RH 01-31-88 para. 5] p. 256, Para. 2, [1888MS].

Before the flood swept upon the world, God sent a message through Noah to warn the people of the coming deluge. There were those who did not believe the warning; but their unbelief did not stay the showers, nor prevent the waters of the great deep from submerging a scoffing world. And today, while the last message is being heralded to bring God's servants into harmony with every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of heaven to this generation. [Cf: RH 01-31-88 para. 6] p. 256, Para. 3, [1888MS].

I have not come to cry peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you to reform your lives, and cease your rebellion against the God of the universe. Take the word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly

investigation? Remember, Jesus says that not every one that says, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." [Cf: RH 01-31-88 para. 7] p. 256, Para. 4, [1888MS].

Paul said to the elders of Ephesus, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ because he has become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that you are to do whatsoever he commands; it means that you are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [Cf: RH 01-31-88 para. 8] p. 257, Para. 1, [1888MS].

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? then, "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask whether it suits your convenience to keep the truth of Heaven. You are to take up your cross and follow Jesus, cost what it may. You will find that his "yoke is easy, and his burden is light." When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you neglect so great salvation, and refuse to comply with the conditions of eternal life? [Cf: RH 01-31-88 para. 9] p. 257, Para. 2, [1888MS].

One of God's commandments reads: "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." You are robbing God when you refuse to give that day to his service, abstaining from your own work. He has sanctified the seventh day, but you ignore its holiness, and thus cast contempt upon the Lawgiver. Still the forbearance of God is exercised toward you. Make up your mind that from henceforth your feet shall go in the path of obedience. The darkness that binds you, like a thick cloud, will part asunder, and heavenly light will shine upon all those who will have the truth at any cost. [Cf: RH 01-31-88 para. 10] p. 257, Para. 3, [1888MS].

The Lord understands all about your trials; and however impossible it may seem to live for God, you will find that the way will appear. When

your faith has been tested, as the Lord opened the Red Sea, so the waters will divide, and his providence will make a path for your feet. It is safe to serve God. It may not be to your worldly advantage to keep God's ways; but the transgressor will be at an eternal loss. "For, 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. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." We must walk carefully and humbly before the Lord in these precious hours of probation. We must draw close to Jesus till his light is shed upon us. It is the desire of our Saviour that we should be the light of the world, reflecting every ray that shines upon us. What straight paths should we make for our feet, so that the lame may not be turned out of the way! This is an age of light. The Lord of heaven is sending the rays of light into the homes of the world. A special light is shining upon the commandments of God. The door of the most holy place of the heavenly Sanctuary stands ajar, and within, as in the most holy place of the ancient sanctuary, is the ark of the testimony. The law of the Most High is beneath the mercy seat. The light of this law is shining upon the world, penetrating the moral darkness that has covered the people. [Cf: RH 01-31-88 para. 11] p. 257, Para. 4, [1888MS].

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The time for the fulfillment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God, and demanding repentance and reform. [Cf: RH 01-31-88 para. 12] p. 258, Para. 1, [1888MS].

The children of light are to be as a city set upon a hill that cannot be hid. The world will be condemned by the testimony of those who follow the light as it shines upon their pathway. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The servants of Jesus are to bear the precious truth to the world, and to present the claims of God to every soul, not pandering to custom, or lessening the responsibility of any soul, but declaring the whole counsel of God. [Cf: RH 01-31-88 para. 13] p. 258, Para. 2, [1888MS].

When the book of the law was found in the house of the Lord, in the time of ancient Israel, it was read before Josiah, the king. And he rent his garments, and bade the men in holy office to inquire of the Lord for him, and for his people; for they had departed from the statutes of the Lord. He called together all the men of Israel, and the words of the book were read in the hearing of the congregation. The sin of the rulers and the people was pointed out, and the king stood up before them, and confessed his transgression. He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all that they could to return from their backsliding, and serve the living God. [Cf: RH 01-31-88 para. 14] p. 258, Para. 3, [1888MS].

Is not this our work today? Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway. [Cf: RH 01-31-88 para. 15] p. 258, Para. 4, [1888MS].

When Josiah heard the words of warning and condemnation because Israel had trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work today. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of his favor. [Cf: RH 01-31-88 para. 16] p. 258, Para. 5, [1888MS].

Christ left all to save man from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the woe of man's sin; and shall we turn away from the commandments of the Lord because it involves the loss of friends, position, or worldly gain? Will you not take away your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You cannot afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins, and reform your ways, that your name may not be blotted out from the book of life, but may be confessed before the Father and before his angels. Jesus is pleading his blood before the Father, and now while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "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." By Mrs. E. G. White. [Cf: RH 01-31-88 para. 17] p. 259, Para. 1, [1888MS].

Before Jesus went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven and prayed for his disciples. He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." [Cf: RH 02-07-88 para. 1] p. 259, Para. 2, [1888MS].

The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and sanctified through the truth. He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." The word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. It is as necessary for us to understand the words of life as it was for the early disciples to be informed concerning the plan of salvation. We shall be inexcusable if, through our own negligence, we

are ignorant of the claims of God's word. God has given us his word, the revelation of his will, and has promised the Holy Spirit to them that ask him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine. [Cf: RH 02-07-88 para. 2] p. 259, Para. 3, [1888MS].

The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept *its* errors for truth, adopt its customs, and deceive our own hearts. The doctrines and customs of the world are at variance with the truth of God. Those who seek to turn from the service of the world to the service of God, will need divine help. They will have to set their faces like a flint toward Zion. They will feel the opposition of the world, the flesh, and the Devil, and will have to go contrary to the spirit and influences of the world. Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach." [Cf: RH 02-07-88 para. 3] p. 259, Para. 4, [1888MS].

The mission of Jesus was demonstrated by convincing miracles. His doctrine astonished the people. It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system of truth that met the wants of the heart. His teaching was plain, clear, comprehensive. The practical truths he uttered, had a convincing power, and arrested the attention of the people. Multitudes lingered at his side, marveling at his wisdom. His manner corresponded with the great truths he proclaimed. There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power." [Cf: RH 02-07-88 para. 4] p. 260, Para. 1, [1888MS].

He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marveled at his wisdom. He did not meet their expectation of the Messiah. They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to preeminence among the nations of the world. With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he should come. He was not recognized as "the truth," the "light of the world," although he spake as never man spake; for his appearance was humble and unpretending. He came without attendants of earthly pageant and glory. There was, however, a majesty in his very presence that bespoke his divine character. His manners, though gentle and winning, possessed an authority that inspired respect and awe. He commanded, and disease left the sufferer. The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy laden found rest in his compassionate love. [Cf: RH 02-07-88 para. 5] p. 260, Para. 2, [1888MS].

Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable.

They were continually lying in wait to find whereof they might accuse him. He was the central object of observation and scrutiny to the people of Judea. His steps were thronged with curious multitudes that waited for a sign. The lame, the blind, the palsy stricken, the leprous, and those afflicted with all manner of diseases, came to him, and he healed them all. Those who had come to criticise and condemn, heard the people glorifying God; and his fame spread from city to city. Heaven indorsed his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his truth, and clung to their empty traditions. They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission. They walked in the obscuring shadow of manmade theories. [Cf: RH 02-07-88 para. 6] p. 260, Para. 3, [1888MS].

The word of God, that they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears." But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them. Had they earnestly searched the Scriptures, and brought their theories and expectations to the test of God's word, Jesus need not have wept over their impenitence. He need not have declared, "Behold, your house is left unto you desolate," "because thou knowest not the time of thy visitation." They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted. The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry. The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance. If they accepted his teaching, their practices must be changed, their thoughts enlarged, and their cherished hopes relinquished. They would have to sacrifice the honor of men, in order to be honored of heaven; and if they obeyed the words of this new "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time. [Cf: RH 02-07-88 para. 7] p. 260, Para. 4, [1888MS].

Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah. Why did they cling to their false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance? They spent their money for chaff and husks, when the Living Bread was within their reach. Why did they not go to the word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception? The cause of their rejection of Christ was the same as that which keeps men in error to day: they "loved darkness rather than light, because their deeds were evil." [Cf: RH 02-07-88 para. 8] p. 261, Para. 1, [1888MS].

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines today that have no foundation in the word of God? Men cling as tenaciously to them as did the Jews to their traditions and delusions. We have the same difficulties to meet and resist as did the Redeemer of the world. [Cf: RH 02-07-88 para. 9] p.

261, Para. 2, [1888MS].

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self, manifested itself even in the services of the sanctuary. They loved the highest seats in the synagogues, and the praise of men. They loved greetings in the marketplaces, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies. Do we not see the same perverseness in the Christian church of today? Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus. They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth. [Cf: RH 02-07-88 para. 10] p. 261, Para. 3, [1888MS].

The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words, with his humble life and appearance. They did not appreciate the fact that real greatness can afford to go without display. This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah. That he should announce himself as the Son of God, they deemed intolerable blasphemy. They questioned, if he were the Messiah, why was he so unpretending? What would become of their nation if he were satisfied to be without the force of arms? When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews? Had not the priests taught that they were to bear rule over all the earth? and could it be possible that the great religious teachers were in error? The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." [Cf: RH 02-07-88 para. 11] p. 261, Para. 4, [1888MS].

The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves. God has endowed men with intellect, and has made it possible for them to be enlightened by the word of life; but today, as then, people will accept the teaching and doctrines of men, rather than obey the plain word of God. They choose to take the broad road that leads to death, rather than to bear their cross and follow the bloodstained path that leads to eternal life. [Cf: RH 02-07-88 para. 12] p. 261, Para. 5, [1888MS].

Pharisees, Sadducees, and Herodians joined to oppose the Son of God. Their rejection of the truth influenced many to turn from the Saviour. Those who cherish enmity to the pure principles of heaven, are acting in concert with the "rulers of the darkness of this world." When Christ met with success in his ministry, those who hated truth and rejected light manifested their spirit of opposition, and sought to silence him. The same spirit is apparent today, wherever the truth is brought in contact with long established error of doctrine and custom. With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions. It is a matter of the highest importance and interest to us that we understand what the truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth. [Cf: RH 02-07-88 para. 13] p. 262, Para. 1, [1888MS].

David appreciated the divine enlightenment, and recognized the power of the word of God. He declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let those who want light, search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit. The promise is, that those who seek shall find. By Mrs. E. G. White. [Cf: RH 02-07-88 para. 14] p. 262, Para. 2, [1888MS].

Text: "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." Matt. 7:21. [Cf: RH 02-14-88 para. 1] p. 262, Para. 3, [1888MS].

A profession of religion is of no value unless good works testify to the sincerity and reality of its claim. Those who are the children of God will work the works of God, and show "forth the praises of him who hath called you out of darkness into his marvelous light." They will reflect the light of his countenance, and manifest the Spirit of Christ. If we do not live for the good of others, seeking the salvation of souls and obeying the commandments of God, our religion is vain. Those who make great professions, and do not bear the fruits of godliness, make it manifest that they are not abiding in the True Vine; for "by their fruits ye shall know them." They are dead branches; for "if any man have not the Spirit of Christ, he is none of his." It is not those who cry "Lord, Lord," who are accepted; but those who do the will of the Heavenly Father. [Cf: RH 02-14-88 para. 2] p. 262, Para. 4, [1888MS].

We were made in the image of God, after his likeness; but because of sin we have lost our resemblance to the Creator and Redeemer. We are out of harmony with the will of God; but the Son of God has brought us, at infinite cost to himself, that we might serve him, and do the will of Heaven. The moral image of God may be restored in our fallen natures, through faith in Christ, and obedience to the commandments of Jehovah. [Cf: RH 02-14-88 para. 3] p. 262, Para. 5, [1888MS].

Through the goodness of God, we have been surrounded with innumerable blessings. There are tokens of his love on every hand. Nature seems to be rejoicing before us. The beautiful things in heaven and earth express the love and favor of the Lord of hosts toward the inhabitants of the world. The sunshine and the rain fall on the evil and the good. The hills and seas and plains are all speaking eloquently to the soul of man of the Creator's love. It is God who brings the bud to bloom, the flower to fruit, and it is he who supplies our daily needs. Not a sparrow falls to the ground without the Father's notice. Our minds should go up in gratitude and adoration to the Giver of every good and perfect gift. We should teach our children to consider the works of God. They should be instructed of his love, and the provision he has made for their salvation. Lead them to give their young hearts as a grateful offering, fragrant with love, to Him who has died for them. Point out the attractive loveliness of the earth, and tell them of the world that is to come, that shall never know the blight of sin and death, where the face of nature will no more wear the shadow of the curse. Lead their young minds to contemplate the glories of the reward that awaits the children of God. Cultivate their imaginative powers by picturing the splendor of the new earth and the city of God; and when they are charmed with the prospect, tell them it will be more glorious

than their brightest imagination can portray; for "it is written. 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 02-14-88 para. 4] p. 262, Para. 6, [1888MS].

The poet and the naturalist have many things to say about nature; but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork, and perceives his love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of the love of God to man. Should we hesitate a moment in deciding that we will serve him who so graciously provides for our happiness? Why should we not do the will of such a Father? [Cf: RH 02-14-88 para. 5] p. 263, Para. 1, [1888MS].

God does not compel anyone to love him and obey his law. He has manifested unutterable love toward man in the plan of redemption. He has poured out the treasures of his wisdom, and has given the most precious gift of heaven that we might be constrained to love him, and come into harmony with his will. If we refuse such love, and will not have him to rule over us, we are working our own ruin, and we shall sustain an eternal loss at last. God desires the willing service of our hearts. He has endowed us with reasoning faculties, with talents of ability, and with means and influence, to be exercised for the good of mankind, that we may manifest his Spirit before the world. Precious opportunities and privileges are placed within our reach, and if we neglect them, we rob others, we defraud our own souls, and dishonor our Maker. We shall not want to meet these slighted opportunities and neglected privileges in the day of Judgment. Our eternal interests for the future depend on the present diligent performance of duty in improving the talents that God has given into our trust for the salvation of souls. [Cf: RH 02-14-88 para. 6] p. 263, Para. 2, [1888MS].

How inclined is man to set his affections on earthly things! His attention is absorbed in houses and lands, and his duty to his fellowman is neglected; his own salvation is treated as a matter of little consequence, and the claims of God upon him are forgotten. Men grasp the treasures of earth as tenaciously as if they could hold on to them forever. They seem to think that they have a right to do with their means just as it pleases them, no matter what the Lord has commanded, or what may be the need of their fellowmen. They forget that all they claim as theirs, has simply been intrusted to them. They are stewards of the grace of God. God has committed this treasure to them to prove them, that they may manifest their attitude to his cause, and show the thoughts of their heart toward him. They are not only trading for time, but for eternity, with their Lord's money, and the use or abuse of their talent will determine their position and trust in the world to come. If it is used to glorify themselves, they transfer their affections from God to his gift, and it becomes an idol. They will have to give an account of their work before the righteous Judge. All that you have and are, belongs to God, to be used in blessing humanity, and in advancing the kingdom of the Lord Jesus Christ. [Cf: RH 02-14-88 para. 7] p. 263, Para. 3, [1888MS].

Position and influence, be they ever so exalted, should not be made an excuse for misappropriating the Lord's goods. The special favors of God

should stimulate us to render wholehearted and affectionate service to him; but many who are thus blessed forget their Giver, and become reckless, defiant, and profligate. They dishonor the God of heaven, and wield an influence that curses and destroys their associates. They do not seek to lessen the sufferings of the needy. They do not build up the work of God. They do not seek to redress the wrongs of the innocent, to plead the cause of the widow and the orphan, or to reveal a lofty pattern of character before high and low, showing a spirit of beneficence and virtue. But on the contrary, they oppress the hireling; they keep back by fraud the just recompense for labor, cheat the innocent, rob the widow and heap up treasure corroded with the blood of souls. They will have to render an account at the bar of God. This class are not doing the will of the Father in heaven, and they will hear the stern command, "Depart from me, ye that work iniquity." [Cf: RH 02-14-88 para. 8] p. 263, Para. 4, [1888MS].

True religion works out the principles of God's law,--love to God and love to man. Those who will be accepted of heaven, will have put their talents out to the exchangers for the glory of God and the good of humanity. They will have become laborers together with God, and will receive the approval of the Master when he comes in the clouds of heaven. Religion is something more than a profession, something deeper than an impulsive feeling. It is doing the will of God through faith in Christ. [Cf: RH 02-14-88 para. 9] p. 264, Para. 1, [1888MS].

Conversion has become a matter of perplexity to many, because of the confusing doctrines that are taught in regard to what is religion. Coming to Christ means something more than belonging to the church. There are many whose names are registered on the leaves of the church record, but whose names are not written in the Lamb's book of life. Coming to Christ does not require a severe mental effort and agony. It is simply accepting the terms of salvation that God has made plain in his word. [Cf: RH 02-14-88 para. 10] p. 264, Para. 2, [1888MS].

It is faith in Jesus that works in your life obedience to all the commandments of God. Will you not accept Christ as your captain, and enlist in his army? Will you not leave the black banner of the prince of darkness, and march under the bloodstained banner of the Prince Emmanuel? Will you not take a solemn vow that you will obey the commands of your Captain, endure hardness as a good soldier of Jesus Christ, fight the good fight of faith, and lay hold on eternal life? Will you not come from a state of transgression to a state of obedience and love? Those who believe in Jesus have no enmity toward the law of God. They delight in his law, and count self-denial as of small consequence, if they may only honor their Master, and win souls for his kingdom. We must lift the cross daily, and follow in the steps of our dear Redeemer. [Cf: RH 02-14-88 para. 11] p. 264, Para. 3, [1888MS].

When man placed himself in opposition to the will of the Father, infinite pity filled the breast of the Son of God. He offered his life to pay the penalty of the broken law, that man might have another trial. He promised to give those who believed in him grace to resist temptation, and power to build up a righteous character, through keeping the commandments of God. Our Saviour purchased this privilege for us at an infinite cost. How blind must man be to his own interests, that he does not accept the terms of God, and receive eternal life! It is a solemn thought that the condition of man required the sacrifice of

the Son of God in order that he might be redeemed from a life of sin to a life of faith and obedience. Though the race has fallen in rebellion, and ruin awaits those who neglect so great a salvation, Christ has promised to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." This honor will be conferred upon man, because the Son of God, as his substitute and surety, has imparted to him his own righteousness. Our precious Saviour laid aside his royal robes, stepped down from his royal throne, and was made man, that he might bring man into harmony with his God. [Cf: RH 02-14-88 para. 12] p. 264, Para. 4, [1888MS].

It is only in the light of Calvary's cross that we can estimate the value of our salvation. And after the Son of God has taken step after step of self-denial and humiliation, even to Calvary and the death of the cross, have we nothing to do? Christ has commanded, "Let this mind be in you, that was also in Christ Jesus." If we have the love of Christ abiding in our hearts, we cannot enjoy it alone. We shall have a deep anxiety to present the precious news of salvation to others. Our daily steps will leave a bright track heavenward. We shall become lights in the world. We want you to fasten your eyes on the perfect Pattern. We want you to comply with the conditions of salvation. Are you loving God with all your heart, and your neighbor as yourself? It is not those who say they believe in Jesus, and yet are not laborers in his vineyard, that he will confess before his Father and the holy angels; but he will own those who humbly seek his grace, and do the will of his Father. They shall have eternal life, and be heirs with Christ in a world without end. By Mrs. E. G. White. [Cf: RH 02-14-88 para. 13] p. 265, Para. 1, [1888MS].

Text: "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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:5-11. [Cf: RH 02-21-88 para. 1] p. 265, Para. 2, [1888MS].

The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfill the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavor to walk in the footsteps of the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, he will multiply grace, according to our need, from his own divine sufficiency. [Cf: RH 02-21-88 para. 2] p. 265, Para. 3, [1888MS].

Faith is the first round in the ladder of advancement. Without faith

it is impossible to please God. But many stop on this round, and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed. Faith is essential; but the inspired word says, "Add to your faith, virtue." Those who are seeking for eternal life, and a home in the kingdom of God, must lay for their character building the foundation of virtue. Jesus must be the chief cornerstone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can stand in its integrity. "Submit yourselves therefore to God. Resist the Devil, and he will flee from you." [Cf: RH 02-21-88 para. 3] p. 265, Para. 4, [1888MS].

The young Christian will have severe tests and temptations. Satan will not permit you to leave his banner of darkness to march under the bloodstained banner of Prince Immanuel, without making an effort to retain you in his service. He will present every attraction to cause you to leave the narrow road that leads to eternal life; but you must stand like a faithful soldier of the Lord Jesus Christ. Joseph is an example of how the youth may stand unspotted, amid the evil of the world, and add to their faith, virtue. Though a captive in a strange land, far from the restraints of home, he kept the fear of God before him, and when he was sorely tempted to indulge in evil, he exclaimed. "How then can I do this great wickedness, and sin against God?" The grace of God enabled him to resist the tempter. He was cast into prison, because of his steadfastness of purpose to keep the commandments of God. But prison walls could not shut out the light of Heaven's favor, nor hinder his advancement in the divine life; for "the Lord was with Joseph, and showed him mercy." And the Lord will be with every soul who adds the precious grace of virtue, and who fears to transgress the law of Heaven. [Cf: RH 02-21-88 para. 4] p. 266, Para. 1, [1888MS].

Joseph did not complain at his lot, nor question why the Lord permitted him to suffer for righteousness' sake. He did not allow any cloud of despondency to settle upon his heart. He believed in God, and patiently waited for his salvation. He determined that this affliction should serve as an occasion to glorify God and benefit his associates. He did not cease his efforts toward perfection of character. He forgot his sorrow in seeking to lighten the sorrows of others, and the prisoners saw that the Lord was with Joseph. When he had borne the proving of the furnace, the Lord brought him out of the gloomy cell, and exalted him to a position next to the king of Egypt. Those who honor God will be honored by him. [Cf: RH 02-21-88 para. 5] p. 266, Para. 2, [1888MS].

Had Joseph wavered and fallen under the first temptation, his strength would have been insufficient for the second test. It is important that we do not take a wrong step in any direction; for it is very unprofitable to us. Whatever it may cost you, add to your faith, virtue. The greatest earthly loss will prove eternal gain if this is accomplished. If we use our powers unwisely, for the gratification of sinful desires, we cannot attain to the exaltation of character to which God would have us attain. We rob God of the service we should render, and fail to accomplish the good that we owe to our fellowmen. If we give ourselves to Christ, he will become our helper. Poor and

sinful and dependent, he will wash us in his own blood, put his Spirit within us, and make us to reflect his image. [Cf: RH 02-21-88 para. 6] p. 266, Para. 3, [1888MS].

Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue, knowledge. Many are very ignorant of Bible truth, and they do not realize the duty and necessity of becoming intelligent Christians. The disciples learned of Jesus, and men perceived the benefits of his association and service, as they saw the change in these men. The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction. We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible. We cannot afford to be ignorant of the things that pertain to our eternal welfare. If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace. We are to add knowledge from "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." God wants us to understand why he has placed us in the world, and given us the sacred burden of life to bear. He would have us develop the faculties of mind and body, that we may be a blessing to those around us, and that his glory may be reflected from us to the world. It is not his will that our powers should be bound up in torpid stupidity and ignorance. "God is light, and in him is no darkness at all." [Cf: RH 02-21-88 para. 7] p. 266, Para. 4, [1888MS].

"And to knowledge, temperance." This is the third step in the path toward perfection of character. On every side there is indulgence and dissipation, and the result is degeneration and corruption. The inhabitants of our earth are depreciating in mental, moral, and physical power, because of the intemperate habits of society. Appetite, passion, and love of display are carrying the multitudes into the greatest excesses and extravagance. Temptations present themselves on every hand, not only in places of vice, but also in the homes of our land. Our tables are spread with little regard for health or morality, and the cravings of perverted appetite are indulged, to the detriment of physical and mental strength. The people of God must take an opposite course from the world. They must take up the warfare against these sinful practices, deny appetite, and keep the lower nature in subjection. Said the great apostle, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." [Cf: RH 02-21-88 para. 8] p. 267, Para. 1, [1888MS].

God has given us the fruits and grains of the earth for food, that we might have unfevered blood, calm nerves, and clear minds. The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge, temperance. We should live by "every word that proceedeth out of the mouth of God." It is for us to "search the Scriptures," and bring our habits into harmony with the instruction of the Bible. We are admonished, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." [Cf: RH

02-21-88 para. 9] p. 267, Para. 2, [1888MS].

"And to temperance, patience." The need of becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battleground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tenderhearted and forbearing. [Cf: RH 02-21-88 para. 10] p. 267, Para. 3, [1888MS].

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, faultfinding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Everyone should mount this round of progress, and add to faith, virtue, and temperance, the grace of patience. [Cf: RH 02-21-88 para. 11] p. 267, Para. 4, [1888MS].

"And to patience, godliness." Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven, if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect his image and show that we are sons and daughters of the Most High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ's family in heaven. We shall realize that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and godliness. Our conversation will be holy, and our thoughts will be upon heavenly things. [Cf: RH 02-21-88 para. 12] p. 268, Para. 1, [1888MS].

Enoch walked with God. He honored God in every affair of life. In his home and in his business, he inquired, "Will this be acceptable to the Lord?" And by remembering God, and following his counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord. We are exhorted to add godliness, brotherly kindness. O how much we need to take this step, to add to this quality to our characters! In many of our homes there is a hard, combative spirit manifested. Critical words and unkind actions are offensive to God. Dictatorial commands and haughty, overbearing manners are not acceptable to Heaven. The reason there are so many differences existing between brethren is that they have failed to add brotherly kindness. We should have that love for others that Christ has had for us. A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly home. If he will have his own way, no matter whom it grieves, he would not be content in

heaven, unless he could rule there. The love of Christ must control our hearts, and the peace of God will abide in our homes. Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love. Without charity we will become "as sounding brass, or a tinkling cymbal." Our highest professions are hollow and insincere; but "love is the fulfilling of the law." We shall be found wanting, if we do not add charity that suffereth long and is kind; that vaunteth not itself, that seeketh not her own. [Cf: RH 02-21-88 para. 13] p. 268, Para. 2, [1888MS].

Will it make us miserable to follow this plan of Christian progression?--No. It will bring heaven nearer to us. We may have the sweet peace and consolation of God in doing this work. These steps will take us into the atmosphere of heaven; for as God sees his children seeking to carry out his instruction in their habits and thoughts, he multiplies grace, and gives them that wisdom that cometh down from above, that is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." By Mrs. E. G. White. [Cf: RH 02-21-88 para. 14] p. 268, Para. 3, [1888MS].

Text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1. [Cf: RH 02-28-88 para. 1] p. 269, Para. 1, [1888MS].

The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led him to consent to give his only begotten Son to die, that rebellious man might be brought into harmony with the government of Heaven, and be saved from the penalty of his transgression. The Son of God stepped down from his royal throne, and for our sakes became poor, that we through his poverty might be rich. He became "a Man of sorrows," that we might be made partakers of everlasting joy. "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" God permitted his beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. And Jesus bore all this untold sorrow, that we might be changed to his divine image, and become the sons of God. John exclaims, "Behold, what manner of love the Father hath bestowed upon us." Is there not a response of gratitude in your hearts? Are you not lost in wonder and adoration as you contemplate the theme of redemption? [Cf: RH 02-28-88 para. 2] p. 269, Para. 2, [1888MS].

When Adam fell and lost the liberty of a son of God, and brought himself into captivity to Satan, infinite pity filled the heart of Jesus. He took the field of conflict to fight in man's behalf, that all who desired to leave the cruel bondage of the "god of this world," might be set free, to serve the living God. Through all the lowly experiences of life, the exalted Son of God, consented to pass, step by step, from the manger to the cross; for "he took not on him the nature of angels; but he took on him the seed of Abraham." And "he was in all

points tempted like as we are, yet without sin." In the wilderness he fasted forty days, and was tried by every subtle temptation that the prince of darkness could devise. Weak and emaciated from hunger, worn and haggard with mental agony, he suffered the depth of temptation and sorrow, and "he is able also to save them to the uttermost that come unto God by him." The nature of man had become so weakened by transgression, that it was an impossibility for him to overcome in his own strength; for he was led captive at the will of Satan; but, through the strength of Christ, everyone may be an overcomer. We may be more than conquerors through Him who has "loved us, and washed us from our sins in his own blood." [Cf: RH 02-28-88 para. 3] p. 269, Para. 3, [1888MS].

The Prince of heaven has placed man in an exalted position. His life has been valued at the cost of Calvary's cross. The penalty of his transgression has been paid by the precious blood of the Son of God. He may, through repentance toward God, and faith toward our Lord Jesus Christ, have remission of sins that are past, have another trial and test his loyalty to God by obedience to his law, that he may win an eternal inheritance. From the depths of sin's degradation, we may be exalted to become heirs with Christ, the sons of God, and kings and priests unto the Most High. Every repentant, obedient soul may stand as did Adam, free from the condemnation of the law. He may "come boldly unto the throne of grace," and "obtain mercy, and find grace to help in time of need." [Cf: RH 02-28-88 para. 4] p. 269, Para. 4, [1888MS].

When Christ bowed on the banks of Jordan, after his baptism, the heavens were opened, and the Spirit descended in the form of a dove, like burnished gold, and encircled him with its glory; and the voice of God from the highest heaven was heard, saying. "This is my beloved Son, in whom I am well pleased." The prayer of Christ in man's behalf opened the gates of heaven, and the father had responded, accepting the petition for the fallen race. Jesus prayed as our substitute and surety, and now the human family may find access to the Father through the merits of his well-beloved Son. This earth because of transgression had been struck off from the continent of heaven. Communication had ceased between man and his Maker; but the way has been opened, so that he may return to the Father's house. Jesus is "the way, the truth, and the life." The gate of heaven has been left ajar, and the radiance from the throne of God shines into the hearts of those who love him, even though they dwell in the sin-cursed earth. The light that encircled the divine Son of God will fall upon the pathway of all those who follow in his footsteps. There is no reason for discouragement. The promises of God are sure and steadfast. [Cf: RH 02-28-88 para. 5] p. 270, Para. 1, [1888MS].

"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." Do you desire to become the sons and daughters of the Most High? Here is stated the condition of this great privilege. Come, be separate, touch not the unclean. You cannot keep the fellowship of the world, participate in its pleasures, identify yourself with its interests, and still be the sons of God. Says John, "The world knoweth us not, because it knew him not." But shall we let the desire for the favor of our Lord's enemies weigh against our accepting the conditions of salvation? You may come unto the Father in the name of his Son, and,

no matter how broken and feeble your petitions, Jesus will present them before the throne of infinite power, and the light that was shed upon him, will be reflected upon you. You will be "accepted in the Beloved." [Cf: RH 02-28-88 para. 6] p. 270, Para. 2, [1888MS].

There are great things expected from the sons and daughters of God. I look upon the youth of today, and my heart yearns over them. What possibilities are open before them! If they sincerely seek to learn of Christ, he will give them wisdom, as he gave wisdom to Daniel. They may obtain directions from Him who is mighty in counsel. "The fear of the Lord is the beginning of wisdom." Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." And the wise man writes, "In all thy ways acknowledge him, and he shall direct thy paths." Let the youth try to appreciate the privilege that may be theirs, to be directed by the unerring wisdom of God. Let them take the word of truth as the man of their counsel, and become skillful in the use of "the sword of the Spirit." Satan is a wise general; but the humble, devoted soldier of Jesus Christ may overcome him. It is written of the victors, that "they overcame him by the blood of the Lamb, and by the word of their testimony." We must not trust in self. Our finite strength is only weakness. Says Jesus, "Without me ye can do nothing;" but he promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [Cf: RH 02-28-88 para. 7] p. 270, Para. 3, [1888MS].

It is thought a great honor to be invited into the presence of a king of this earth. But let us consider the amazing privilege that is proffered to us. If we obey the requirements of God, we may become the sons and daughters of the King of the universe. Through a crucified and risen Saviour, we may be filled with the fruits of righteousness, and be fitted to shine in the courts of the King of kings through unending ages. The world does not know the exaltation of the sons and daughters of the Most High. Those around them do not see that the humble, self-denying spirit, the patient meekness of heart, has any extraordinary value. They did not know or appreciate Christ when he was on the earth, and the servant is not greater than his Lord. They could not understand him; and the greater our likeness to the divine character of our Lord, the more we shall be misunderstood by the world. The more we come into fellowship with Christ and heaven, the less will be our fellowship with the world; for we are not of the world, therefore the world knoweth us not. Our work is to seek the closest union with the Son of God, to learn in his school, to become meek and lowly of heart, to work the works of Christ, advancing his kingdom and hastening his coming. [Cf: RH 02-28-88 para. 8] p. 271, Para. 1, [1888MS].

The great ambition of the children of this world is to meet the world's standard. They cannot see the precious advantages to be obtained in serving the God of heaven; but the children of light have the great prize set before them. They find the service of Christ is not grievous but full of delight. He says, "My yoke is easy, and my burden is light." Beloved, if God has so loved us, should we not serve him with all our might, and strive to enter in at the strait gate, complying with every requirement of his word? Let us seek by "patient continuance in well-doing" to gain immortality and the crown of life. "Every man that hath this hope in him purifieth himself, even as He is pure." If we do this, we shall ere long see him as he is, and we shall be like him; for he "shall change our vile body, that it may be

fashioned like unto his glorious body"; for "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Beloved, "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us try to appreciate this love, and "press toward the mark for the prize of the high calling of God in Christ Jesus." By E. G. White. [Cf: RH 02-28-88 para. 9] p. 271, Para. 2, [1888MS].

Text: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. [Cf: RH 03-06-88 para. 1] p. 271, Para. 3, [1888MS].

There is a great work for us to do if we would inherit eternal life. We are to deny ungodliness and worldly lusts, and live a life of righteousness. Many teach that all that is necessary to salvation is to believe in Jesus; but what saith the word of truth?--"Faith without works is dead." We are to "fight the good fight of faith, lay hold on eternal life," take up the cross, deny self, war against the flesh, and follow daily in the footsteps of the Redeemer. There is no salvation for us except in Jesus; for it is through faith in him that we receive power to become the sons of God; but it is not merely a passing faith; it is faith that works the works of Christ. Jesus has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We have a part to act as well as to believe; for we are to be judged according to our works. [Cf: RH 03-06-88 para. 2] p. 271, Para. 4, [1888MS].

Living faith makes itself manifest by exhibiting a spirit of sacrifice and devotion toward the cause of God. Those who possess it stand under the banner of Prince Emmanuel, and wage a successful warfare against the powers of darkness. They stand ready to do whatsoever their Captain commands. Each one is exhorted to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" for we are to "live soberly, righteously, and godly" in this present evil world, representing the character of Christ, and manifesting his Spirit. We are to follow in his footsteps, as dear children. By beholding him, we are to be changed into the same image, reflecting the light of heaven into the moral darkness of the world. [Cf: RH 03-06-88 para. 3] p. 272, Para. 1, [1888MS].

Genuine faith in Jesus leads to denial of self; but however high the profession may be, if self is exalted and indulged, the faith of Jesus is not in the heart. The true Christian manifests by a life of daily consecration that he is bought with a price, and is not his own. He realizes that an infinite sacrifice has been made for him, and that his life is of inestimable value, through the merits of Jesus' blood, intercession, and righteousness. But while he comprehends the exalted privileges of the sons of God, his soul is filled with humility. There is no boasting of holiness from the lips of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and their comeliness is turned to corruption. Those who live nearest to Jesus, feel most

deeply their own unworthiness, and their only hope is in the merits of a crucified and risen Saviour. Like Moses, they have had a view of the awful majesty of holiness, and they see their own insufficiency in contrast with the purity and exalted loveliness of Jesus. [Cf: RH 03-06-88 para. 4] p. 272, Para. 2, [1888MS].

Is there not occasion for humility? Is there not need of feeling our utter dependence upon Christ every day and hour? Have we not walked in the ways of our own choosing, and have we not found in this path only failure? We have "sinned, and come short of the glory of God," and in order to save man, Jesus made an infinite sacrifice. Nothing less than the life of God's beloved Son would suffice to pay the heavy debt that we had incurred by breaking the law of God. He took on him our nature, and became sin for us, that we might have "remission of sins that are past," and through his divine strength and grace, might fulfill the righteous requirements of the law. Whoever takes the position that it makes no difference whether or not we keep the commandments of God, is not acquainted with Christ. Jesus says, "I have kept my Father's commandments, and abide in his love;" and those who follow Jesus will do as he has done. The beloved disciple writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." We cannot abide in the love of our Saviour, if we trample under foot any part of that law which he came to "magnify" and make "honorable," even to the cost of suffering the humiliation and death of the cross. [Cf: RH 03-06-88 para. 5] p. 272, Para. 3, [1888MS].

It is a fatal mistake to think that there is nothing for you to do in obtaining salvation. You are to cooperate with the agencies of heaven. We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." You want to take hold of the work intelligently; and when you discern spiritual things, you will see that there is a warfare before you. There is a cross to be lifted in the pathway, a wall to be scaled before you enter the eternal city, a ladder to be climbed before the gate of pearl is reached; and as you realize your inability and weakness, and cry for help, a divine voice will come to you from the battlements of heaven, saying, "Take hold of my strength." "Lo, I am with you alway, even unto the end of the world." [Cf: RH 03-06-88 para. 6] p. 272, Para. 4, [1888MS].

Satan will seek to entice you to enter into the paths of sin, promising that some wonderful good will result from the transgression of God's law; but he is a deceiver. He would only work your ruin, and the dishonor of the name and cause of God; for every step away from the commandments of Jehovah lessens your power to resist evil, and makes you more and more inefficient to fulfill your obligations to God and man. Christ came to break the rule of the evil one, to let the oppressed go free, to undo the heavy burden, and to bring liberty to the captive. Man was so weakened through transgression that he did not possess sufficient moral power to turn from the service of Satan to the service of the only true God; but Jesus, the Prince of life, to whom is committed "all power in heaven and earth," will impart to every soul who desires salvation the strength necessary to overcome the enemy of all righteousness. [Cf: RH 03-06-88 para. 7] p. 273, Para. 1, [1888MS].

The controversy that was waged between Christ and Satan is renewed over every soul that leaves the black banner of the prince of darkness,

to march under the bloodstained banner of Prince Emmanuel. The evil one will present the most subtle allurements to draw those away from their allegiance who would be true to Heaven; but we must yield all the powers of our being into the service of God, and then we shall be kept from falling into the snares of the enemy. [Cf: RH 03-06-88 para. 8] p. 273, Para. 2, [1888MS].

Says Paul, "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." Any course of action that weakens your physical or mental power, unfits you for the service of your Creator. We are to love God with all our hearts, and, if we have an eye single to his glory, we shall eat, drink, and clothe ourselves with reference to his divine will. Everyone who has a realizing sense of what it means to be a Christian, will purify himself from everything that weakens and defiles. All the habits of his life will be brought into harmony with the requirements of the word of truth, and he will not only believe, but will work out his own salvation with fear and trembling, while submitting to the molding of the Holy Spirit. [Cf: RH 03-06-88 para. 9] p. 273, Para. 3, [1888MS].

Those who are connected with Jesus are in union with the Maker and Upholder of all things. They have a power that the world cannot give nor take away. But while great and exalted privileges are given to them, they are not simply to rejoice in their blessings. As stewards of the manifold grace of God, they are to become a blessing to others. They are intrusted with great truth, and "unto whomsoever much is given, of him shall be much required." There are weighty responsibilities resting upon all who have received the message for this time. They are to exert an influence that will draw others to the light of God's word. "Even Christ pleased not himself." He lived for the good of men, and we are to work the works of Christ. We are to love our neighbors as ourselves. We are our brother's keeper. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And that faith which accomplishes this zeal in us is the only genuine faith. If the branch is abiding in the True Vine, its union is made manifest by the fruit that appears, for "by their fruits ye shall know them." [Cf: RH 03-06-88 para. 10] p. 273, Para. 4, [1888MS].

If we are true believers in Jesus, we shall be gathering rays from glory, and we shall shed light on the darkened pathway of those around us. We shall reveal the gracious character of our Redeemer, and many will be drawn by our influence to "behold the Lamb of God that taketh away the sin of the world." And they will yield themselves to his service; for Jesus will be in them "a well of water springing up into everlasting life." And those who have honored his name, who have been co-laborers with him in seeking the salvation of souls, shall enter into his joy, and sit down on his throne, to share in his eternal glory. By Mrs. E. G. White. [Cf: RH 03-06-88 para. 11] p. 274, Para. 1, [1888MS].

We have a sacred message to bear to the world. The Third Angel's Message is not a theory of man's inventing, a speculation of the imagination; but it is the solemn truth of God for these last days. It is the final warning to the perishing souls of men. It is not a system of truth simply to gratify and please the intellect; it means diligent

and sacrificing labor to all who accept its holy teaching. The commandments of God and the testimony of Jesus must be brought to the attention of the world. The tidings of the coming of the Saviour must be proclaimed. The Judgment scenes must be portrayed before the unenlightened minds of men, and hearts must be aroused to realize the solemnity of the closing hours of probation, and prepare to meet their God. [Cf: RH 03-13-88 para. 1] p. 274, Para. 2, [1888MS].

The light that has shone upon your pathway has been given you, not simply that you may rejoice in it, and better understand the Scriptures, and see more clearly the way of life; but that you may become a lightbearer, and carry the torch of truth into the darkened pathways of those around you. We are to be co-laborers with Christ. We are to follow the example that he has left us in the daily steps of his life on earth. His was not a life of ease and devotion to himself; but he toiled with persistent, untiring, earnest effort for the salvation of lost mankind. From the manger to Calvary he followed in the path of self-denial, and sought not to be released from arduous tasks, painful travels, and exhausting care and labor. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [Cf: RH 03-13-88 para. 2] p. 274, Para. 3, [1888MS].

When but twelve years of age, the Son of God was found among the learned rabbis, executing his mission; and when asked as to why he had remained after the feast, he replied, "Wist ye not that I must be about my Father's business?" This was the one great object of his life. Everything else was secondary and subservient. It was his meat and drink to do the will of God, and to finish his work. Self and selfish interest had no part in his labor. Love to God and man demands the whole heart, and leaves no place for selfishness to flourish in the life. Jesus declared, "I must work the works of him that sent me, while it is day: the night cometh when no man can work. [Cf: RH 03-13-88 para. 3] p. 274, Para. 4, [1888MS].

Jesus and his disciples were surrounded with bigotry, pride, prejudice, unbelief, and hatred. Men were filled with false doctrines, and nothing but united, persistent endeavor could be attended with any measure of success; but the great work of saving souls could not be laid aside because there were difficulties to surmount. It was written of the Son of God, that he should "not fail nor be discouraged." There is a great work before us. The work that engages the interest and activity of heaven is committed to the church of Christ. Jesus said: "Go ye into all the world, and preach the gospel to every creature." The work for our time is attended with the same difficulties that Jesus had to meet, and that the reformers of every age have had to overcome; and we must set our wills on the side of Christ, and move forward with firm confidence in God. [Cf: RH 03-13-88 para. 4] p. 274, Para. 5, [1888MS].

The work of the apostles of Christ was to educate and train men and women to publish the good tidings of the crucified and risen Saviour. Every soul converted to the gospel felt under solemn obligation to the Lord Jesus, to teach others the way of salvation. This is the spirit that should animate us; but there is a marked indifference upon this point in our churches, and this is the reason why there is not more spirituality and vigor in our Christian life. If you would go to work as Christ designed that his disciples should, and win souls to the

truth, you would feel the need of a deeper experience and greater knowledge in divine things, and would hunger and thirst after righteousness. You would plead with God, and your faith would be strengthened, and your soul would drink deeper draughts at the well of salvation. Encountering opposition and trials would drive you to the Bible and to prayer, and then you would go forth as laborers together with God, to open the Scriptures to the people. You would grow in grace, and in the knowledge of the truth, and your experience would be rich and fragrant. Upon every converted soul rests the responsibility of laboring for the salvation of men. It is your privilege to visit your neighbors and become lightbearers to your community. This personal effort will accomplish a precious work, and will meet the approbation of Heaven. [Cf: RH 03-13-88 para. 5] p. 275, Para. 1, [1888MS].

Go to work, brethren. It is not alone the large camp meetings or conventions and councils that will have the especial favor of God; the humblest effort of unselfish love will be crowned with his blessing, and receive its great reward. Do what you can, and God will increase your ability. Let no church think it is too small to exert an influence and do service in the great work for this time. Let no one excuse himself because there are others who have talents to employ in the cause. Do your part. God will excuse no one. Jesus has given to "every man his work," and every man will be rewarded "according as his work shall be." Everyone will be judged "according to the deeds done in the body," and will "give account of himself to God." [Cf: RH 03-13-88 para. 6] p. 275, Para. 2, [1888MS].

There is need of systematic labor; but where some of you are so long in devising, and planning, and getting ready for the work, Satan preoccupies the field with bewitching fables, and the attention of men becomes absorbed in the delusions of the master deceiver. These very minds were unsettled and inquiring in regard to the Bible truth, and had the opportunity been improved, they would have given unprejudiced attention to the message; but after receiving error, it is doubly hard to induce them to give a candid investigation to the evidences of our faith. [Cf: RH 03-13-88 para. 7] p. 275, Para. 3, [1888MS].

Take up the work anywhere and everywhere. Do that which is the nearest to you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for Him who has died that you might live. Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his moral vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you "by all means may save some." We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching "repentance toward God, and faith toward our Lord Jesus Christ." [Cf: RH 03-13-88 para. 8] p. 275, Para. 4, [1888MS].

When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God,

and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men. The extensive work will not be neglected. The larger plans will be laid at the right time; but personal, individual effort and interest for your friends and neighbors, will accomplish much more than can be estimated. It is for the want of this kind of labor that souls for whom Christ died are perishing. One soul is of infinite value; for Calvary speaks its worth. One soul, won to the truth, will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation. Your work may accomplish more real good than the more extensive meetings, if they lack in personal effort. When both are combined, with the blessing of God, a more perfect and thorough work may be wrought; but if we can have but one part done, let it be the individual labor of opening the Scriptures in households, making personal appeals, and talking familiarly with the members of the family, not about things of little importance, but of the great themes of redemption. Let them see that your heart is burdened for the salvation of souls. [Cf: RH 03-13-88 para. 9] p. 276, Para. 1, [1888MS].

Those who have been most successful in winning souls, were men and women who did not pride themselves in their ability, but who went in humility and faith, and the power of God worked with their efforts in convicting and converting the hearts of those to whom they appealed. Jesus did this very work. He came close to those whom he desired to benefit by personal contact. How often with a few gathered about him, he commenced the precious lessons, and one by one the passers by paused to listen, until a great multitude heard with wonder and awe the words of God through the heaven-sent Teacher. He did not wait for congregations to assemble. The grandest truths were spoken to single individuals. The woman at the well in Samaria heard the wonderful words, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [Cf: RH 03-13-88 para. 10] p. 276, Para. 2, [1888MS].

The interview with the humble Samaritan was not in vain. The words that fell from the lips of the divine Teacher stirred the heart of the listener. She gladly acknowledged him. She felt the power of his holy character and the heavenly influence that went with his words of truth. Perfect trust filled her heart. Forgetful of her errand to the well, she hastened to publish his fame to her townsmen. Many left their employment to come to the stranger at Jacob's well. They plied him with questions, and eagerly received the explanation of many things that had been dark to their understanding. The perplexity of their minds began to clear away. They were like people in darkness tracing up a sudden ray till they had found the day; and the result of the work of Jesus, as he sat weary and hungry at the well, was widespread in blessing. The one soul for whom he had labored became a means of reaching others and bringing them to the Saviour of the world. [Cf: RH 03-13-88 para. 11] p. 276, Para. 3, [1888MS].

This is ever the way the work of God has made progress in the earth. Let your light shine, and others will be kindled. Jesus said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This means work. Idleness and religion do not go hand

in hand; and the cause of our great deficiency in the Christian life and experience is inactivity in the work of God. The muscles of your body will become weak and useless if they are not kept in exercise, and it is so with the spiritual nature. If you would be strong, you must exercise your powers. Exercise faith in God by proving his promises as you take up your cross and lift your burden. Put on the yoke of Christ, and prove his words that "ye shall find rest unto your souls." Open the Scriptures to someone that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that "he that watereth shall be watered also himself." With living faith claim the promises of God. Has he not said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"? "But let him ask in faith." [Cf: RH 03-13-88 para. 12] p. 277, Para. 1, [1888MS].

There are too many talents hid in a napkin, and buried in the earth. O that they might all be employed in the service of the Master, that at his coming he might receive his "own with usury," and that fruit might abound to your account! When Jesus went away, he left to every man his work, and "nothing to do" is an unwarrantable excuse. "Nothing to do" is the reason of trial among brethren; for Satan will fill the minds of idlers with his own plans, and set them to work. Your unemployed heart and mind afford him a plat to sow the seeds of doubt and skepticism. Those who have nothing to do, find time for gossiping, talebearing, backbiting, and mischief-making. "Nothing to do" brings evil testimony against the brethren, and dissension into the church of Christ. Jesus says, "He that gathereth not with me scattereth abroad." [Cf: RH 03-13-88 para. 13] p. 277, Para. 2, [1888MS].

The law of God is being trampled underfoot, the blood of the covenant is being despised; and can we fold our hands and say that we have nothing to do? Let us arouse! The battle is waging. Truth and Error are nearing their final conflict. Let us march under the bloodstained banner of Prince Emmanuel, and fight the good fight of faith, and win eternal honors; for the truth will triumph, and we may be more than conquerors through Him who has loved us. The precious hours of probation are closing. Let us make sure work for eternal life, that we may glorify our Heavenly Father, and be the means of saving souls for whom Christ died. By Mrs. E. G. White. [Cf: RH 03-13-88 para. 14] p. 277, Para. 3, [1888MS].

Three thousand of the warriors of Israel had gone up to besiege the little city of Ai. Joshua, their leader, had not expected defeat or disaster. He had seen the waters of the Jordan roll back to make a path for the advancing tribes of Israel. He had seen the invisible Commander of this great people, the mighty Angel, "the Captain of the Lord's host," stand with drawn sword ready to give victory to their hands. He had beheld how the walls of Jericho trembled and fell to the ground, as they compassed the city the seventh time, and sounded the trumpets, and gave a mighty shout. He had witnessed the triumph of his people as they marched into the stronghold of the enemy, and laid the city in ruins; and he had no other thought than that victory would crown their efforts to subdue the city of Ai. But to his great dismay, the once conquering corps break rank in precipitous flight. He sees Israel discomfited,

retreating before the men of Ai. The battle is abandoned, and thirty-six of his bravest warriors lie dead on the deserted field of conflict. [Cf: RH 03-20-88 para. 1] p. 277, Para. 4, [1888MS].

Perplexed and troubled, Joshua fell on his face before the Lord. He rent his clothes in token of his grief and disappointment. He lamented before God. The ark, the strength of Israel, had not prevailed as in former times. The name of Jehovah would be brought into dishonor before the nations. The hearts of the people were melted with fear, and there was no more courage to go forward to possess the land of promise. Oh, what a cloud of sorrow swept over the soul of the servant of the Lord! Had God, the living God, forsaken his people, and given them up to calamity and evil. [Cf: RH 03-20-88 para. 2] p. 278, Para. 1, [1888MS].

God did not long permit this faithful man to remain in darkness. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." At the siege of Jericho, the children of Israel had transgressed the commandments of the Lord, and broken the terms upon which he had promised to be their defense and deliverer. Everything in this city was accursed, and was to be utterly destroyed, with the exception of its gold and silver, and its vessels of brass and iron. These were to be consecrated to the Lord, and to be brought into the sanctuary; but Achan, the son of Carmi, had disregarded the directions of the Lord, and had taken of the spoils of Jericho. The camp was searched, and the guilty man stood before Joshua and the elders of Israel. Joshua said: "Tell me now what thou hast done." And he said: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." The sin of this man had brought disaster upon Israel. The Lord would not be with them until the camp was cleansed and Achan was destroyed. The summary punishment visited upon him, was to teach Israel how God regarded iniquity, that they might be careful to obey every direction that was given them, and keep his commandments and live. [Cf: RH 03-20-88 para. 3] p. 278, Para. 2, [1888MS].

There are many in this day that would designate Achan's sin as of little consequence, and would excuse his guilt; but it is because they have no realization of the character of sin and its consequences, no sense of the holiness of God and of his requirements. The statement is often heard that God is not particular whether or not we give diligent heed to his word, whether or not we obey all the commandments of his holy law; but the record of his dealing with Achan should be a warning to us. He will in no wise clear the guilty. Says Paul, "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." [Cf: RH 03-20-88 para. 4] p. 278, Para. 3, [1888MS].

The children of Israel often repeated this experience in their history. Not profiting by the examples of those who had sinned, nor being warned by the judgments that had fallen upon the transgressors, they lightly regarded the precepts of Jehovah, and came under condemnation. The nation that, through the favor of God, had gone forth as invincible and victorious, because of disobedience lost their power, their defense departed from them, and they became the proverb of the heathen and the prey of their enemies. [Cf: RH 03-20-88 para. 5] p. 279, Para. 1, [1888MS].

The sons of Eli ministered in holy office, and stood before God as priests to offer sacrifice for the sins of the people; but they gave little heed to his commandments, and set aside the rules that were to govern the services of the sanctuary. In so doing they cast contempt upon the great sacrifice to come; for these priests had so long practiced iniquity that they had lost all sense of the significance of this service. [Cf: RH 03-20-88 para. 6] p. 279, Para. 2, [1888MS].

The people had regarded the priests with deference, as the servants of the Most High; but through the influence of these unscrupulous men, they were led to abhor the offering of the Lord, and neglect the services of the tabernacle. The pernicious effect of their evil ways was seen throughout the tribes of Israel. The requirements of God were little heeded, and transgression spread from priest to people, till the nation was defiled. [Cf: RH 03-20-88 para. 7] p. 279, Para. 3, [1888MS].

At this time, war was declared against them by the Philistines, who were ever aggressive; and though they had been punished repeatedly by the hand of the Lord, for their oppression of Israel, they were still hostile and unsubdued. The armies of Israel pitched tents at Ebenezer. They had little fear of failing in this conflict; for they had often put the armies of the Philistines to flight. But the Lord was not with them. They had not honored God, and he could not honor them. The priests had degraded his worship, and the people had transgressed his laws. He could not cover them in the time of trouble, nor be their defense in battle. Their strength had departed. "The Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men." The people were terrified and in dismay, and when they came "into the camp, the elders of Israel said, Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." [Cf: RH 03-20-88 para. 8] p. 279, Para. 4, [1888MS].

The Lord had given no command that the ark should come into the army, but the Israelites felt confident that victory would be theirs, and uttered a great shout as it was borne into the camp by the sons of Eli. The Philistines had heard of the wonders that had been wrought for Israel, and they were afraid: "For they said, God is come into the camp. . . . Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen, and the ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain." [Cf: RH 03-20-88 para. 9] p.

279, Para. 5, [1888MS].

The greatest and most terrifying calamity that could occur, had befallen Israel. The ark of God had been captured, and was in the possession of the enemy. The glory had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this sacred chest was associated the most remarkable and wonderful revelations of God's truth and power. In former days miraculous victories had been achieved wherever it appeared. It was shadowed by the wings of the golden cherubim, and the unspeakable glory of the shekinah, the visible symbol of the most high God, had rested over it in the holy of holies. But now it had brought no victory. It had not proved to them a defense on this occasion, and they mourned throughout Israel. [Cf: RH 03-20-88 para. 10] p. 280, Para. 1, [1888MS].

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of his presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by his infinite power; but when they looked upon the ark, and did not associate it with God, nor honor his revealed will by obedience to his law, it was no more to them than a common box. They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation. They transgressed the law it contained, for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and he could not give them victory until they had repented of and forsaken their iniquity. [Cf: RH 03-20-88 para. 11] p. 280, Para. 2, [1888MS].

It was not enough that the ark and the sanctuary were in the midst of Israel. It was not enough that the priests offered sacrifices, and that the people were called the children of God. The Lord does not regard the requests of those who cherish iniquity in their hearts, and it is written that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." [Cf: RH 03-20-88 para. 12] p. 280, Para. 3, [1888MS].

We may learn from these examples of God's dealing with ancient Israel, that the controversy for truth will have little success when sin is upon those who advocate it. Men and women may be well versed in Bible knowledge, as well acquainted with the Scripture as were the Israelites with the ark, and yet if their hearts are not right before God, success will not attend their efforts. God will not be with them. They do not have a high sense of the obligations of the law of Heaven, nor do they realize the sacred character of the truth they are teaching. The charge is, "Be ye clean that bear the vessels of the Lord." [Cf: RH 03-20-88 para. 13] p. 280, Para. 4, [1888MS].

It is not enough to argue in defense of the truth. The most telling evidence of its worth is seen in a godly life; and without this the most conclusive statements will be lacking in weight and prevailing power; for our strength lies in being connected with God by His Holy Spirit, and transgression severs us from this sacred nearness with the Source of our might and wisdom. We are to bring to the attention of the

world the truth for this time; and if we should see the work advance, we must be sure that there is no accursed thing among us. Says Paul, "Thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" [Cf: RH 03-20-88 para. 14] p. 280, Para. 5, [1888MS].

The Israelites forgot that their strength was in God, and not in the ark, and those who advocate the truth today, will have to learn that their power is not in the clearness of their arguments; not in the reasonableness of their doctrines, though these be sustained by the word of God; not in their belief in the law and the truth of its claims, but in obedience to all of its requirements, through the faith of the Son of God. [Cf: RH 03-20-88 para. 15] p. 281, Para. 1, [1888MS].

Let us take heed to the warning of the past, remembering that God requireth truth in the secret hearts of his followers; for only that worship is acceptable that is rendered in spirit and in truth. He that hath clean hands and a pure heart will realize the aid of heavenly power, and will see of the salvation of God; but let no one think that God will favor those who go contrary to his word; for he says, "Thou canst not stand before thine enemies, until ye take away the accursed thing from among you." By Mrs. E. G. White. [Cf: RH 03-20-88 para. 16] p. 281, Para. 2, [1888MS].

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Cf: RH 03-27-88 para. 1] p. 281, Para. 3, [1888MS].

Century after century of transgression has swept over our world, and although God has given examples of what will overtake those who do evil, and has sent warnings and reproofs entreaties to mankind, yet, because his forbearance has lengthened the opportunities and probation of sinners, and he has not executed his sentence of condemnation, they have presumed upon his mercy, and have walked after the imagination of their own hearts. They have not regarded the counsels of God, nor given heed to his reproofs. They have said, "How doth God know? and is there knowledge in the Most High?" They have acted as if the Creator of the heavens and the earth had no power to behold their ways, no law to govern his creatures, and no regard for justice and righteousness. [Cf: RH 03-27-88 para. 2] p. 281, Para. 4, [1888MS].

If those who contemplate the committal of crime were positive that they would be speedily detected and punished, fear of exposure, disgrace, and suffering would restrain them from outbreking and revolting deeds; but the tempter has led men to believe that they may cover the knowledge of their guilt from the eyes of God and man. How diligently the guilty one seeks to disguise his real character! He assumes the appearance of innocence and guilelessness. Every avenue that might lead to the discovery of his sin is carefully guarded. Transgressors make their paths in secrecy and darkness. They hate the light, and will not come to the light, because their deeds are evil. They are under the constant necessity of devising means to hide the defilement of their souls, and they may succeed in escaping detection among men; but they have no device that will shield them from the gaze of the all-seeing eye of the eternal One. The world of truth declares,

"There is nothing covered, that shall not be revealed; and hid, that shall not be known." [Cf: RH 03-27-88 para. 3] p. 281, Para. 5, [1888MS].

This spirit of deception in evildoers is the spirit of their father, the Devil. Even in heaven, before the light and glory of God, Satan thought to hide his secret thoughts and rebellious counsels. He employed such consummate wisdom in covering his real character and aims that legions of the angels of heaven were deceived, and they fell from their loyalty to the God of the universe to serve the prince of darkness. The same art of deception is displayed by those who partake of the enmity of Satan, and follow in his course of rebellion against the commandments of God. To cover the enormity of sin with the garment of light and innocence, has been the practice of the evil one from the beginning. Thus it is that he has been successful in alluring souls to transgression and destruction. [Cf: RH 03-27-88 para. 4] p. 282, Para. 1, [1888MS].

There are many who profess the name of Christ whose hearts are not engaged in his service. They have simply arrayed themselves in a profession of godliness, and by this very act they have made greater their condemnation, and have become more deceptive and more successful agents of Satan in the ruin of souls. Those who profess to be keeping the commandments of God are not all loyal servants of Heaven. They honor God with their lips, but their hearts are far from him. Do they think that they can hide their ways from Him who tries the secret thoughts of the heart and searches the motive of every word and action? [Cf: RH 03-27-88 para. 5] p. 282, Para. 2, [1888MS].

Let no one seek to excuse himself from taking these words to heart, on the plea that he is not guilty of outbreking sin. Have you not been guilty of committing sins which, in your finite judgment, you regarded as of little consequence? Says the inspired word, "Follow peace with all men, and holiness, without which no man shall see the Lord." There is need of every soul humbling himself before God, and seeking for the righteousness of Christ. The least regard for iniquity cherished in the heart will sever us from the communion and help of Heaven. When we seek God with all the heart, then his promise is, "I will be found of you." [Cf: RH 03-27-88 para. 6] p. 282, Para. 3, [1888MS].

"The wages of sin is death." Sin, however small it may be esteemed, can be persisted in only at the cost of eternal life. What is not overcome will overcome us, and work out our destruction. We must wash our robes of character in the blood of the Lamb until they are white and stainless. [Cf: RH 03-27-88 para. 7] p. 282, Para. 4, [1888MS].

Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was sin, the transgression of God's immutable and holy law, and it opened the floodgates of death and untold woe upon our world. Age after age there has gone up from our earth a continual cry of mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself has felt the effects of his rebellion against God. Calvary stands as a memorial of the amazing sacrifice required as a propitiation for the transgression of the divine law. Let us not esteem sin as a trivial thing. Are not the hands and feet and

side of the Son of the infinite God, to bear an eternal testimony before the universe of its untold malignity and curse? [Cf: RH 03-27-88 para. 8] p. 282, Para. 5, [1888MS].

Oh, that a right impression might be made upon the minds of young and old in regard to the exceeding sinfulness of sin! Oh, that all might have a just realization of its offensiveness to God, and its injury to mankind! The word of truth declares, "Be sure your sin will find you out." The real character of every act of your life will be made known. It may be even in this life that through the providence of God, some unexpected circumstance will uncover your secret deeds of evil; but should you succeed in hiding your real character from the eyes of men, there is an inevitable day of exposure reserved for every soul who does not repent of his sins and forsake all evil through the strength of Christ, who has died that we might live. The Scriptures declare. "God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." There is not a shadow of doubt about this matter. All sin that has not been repented of and forsaken, will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. [Cf: RH 03-27-88 para. 9] p. 283, Para. 1, [1888MS].

He may have committed his evil deeds in the light of day or in the darkness of night; but they were opened and manifest before Him with whom we have to do. Angels of God witnessed their sin, and registered it in the unerring records. Men who do not repent will not fail to receive according to their works. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. David had some appreciation of this fact when 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 say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." [Cf: RH 03-27-88 para. 10] p. 283, Para. 2, [1888MS].

The Lord beheld Adam and Eve as they took of the forbidden tree, in their guilt they fled from his presence, and "hid themselves," but God saw them; they could not cover their shame from his eyes. When Cain slew his brother, he thought to hide his crime by denial of his deed; but the Lord said, "The voice of thy brother's blood crieth unto me from the ground." The sins of the inhabitants of the world before the flood, were noted and registered in heaven; and because they did not repent at the preaching of Noah, they were visited with destruction. God saw the corruptions of licentious Sodom, and, after hurrying Lot and his family from its borders, he rained fire upon the city, and it was turned to ashes, making it "an ensample unto those that after should live ungodly." When the world's Redeemer walked among men, bearing insult, reproach, and scorn, the Father beheld each indignity. Every word of mockery, every sneer, every act of contumely and hate, was marked in the books of remembrance. The Jewish nation suffered terrible judgments, because they rejected the Lord from heaven; but their deeds were not fully requited. Those who mocked and crucified the

Son of God will come forth from their graves, and the deeds done in secrecy and darkness, as well as those done in the light of day, will be presented before them as they appear before the infinite Father. Every transgression will receive its just recompense of reward in the day of final retribution. [Cf: RH 03-27-88 para. 11] p. 283, Para. 3, [1888MS].

All sin unrepented of and unconfessed, will remain upon the books of record. It will not be blotted out, it will not go beforehand to Judgment, to be canceled by the atoning blood of Jesus. The accumulated sins of every individual will be written with absolute accuracy, and the penetrating light of God's law will try every secret of darkness. In proportion to the light, to the opportunities, and the knowledge of God's claims upon them, will be the condemnation of the rejecters of God's mercy. [Cf: RH 03-27-88 para. 12] p. 284, Para. 1, [1888MS].

The day of final settlements is just before us. In that solemn and awful hour the unfaithfulness of the husband will be opened to the wife, and the unfaithfulness of the wife, to the husband. Parents will then learn, for the first time, what was the real character of their children, and children will see the errors and mistakes that marked the lives of their parents. The man who robbed his neighbor through false representations, is not to escape with his ill-gotten gains. God has an exact record in his books, of every unjust account and every unfair dealing. The secret doings of the licentious man are all known to God. God is not deceived by appearances of piety. He makes no mistake in his estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life. The moral worth of every soul is weighed in the balance of the heavenly sanctuary. Shall not these solemn thoughts have an influence upon us, that we may cease to do evil, and learn to do well? There is nothing gained by a life of sin but hopeless despair. [Cf: RH 03-27-88 para. 13] p. 284, Para. 2, [1888MS].

The Bible presents the law of God as a perfect standard by which to shape the life and character. The only perfect example of obedience to its precepts, is found in the Son of God, the Saviour of lost mankind. There is no stain of unrighteousness upon him, and we are bidden to follow in his steps. We have the instructions and admonitions, the invitations and promises, of the word of God, and shall we imperil our souls by departing one jot or tittle from the divine law? God says to each one of us, "I know thy works." [Cf: RH 03-27-88 para. 14] p. 284, Para. 3, [1888MS].

We sustain a most solemn relation one to another. Our influence is always either for or against the salvation of souls. We are either gathering with Christ or scattering abroad. We should walk humbly, and make straight paths, lest we turn others out of the right way. We should preserve the strictest chastity in thought, and word, and deportment. Let us remember that God sets our secret sins in the light of his countenance. There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savor of life unto life to those around us! [Cf: RH 03-27-88 para. 15] p. 284, Para. 4, [1888MS].

There is great need of a deeper appreciation of the holy truth of God. If all had a realization of the solemnity and weight of the message, many sins that are now carelessly committed would cease from among us. Is there not too often the common thought and communication mingled with the sacred themes of truth? Wherever this is done, the standard is lowered. Your example leads others to regard the truth lightly, and this is one of the greatest sins in the sight of God. [Cf: RH 03-27-88 para. 16] p. 284, Para. 5, [1888MS].

It is the privilege of everyone to so live that God will approve and bless him. You may be hourly in communion with Heaven; it is not the will of your Heavenly Father that you should ever be under condemnation and darkness. It is not pleasing to God that you should demerit yourself. You should cultivate self-respect by living so that you will be approved by your own conscience, and before men and angels. It is not an evidence of true humility that you go with your head bowed down, and your heart filled with thoughts of self. It is your privilege to go to Jesus and be cleansed, and to stand before the law without shame and remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." While we should not think of ourselves more highly than we ought, the word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part. [Cf: RH 03-27-88 para. 17] p. 285, Para. 1, [1888MS].

Let faith lay hold on the promises of God. Jesus is mighty to save his people from their sins. Light from heaven has illumined our pathway. Sin has been revealed to us by the word and the spirit of truth, that we may not be found transgressors of the divine precepts; and there is no opportunity to plead the excuse of ignorance. The command is, "Depart from iniquity." We must urge the principles of truth upon old and young. We must reach a higher plane. We must hunger and thirst after righteousness. Let the cry go up to God for wisdom, for light, for divine power. "Ask, and it shall be given you." We are in the perils of the last days. The Judgment is before us, and how shall we appear who have had light from the heavenly Sanctuary, unless we "cleanse ourselves from all filthiness of the flesh and spirit," and perfect "holiness in the fear of God?" By Mrs. E. G. White. [Cf: RH 03-27-88 para. 18] p. 285, Para. 2, [1888MS].

Text: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. [Cf: RH 04-03-88 para. 1] p. 285, Para. 3, [1888MS].

We are thankful that we have a sure word of prophecy, so that none of us need be deceived. We know that there are heresies and fables in our world at the present time, and we want to know what is truth. It becomes us to search carefully for ourselves that we may gain this knowledge. We cannot do this with a mere reading of the Scriptures, but we must compare scripture with scripture. We must search the Scriptures for ourselves, so that we shall not be led astray; and while many may be led astray because there are all kinds of doctrines in our world, there is one truth. Many may come to you and tell you that they have the truth, but it is your privilege to search the Scriptures for

yourself. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We must be acquainted with the Scriptures ourselves, that we may understand the true reason of the hope that is within us. [Cf: RH 04-03-88 para. 2] p. 285, Para. 4, [1888MS].

The apostle tells us that we are to give to every man that asks us a reason of the hope that is within us, with meekness and fear. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not enough to merely read, but the word of God must enter into our hearts and our understanding, in order that we may be established in the blessed truth. If we should neglect to search the Scriptures for ourselves, that we may know what is truth, then if we are led astray, we are accountable for it. We must search the Scriptures carefully, so that we will know every condition that the Lord has given us; and if we have minds of limited capacity, by diligently searching the word of God we may become mighty in the Scriptures, and may explain them to others. [Cf: RH 04-03-88 para. 3] p. 286, Para. 1, [1888MS].

Every church that shall be raised up in this kingdom should be educated in regard to this truth. "The harvest truly is great, but the laborers are few." The teachers that shall present the truth, cannot stand by you to see that you do not embrace the errors that are flooding our land; but if you are established in the Scriptures, you will feel the responsibility and will search the Scriptures, for yourselves, so that you may be a help to others. Now, the small churches, although they are but few, may be a power for the truth. Every one should feel that a solemn responsibility rests upon him to build up his little church in the most holy faith. The very fact that there are only a few, should cause every individual member to seek most earnestly for a living connection with God; because the giving of the truth to those around you depends upon the influence that you exert. [Cf: RH 04-03-88 para. 4] p. 286, Para. 2, [1888MS].

Christ has said, "Ye are the light of the world;" therefore you must put forth every effort to let that light shine. The only way for you to know that you have the true light from heaven, is to compare the light you have received with the Scriptures. Josh. 1:8, 9. Now, Joshua was to take the position of Moses and lead the children of Israel in council. And there was a warfare before them, if they were to drive the intruders out of the land. Joshua was to carry the Spirit of the Lord with him in all he should do. And he was to carry this Spirit with him by being obedient to all of God's requirements. He was to meditate day and night, that he might know that he was doing God's will. You will meet, as I have, with people who profess to be sanctified, holy. Now, there is a bewitching influence carried with this doctrine. They will state to you wonderful exercises of mind, to show you that the Lord is leading them and teaching them. Then how can you tell but that the Lord is leading them? Well, there is a test: "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: RH 04-03-88 para. 5] p. 286, Para. 3, [1888MS].

If it stirs up the enmity of the human heart when the Lord, the great Jehovah, is mentioned, you may know the person has no connection with God. People may claim that they have great faith in Jesus, and that

there is nothing you can do but that Christ will do for you. Now, when Christ shall call forth the dead, it depends wholly upon your course of action whether you have a resurrection to life eternal, or a resurrection to damnation. Thus they get these truths all mixed with error, and they cannot tell what is truth; and if asked to sit down and search the Scriptures with you, to see what saith the Lord, I never knew a case but the answer was that they had no need to search the Scriptures, for the Lord told them what to do. [Cf: RH 04-03-88 para. 6] p. 286, Para. 4, [1888MS].

The voice of God is speaking to us through his word, and there are many voices that we will hear; but Christ has said we should beware of them who will say, Here is Christ or there is Christ. Then how shall we know that they have not the truth, unless we bring everything to the Scriptures? Christ has warned us to beware of false prophets who will come to us in his name, saying that they are Christ. Now, if you should take the position that it is not important for you to understand the Scriptures for yourselves, you will be in danger of being led away with these doctrines. Christ has said that there will be a company who in the day of retributive judgment will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But Christ will say, "Depart from me, ye that work iniquity." [Cf: RH 04-03-88 para. 7] p. 287, Para. 1, [1888MS].

Now, we want to understand what sin is; that it is the transgression of God's law. This is the only definition given in the Scriptures. Therefore we see that those who claim to be led of God, and go right away from him and his law, do not search the Scriptures. But the Lord will lead his people; for he says that his sheep will follow if they hear his voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth; for it will be seen in their characters. [Cf: RH 04-03-88 para. 8] p. 287, Para. 2, [1888MS].

The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for the truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father, and say, Enlighten me; teach me what is truth. And when his Holy Spirit shall come into your hearts, to impress the truth into your souls, you will not let it go easily. You have gained such an experience in searching the Scriptures, that every point is established. And it is important that you continually search the Scriptures. You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God. Then you will want the treasures of God's word hidden in your hearts, and when opposition comes around you, you will need to bring everything to the Scriptures. [Cf: RH 04-03-88 para. 9] p. 287, Para. 3, [1888MS].

You are not to be discouraged or fainthearted. The word was given to Joshua, "Be strong, and of a good courage;" for there is a great work before you. And his success depended upon his obedience to God. When the tempter comes in to distract you, if your mind is filled with the

Scriptures, you will say, I cannot do this evil and sin against the Lord. Joseph was enabled to resist temptation because he made God his refuge. He exclaimed, "How can I do this great wickedness, and sin against God?" He trusted in God, and his soul was protected; and this is the only safety for us. Whoever of you shall enter a missionary field to do something for the Master, should be thoroughly conversant with the Scriptures. If you understand them yourselves, then you can lead others to a knowledge of them. There is more to do than just to give discourses in the desk. Every one of you should draw nigh to God, that he may draw nigh to you. And you may believe that you will have success and victory, if you take hold of the work humbly and in the fear of God. But there is no safety for you unless you understand what saith the Scriptures, and carry this out, and weave it into your daily life and experience. Carry it with you wherever you go. Thus you will be fortified against the delusions that are filling the world at the present time, and will obtain the victory through Jesus Christ our Lord. By Mrs. E. G. White. [Cf: RH 04-03-88 para. 10] p. 287, Para. 4, [1888MS].

Text: "For the disciple is not above his Master, nor the servant above his Lord." Matt. 10:24. [Cf: RH 04-10-88 para. 1] p. 288, Para. 1, [1888MS].

Here we see that those go out to do the work of God are not to feel sufficient of themselves. In the 16th verse, the apostle speaks of them as being as sheep among wolves. There is to be a hatred against those who proclaim God's law, and therefore there is to be a necessity of our having a living connection with God if we engage in his work. Christ says, "Be ye therefore wise as serpents, and harmless as doves." While we are to be harmless in a crooked and perverse generation, we are to shine as lights in the world. We should have our hearts filled with wisdom and the grace of Christ, so that we shall make no mistakes to prove an injury to those for whom we labor. If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [Cf: RH 04-10-88 para. 2] p. 288, Para. 2, [1888MS].

It will not answer for us to take hold of the work of God in a loose, careless manner. We are "a spectacle unto the world, and to angels, and to men." We are to watch our words and actions, and show that we really believe the truth which we accept. Our conduct should be blameless and harmless before men and angels. We need not be discouraged and feel that we never can attain to this position; because we can be overcomers through God. We must remember that we are right amid the perils of the last days, and if we are conscious that we have defects of character in the sight of God, we must at once cease from sin and iniquity. We must seek for a Christian character, and the Christian will be distinct from the worldling. His words, his deportment, will be very different. Out of the treasures of the heart will proceed either good or evil. If the good is there, the words will be of that elevating character that others will see that we have been with Jesus and learned of him. [Cf: RH 04-10-88 para. 3] p. 288, Para. 3, [1888MS].

Every one of us should be missionaries for God. There are places into which we shall be brought where we will need his special help. Christ says that we shall be "as sheep among wolves." We want, then, to be in that position where we may know that our influence is right before God.

We must guard our every action, so that others will have no occasion to speak against the truth. We are working right among wolves, but God's angels are found all around in these elements, and we want to conduct ourselves in such a way that we will not be ashamed to go to God and ask him for help. "Wise as serpents." This means a great deal. "Harmless as doves." This, also, means a great deal. The Spirit of God must be with us in order that we may exercise a right influence over those around us. [Cf: RH 04-10-88 para. 4] p. 288, Para. 4, [1888MS].

The missionary life is not one of contentment and ease. There is not a soul that follows Jesus but is a missionary. If we should be so unwise as to lessen in any way our influence, we do not rightly represent Christ. We should guard ourselves with jealous care wherever we are, because we are in the sight of God. Wherever we are, the eye of God is upon us, and we want strength that comes from God, in order to do his work acceptably. We want that confidence in God that we may lay our souls open before his scrutinizing eye, and then come with boldness to the throne of God, believing and claiming the promises. Now we know that our precious Saviour never designed that his disciples should be as sheep among wolves, unless he was to have a care for them. He has special blessings for those whom he describes as sheep among wolves. [Cf: RH 04-10-88 para. 5] p. 288, Para. 5, [1888MS].

Everyone needs to cultivate Christian politeness. You need all the intelligence and knowledge that it is possible for you to obtain, that you may be wise to answer those who will bring up objections against the truth. You do not want to feel while you have the plain Scriptures at your command, that this is any ability of your own, but you want to acknowledge that it is God's manifestation of special help to you, and you should humble yourselves before him. [Cf: RH 04-10-88 para. 6] p. 289, Para. 1, [1888MS].

We are to sense the evil and the oppositions that we are to meet against the truth; and how very foolish we would be not to make the most of our privileges and opportunities, that we may be prepared for every emergency! The very weakest of us can take the Bible and search its pages, and so establish himself in the truth that nothing can swerve him from it. Every one of us should believe that the Bible was written so that we can understand it, and we want to be wise so that we can bring others to the light and understanding of the truth. Make it a point when you have a moment's leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind. You will never feel that you have completed your knowledge of the Bible--that you have graduated in the Scriptures. Why, through all eternity the Scriptures will be shining forth brighter and brighter, like precious gems; but we do not half understand these truths. The precious Bible truth that we have accepted must do a great work for us, and the more we understand these things, the better will we understand how to make an impression upon other minds. [Cf: RH 04-10-88 para. 7] p. 289, Para. 2, [1888MS].

The Lord wants to bring us up to an elevated standpoint. And when Christ says, "Be . . . wise as serpents and harmless as doves," we shall know what it means. We must have our lives so hid with Christ in

God that when bitter speeches and scornful words and unkind looks meet us, we shall not permit our feelings to be stirred up against this class, but shall feel the deepest sympathy for them, because they know nothing about the precious Saviour whom we claim to know. We must remember that they are in the service of one who is the bitterest enemy of Jesus Christ, and that while all heaven is opened to the sons and daughters of God, they have no such privilege. You ought to feel that you are the happiest people upon the face of the whole earth; notwithstanding, as Christ's representatives, you are as sheep in the midst of wolves, you have One with you who can help you under all circumstances; and you will not be devoured by these wolves, if you keep close to Jesus. How careful you should be to represent Jesus in every word and action! You should feel when you arise in the morning, and when you go out upon the street, and when you come in, that Jesus loves you, that he is by your side, and that you must not cherish a thought that will grieve your Saviour. You should keep your mind in a frame of prayer. It is your only safety. Remember that this is what Christ exhorted his disciples to do. [Cf: RH 04-10-88 para. 8] p. 289, Para. 3, [1888MS].

We cannot always be upon our knees in prayer, but we can let the heart be ascending to God continually for his blessing, and we will have help just as sure as we keep in this state of mind. The evil angels may be all around you to press their darkness upon you, but the will of God is greater than their power. And if you do not in word or action, or in any way, make Christ ashamed of you, the sweet blessing and peace of God will be in your heart every day you live. May the sweet blessing and peace of Christ rest upon us here, as we assemble from morning to morning, so that we can serve him. We must meet difficulties, and in order to meet and overcome them we must have Jesus with us. Satan will say to you that you are a very great sinner, and that you need not pray, for Jesus will not hear you. But you can tell him that because you are a sinner is the very reason why you need to pray; for Christ came to save sinners, and he died upon Calvary's cross in order that sinners might come to him and be saved. Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the Scriptures to memory, and then throw right back upon Satan when he comes with his temptations, "It is written." This is the way that our Lord met the temptations of Satan, and resisted them. Be determined that you will not live without the presence and light and love of Jesus, and then you will have precious victories, and will know who is the Source of your strength. By Mrs. E. G. White. [Cf: RH 04-10-88 para. 9] p. 290, Para. 1, [1888MS].

As Paul journeyed from Berea, he stopped at Athens to await the arrival of Silas and Timotheus; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory. [Cf: RH 04-17-88 para. 1] p. 290, Para. 2,

[1888MS].

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation. [Cf: RH 04-17-88 para. 2] p. 290, Para. 3, [1888MS].

Paul wrote to the Corinthians, "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." He declares, "For Christ sent me . . . 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 04-17-88 para. 3] p. 290, Para. 4, [1888MS].

The great and essential knowledge is the knowledge of God and his word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace, just in proportion as he depends upon and appreciates the teaching of the word of God, and habituates himself to meditate upon divine things. [Cf: RH 04-17-88 para. 4] p. 291, Para. 1, [1888MS].

All pride of opinion and dependence upon the wisdom of this world is unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticise the words and manners of the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited by this course. Anything like pride in learning, and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus. [Cf: RH 04-17-88 para. 5] p. 291, Para. 2, [1888MS].

The world's Redeemer did not come with outward display, or a show of worldly wisdom. Men could not see beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men, a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form or comeliness that they should desire him. But he declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." [Cf: RH 04-17-88 para. 6] p. 291, Para. 3, [1888MS].

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest teacher the world has ever known, was the most definite, simple, and practical in his instruction. [Cf: RH 04-17-88 para. 7] p. 291, Para. 4, [1888MS].

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life. [Cf: RH 04-17-88 para. 8] p. 291, Para. 5, [1888MS].

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." [Cf: RH 04-17-88 para. 9] p. 292, Para. 1, [1888MS].

It is the humble in heart that receive the enlightenment of heaven, that is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad. [Cf: RH 04-17-88 para. 10] p. 292, Para. 2, [1888MS].

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound and concentrated study, but the

mind loses itself in the untraceable majesty of its Author; but the soul united with God in meditation of his unfathomable riches, is expanded, and becomes more capable of comprehending to a greater depth and height, the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do with increased skill and wisdom, the requirements of God. The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the lifegiving rays of the Sun of righteousness, that he has been enabled to bear much fruit to the glory of God. [Cf: RH 04-17-88 para. 11] p. 292, Para. 3, [1888MS].

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of Him who is meek and lowly of heart. [Cf: RH 04-17-88 para. 12] p. 293, Para. 1, [1888MS].

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother, who has had few advantages in obtaining book knowledge. He may be rich in a rarer wisdom. He may have a practical education in the knowledge of the truth. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth is opened to the mind and applied to the heart by Spirit of God; when its principles are wrought into the character by a life of practical godliness. Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and far-seeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths, and as he obtains heavenly knowledge he better understands his own weakness, and grows in humility and faith. [Cf: RH 04-17-88 para. 13] p. 293, Para. 2, [1888MS].

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to think and act in reference to the glory of God. The questions will arise, "Will this do honor to Jesus? Will this be approved of by him? Shall I be able to maintain my integrity if I enter into this agreement?" God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of light, and it makes the Christian, however humble, the light of the world. By Mrs. E. G. White. [Cf: RH 04-17-88 para. 14] p. 293, Para. 3, [1888MS].

"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." [Cf: RH 04-24-88 para. 1] p. 293, Para. 4, [1888MS].

The duty of the minister of Christ is made plain in these direct and forcible words. He is charged to "preach the word," not the opinions and traditions of men, not pleasing anecdotes or sensational stories to move the fancy and excite the emotions. He is not to exalt himself by parading his accomplishments, and by seeking to make manifest his wisdom; but as in the presence of God and Christ, who shall judge the quick and the dead, he is to stand before a dying world and preach the solemn truth of God. There is to be no levity, no trifling, no fanciful interpretation, but in sincerity and deep earnestness the minister must be as a voice from God expounding the sacred Scripture. [Cf: RH 04-24-88 para. 2] p. 294, Para. 1, [1888MS].

There are ministers who wrest the word of God, to their own destruction. They handle the Scriptures deceitfully, and will receive the greater condemnation when they appear before the Judge of all the earth to render up their account. Those who make it appear that the inspired utterances of the Bible support false doctrines that teach the transgression of God's law, though they stand in the sacred desk, are agents of Satan, and are deceiving and being deceived. [Cf: RH 04-24-88 para. 3] p. 294, Para. 2, [1888MS].

The faithful minister of Christ must preach the word of God in such a manner as will carry a weight of influence, and impress men with the importance and truth of its instruction. He must be instant in season and out of season, ready to seize and improve every opportunity to further the work of God. His appointments should be filled with promptness and interest. He cannot afford to be negligent or indifferent when a suitable occasion presents itself for bringing the truth before the minds of men. To be "instant in season," is to be alert to the privileges of the house and hour of worship and to the time when men are conversing on the topics of religion. And "out of season," when you are at the fireside, in the field, by the wayside, in the market, seek to be ready to turn the thoughts of men, in a *suitable* and *wise* manner, to the great themes of the Bible. With tender and

fervent spirit urge the claims of God upon the soul. Many, many precious opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the word of God that will accomplish that for which God has given it? It is written, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Satan has a whole store of excuses and evasions to keep men from the performance of duty. If he can lead them to neglect their opportunities, he can keep souls in darkness that might have yielded to the claims of the truth, if the followers of Christ had discerned their advantage and improved upon it. [Cf: RH 04-24-88 para. 4] p. 294, Para. 3, [1888MS].

The minister is not only to warn men, but to "reprove, rebuke, exhort with all longsuffering and doctrine." On every hand there are openings for the work of the God-fearing minister; and he who deals faithfully, as one who must give an account, is a laborer together with God. He is sowing seeds of eternal truth, and though he may bear a burdened heart, and send up prayers with supplication and tears, he will come again with rejoicing, bringing his sheaves with him. [Cf: RH 04-24-88 para. 5] p. 294, Para. 4, [1888MS].

The minister who loves to sermonize will be in danger of preaching long and wordy discourses. His prolonged effort will leave him without strength or disposition to engage in personal and individual labor. [Cf: RH 04-24-88 para. 6] p. 295, Para. 1, [1888MS].

Ministering in the sacred desk is not the complete work of the ambassador of Christ. Paul, as well as laboring publicly, went from house to house preaching repentance toward God and faith toward our Lord Jesus Christ. He met with men at their homes, and besought them with tears, declaring unto them the whole counsel of God. Jesus came in personal contact with men. He did not stand aloof and apart from those who needed his help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as he did. We must give men the same kind of help as he did. We must come close to the hearts of those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, urge the backward, arouse the careless, strengthen the weak. The minister must become a servant unto all men, like Him who came "not to be ministered unto, but to minister." This is faithful dealing with the flock of Christ. [Cf: RH 04-24-88 para. 7] p. 295, Para. 2, [1888MS].

There are many who neglect the work of personal and private intercourse with families and individuals. Many leave their fields of labor with much neglected that should have been done. They have not reproved the injurious and evil habits of the people, nor showed the positive necessity of clearing the life from everything condemned by the word of God. The fear of giving offense, of losing the friendship of men, often causes the minister to lower the standard to the people, instead of bringing the people up to the standard. Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction. [Cf: RH 04-24-88 para. 8] p. 295, Para. 3, [1888MS].

If this work is neglected by one, it has to be done by some other under more unfavorable circumstances; for those who are in error think the faithful reprove is exacting and uncharitable by comparing him to the first laborer. Oh, how important it is that everyone should be faithful to his God-given trust! It is not enough to be simply a minister in the desk. You must reprove, rebuke, exhort, give full proof of your ministry, ever showing your disapproval of iniquity and your sorrow for sin. But all efforts must be made in the spirit of meekness, of longsuffering love and untiring patience. Nothing will be gained by manifesting impatience or unholy anger. You must cherish the spirit of the meek and lowly Jesus. If there seems to be but little good resulting from your work, you are not to be discouraged. It will work for your good; for the longsuffering will make you patient, and give you an experience in trusting God in dark hours. Keep working, be discreet, be discerning when to speak and when to be silent; watch for souls as they who must give an account--watch for the devices of Satan, lest you be beguiled from doing the disagreeable duty. Difficulties must not dishearten or intimidate you. With strong faith, with well-balanced minds, with intrepid purpose, meet the difficulties and overcome them. Do the work of an evangelist; and that is to water the seed already sown. [Cf: RH 04-24-88 para. 9] p. 295, Para. 4, [1888MS].

When the laborer is called to other fields, the new church should not be left destitute of help. It should be visited and strengthened from time to time. Timothy was to go from church to church, and do this very work of building up the churches. He was not to be settled over one church, but he was to minister to those that were raised up, confirming them in the faith. [Cf: RH 04-24-88 para. 10] p. 296, Para. 1, [1888MS].

Those who preach the word must have an understanding of its doctrines and principles. They must study to show themselves approved unto God. As the servant of God opens the word of truth and humbly seeks to know its significance, its meaning will grow clear to his understanding. But he must be a diligent, painstaking student. He must not be content to depend upon the researches of other minds. He must search for himself. Strength of mind is acquired by exercise. Ability to expound the word of God, depends upon the work that is put into the time of study--depends upon the attitude of the soul toward God. The mental faculties must become strong and able to deal with great questions of truth and duty. The study should be critical and thorough, and should be pursued with meekness, and with sincerity of purpose, to know the truth as it is in Jesus. [Cf: RH 04-24-88 para. 11] p. 296, Para. 2, [1888MS].

There is little benefit derived from a hasty reading of the Bible. One may read the whole Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. [Cf: RH 04-24-88 para. 12] p. 296, Para. 3, [1888MS].

Those who enter the sacred desk should not feel when they have become able to present a certain round of subjects, that they are excused from further labor and study. There is no end of preparation for the solemn

responsibilities of your office. The importance of your position as a representative of Christ, should urge you to most diligent habits in acquiring all the knowledge possible to be obtained. Carefully, prayerfully, conscientiously, you should search the Scriptures, that you may be able to give meat in due season to the household of God. You must bring forth things new and old from the treasure house of God's word. [Cf: RH 04-24-88 para. 13] p. 296, Para. 4, [1888MS].

"Preach the word." It is the word that demands your attention. There is not so much need of a knowledge of authors as of an understanding of the Book of books. A thoughtful and painstaking task is put upon the mind when the sacred Scriptures are diligently searched. The practicing of the truth in your daily life is to preach the word, as well as the exposition of Scripture in the pulpit. The knowledge you obtain is to be committed to faithful men who in turn will teach others. [Cf: RH 04-24-88 para. 14] p. 296, Para. 5, [1888MS].

Everyone should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to everyone who asks the reason of his hope. You should know what caused the fall of Adam, so that you may not commit the same error, and lose heaven as he lost paradise. You should study the lives of patriarchs and prophets, and the history of God's dealing with men in the past; for these things were "written for our admonition, upon whom the ends of the world are come." We should study the divine precepts, and seek to comprehend their depth. We should meditate upon them until we discern their importance and immutability. We should study the life of our Redeemer, for he is the only perfect example for men. We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfill your divine commission. From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus, on condition of his future obedience to the statutes of God's government in heaven and earth. [Cf: RH 04-24-88 para. 15] p. 296, Para. 6, [1888MS].

Thousands more might have been saved if men had preached the word, instead of the maxims, philosophies, and doctrines of men. If from every pulpit had sounded the faithful truth of God, men would have been left with a better knowledge of the Bible, with a deeper conviction of the truth of its principles, and the reality of its promises; and far more might have come to an understanding of what is truth. The world is full of unsound doctrines, of the traditions and opinions of men, of seducing theories of evil spirits; but let every one who has a knowledge of the present truth, study to show himself approved unto God; and by word and action let him proclaim the word of God that "liveth and abideth forever." By Mrs. E. G. White. [Cf: RH 04-24-88 para. 16] p. 297, Para. 1, [1888MS].

The parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your

obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man *his* work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died. [Cf: RH 05-01-88 para. 1] p. 297, Para. 2, [1888MS].

How few appreciate these blessings? How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires everyone to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities of Judea. Let everyone who names the name of Christ so work, that man by seeing his good works may be led to glorify his Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end. [Cf: RH 05-01-88 para. 2] p. 297, Para. 3, [1888MS].

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a trust from God. The one talent, through diligent use with the blessing of God, will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of their service, and see the far-reaching influence of him who works for the glory of his Maker. [Cf: RH 05-01-88 para. 3] p. 298, Para. 1, [1888MS].

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service

might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing." [Cf: RH 05-01-88 para. 4] p. 298, Para. 2, [1888MS].

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the work of the Lord, makes manifest his real interest in the work to which he has been called, by his works. He shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord cannot receive his own with usury. [Cf: RH 05-01-88 para. 5] p. 298, Para. 3, [1888MS].

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, "O that I had a larger work! O that I were in this or that position!" Do your duty where you are. Make the best investments possible with your intrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame. [Cf: RH 05-01-88 para. 6] p. 298, Para. 4, [1888MS].

It is easy for us to entertain ideas that we know more than we really do, and when tried we stumble over little matters as though they were great difficulties. Do not aspire to do some great service, when the duty of today has not been done with fidelity. Take up the commonplace care, trade on the humble talent with a solemn sense of your responsibility for the right use of every power, every thought that God has given you. God asks no less of the lowliest, than of the most exalted; each must do his appointed work with cheerful alacrity, according to the measure of the gift of Christ. The first thing to gain is a humble sense of your own weakness. Begin to see that you do not possess one tithe of the knowledge that you should possess. Begin to see how you have wasted your privileges, and how much you owe to the mercy of God. Draw near to the divine Model, until you can appreciate your deficiency, and you will be thankful for any place in the service of the Lord. Do not be discouraged when you realize how far short you come. "Draw nigh to God, and he will draw nigh to you." The promise of

God is, "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." [Cf: RH 05-01-88 para. 7] p. 299, Para. 1, [1888MS].

The church of God is made up of persons of different abilities. Like vessels of various dimensions, we are placed in the house of the Lord; but it is not expected that the smaller vessels will contain all that the larger ones will hold. All that is required, is that the vessel shall be full and hold according to its ability. If you perform faithfully the duties in your path, you will be an acceptable servant, an honored vessel. You should feel that Christ has set a high value upon your soul. He has, at an infinite cost, provided a way by which you may escape the corruption that is in the world through lust, and become a partaker of the divine nature. [Cf: RH 05-01-88 para. 8] p. 299, Para. 2, [1888MS].

There is a great and important work that each one can do, through the grace of Christ; that is, to "cease to do evil," and to "learn to do well." Do not fail to appreciate the daily blessings that God bestows upon you. Resolve that you will not utter one word of complaint against God, or against your brethren. To speak against your brethren, is to speak against Christ. Christ identifies his interests with the interests of suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us make a covenant with God that we will not speak one word of envy or unkindness. Let not your lips dishonor God by fretful words of complaint and dissatisfaction. Educate your lips to praise Him from whom all blessings flow. [Cf: RH 05-01-88 para. 9] p. 299, Para. 3, [1888MS].

Jesus declared of his people, "Ye are the light of the world." And he said again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who will not become connected with Jesus Christ, the Sun of Righteousness, will not become channels of light, but they will be held responsible for what they might have been through his grace. God has endowed us with talents for his service and glory, and we should seek to put our gifts out to the exchangers, that interest may be returned to our Heavenly Father. [Cf: RH 05-01-88 para. 10] p. 299, Para. 4, [1888MS].

In order that we may become instruments fit for a valuable service, we must be prepared for our labor. We are as rough stones from the quarry, and we must be chiseled and hewn, until God sees that the unsightly edges are all taken off, and we are fitted and polished for a place in the heavenly temple. Do not entertain the idea that because you have accepted the truth, you have attained perfection. The work of character building is a lifelong work. The Bible must be studied in order that you may properly estimate your progress, and understand your obligations. It is necessary for you to look constantly into the great moral mirror, to measure your attainments by the great standard of holiness. The principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the gospel of the Son of God, and your character must be fashioned after the divine Pattern. The truth you profess must be established in reverent and holy purposes to honor God and benefit mankind. This is the only successful method of controlling

the life. There should be steady, persevering, persistent advancement in the Christian pathway. A fitful experience is of little value. The impulsive effort to overcome is often as impulsively discontinued as begun. There should be a determined resistance of evil in the strength of Christ. Forgetting what is behind, we should press toward the mark with all diligence. The truth must be stamped upon the soul, woven into the character, until the life is sanctified through the power of God. While God works in you, to will and to do of his own good pleasure, you are to work out your own salvation with fear and trembling. You have something more to do than simply to believe. "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." Use your talents for God in humble faith and love, and he who has been faithful over the "few things" of earth, will be made ruler over "many things" in the eternal world of glory. By Mrs. E. G. White. [Cf: RH 05-01-88 para. 11] p. 300, Para. 1, [1888MS].

When the Redeemer of the world walked among men, many who identified themselves with him as his disciples, afterward forsook him, and became his bitterest enemies. The Saviour tested their faith, and developed the real characters of the most ardent believers by applying spiritual truths to their hearts. At one time when the multitude were gathered about him, he uttered a truth revealing the requirements for his service, and the people were offended. Jesus said unto them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . Many therefore of his disciples when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." [Cf: RH 05-08-88 para. 1] p. 300, Para. 2, [1888MS].

The Saviour knew the character of those who claimed to be his followers, and his words tested the quality of their faith. He spoke a sacred, eternal truth, regarding the relation that must exist between himself and his followers. Their spiritual life must be sustained by assimilating the principles of the truth. They must accept, believe, and act upon the words he uttered, which were spirit and life; and by this means they would become partakers of the divine nature. They must be Christlike, meek and lowly of heart, self-denying, self-sacrificing; they must walk in the narrow path trodden by the Man of Calvary, if they would share in the gift of life, and the glory of heaven. But the test was too great. They walked no more with him. They could not hear the saying, nor comprehend the nature of the truth he taught. [Cf: RH 05-08-88 para. 2] p. 301, Para. 1, [1888MS].

As they turned away from the divine Teacher, a different spirit took control of their minds. They could see nothing attractive in Him whom they had once found so interesting. They sought out his enemies, for they were in harmony with their spirit and work. They carried all kinds of false reports, misinterpreted his words, falsified his statements,

and impugned his motives, thus inflaming the passions of men, and confirming them in hatred and unbelief. They sustained their course by gathering up every item that could be turned against him; and such indignation was stirred up by these apostates that his life was in danger, and he could not walk in Jewry, but went into Galilee. Even his relatives were so influenced that they partook of this bitter spirit of prejudice and unbelief, and thought that he could not be the Messiah. They were dissatisfied with his manner of working, and urged that if he were the Saviour of the people, he should make himself known by asserting his power, and sustaining his claims. "For," says the inspired word, "neither did his brethren believe in him." The unbelief of his kindred was most cutting to the heart of Jesus. [Cf: RH 05-08-88 para. 3] p. 301, Para. 2, [1888MS].

What a position was this for the Son of God, the Majesty of heaven! "He came unto his own, and his own received him not." Even his brethren did not believe on him. But did this prove his mission a failure? Did it destroy his truth and make him a false teacher, an impostor? Jesus answered his unbelieving brethren as they urged him to prove his Messiahship before the world, "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." "And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people." [Cf: RH 05-08-88 para. 4] p. 301, Para. 3, [1888MS].

There was a division among the people concerning the world's Redeemer. Like seeks like. Like appreciates like, and those who loved truth gave their verdict of the righteousness of Jesus; but wherever evil exists, it leagues with evil for the destruction of the good. Fallen men and fallen angels, by likeness of purpose and principle, will join in a desperate and determined companionship to resist truth and righteousness. When Satan can induce men, as he induced angels, to unite with him in rebellion, he has them as his allies and associates in every enterprise formed for the seduction of souls from the principles of truth. Whatever disunion there may be among themselves on other matters, the wicked are one in their opposition and hatred of the truth. [Cf: RH 05-08-88 para. 5] p. 301, Para. 4, [1888MS].

The word of God declares that the followers of Christ will be called upon to endure trials for the sake of truth. Says Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution; for "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Said our Lord, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." With what zeal will the workers of iniquity pursue their Satanic purpose! They will put light for darkness, and darkness for light, until they will sincerely believe they are servants of God, and doing him service by persecuting his children. It has been so in the conflicts of the past; and in the closing work of God the same spirit will be manifested. Says the prophet, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Jesus was treated as the worst of malefactors, and the servant is not greater than his Lord. Said the Saviour, "These things will they do unto you, because they have not known the Father, nor me. But these things have I

told you, that when the time shall come, ye may remember that I told you of them." [Cf: RH 05-08-88 para. 6] p. 302, Para. 1, [1888MS].

In these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify his name, and stand as reprovers of unrighteousness. They are to be a "peculiar people," who will be true to the law of God, when the world shall seek to make void its precepts; and when the converting power of God works through his servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." He will employ every device of deception to seduce the souls of men and if "it were possible," he "shall deceive the very elect." [Cf: RH 05-08-88 para. 7] p. 302, Para. 2, [1888MS].

We must put on the whole armor of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven, until we are delivered out of this present evil world. There is no release from this war. The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the word of God will not be wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practice it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the very pillars of the truth. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and the work goes on to accomplish the fulfillment of the sure word of prophecy. The infinite God is the originator and sustainer of his work and his people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are his." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to him and his law. He reads the hearts of his children, and knows those, also, that believe not. [Cf: RH 05-08-88 para. 8] p. 302, Para. 3, [1888MS].

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the bloodstained banner into the very strongholds of the enemy. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we will consent to lay down our arms, to lower the bloodstained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war, war, to the end of earth's history, rather than peace through apostasy and sin. [Cf: RH 05-08-88 para. 9] p. 303, Para. 1, [1888MS].

The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of

truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan, and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy, till their descent is marked and rapid. Sins that were once most repugnant, become attractive, and are welcomed and practiced by those who have cast off the fear of God and their allegiance to his law. But the most pleasurable beginning in transgression, will end in misery, degradation, and ruin. [Cf: RH 05-08-88 para. 10] p. 303, Para. 2, [1888MS].

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation." If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in Him who is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. By Mrs. E. G. White. [Cf: RH 05-08-88 para. 11] p. 303, Para. 3, [1888MS].

There are but few of our churches that can enjoy the labors of a minister, except at long intervals. They must depend upon their own efforts, with God's blessing, to maintain spiritual life. In the absence of preaching, it rests with them to keep up the interest of the meetings, and to preserve the church in a healthy, growing condition. In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. There should be a well-organized plan for the employment of workers to go into the churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is not mere sermonizing that is needed, but educating. The people must be taught the necessity of personal piety and home religion. The life and teachings of Christ must be presented before them. This is the work that will accomplish the greatest good for our churches. [Cf: RH 05-15-88 para. 1] p. 303, Para. 4, [1888MS].

Brotherly love is greatly lacking. Those who profess to love the Saviour neglect to cultivate a warm attachment for his people. Just prior to the crucifixion, Christ, in his last lessons to his disciples, enforced upon them the love which they should have for one another. "By this," he says, "shall all men know that ye are my disciples, if ye have love one to another." The apostle John dwells particularly upon the love which should exist among brethren. It is interwoven with all his epistles, and up to the day of his death he dwelt upon this love, and urged upon believers its constant exercise. This precious grace needs to be cultivated in the church. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie which binds us together! [Cf: RH 05-15-88 para. 2] p. 304, Para. 1, [1888MS].

It is their distance from Christ that keeps his professed people at so great a distance from one another. When Christ is looked to as the

great Exemplar, then they will seek to catch his spirit, and to imitate his example. We need to study the Bible more, that our minds may dwell upon the infinite sacrifice of Christ, and his mediation in our behalf. As we see his love, his humiliation for us, the same spirit of self-denial and sacrifice for others' good will be kindled in our hearts. Beholding Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord." [Cf: RH 05-15-88 para. 3] p. 304, Para. 2, [1888MS].

There should be those in the churches who can help their brethren to learn the will of God as revealed in his word. Those who are qualified to do this should invite members of the church to study the Bible with them. Let them seek, in a pleasing, discreet manner, to enlighten the understanding and impress the conscience. In helping others to become acquainted with the Scriptures, they should not think a sacrifice too great, or regard the time as other than most profitably employed. [Cf: RH 05-15-88 para. 4] p. 304, Para. 3, [1888MS].

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church that can be educated for the Master's service. Those who shall labor in visiting the churches should give them instruction in the Bible reading and missionary work. Let there be a class for the training of the youth who are willing to work if they are taught how. Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church. [Cf: RH 05-15-88 para. 5] p. 304, Para. 4, [1888MS].

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first interest, not only exercising his talents to advance the Lord's work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God? [Cf: RH 05-15-88 para. 6] p. 304, Para. 5, [1888MS].

All this work of training should be accompanied with earnest seeking of the Lord for his Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure-seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the truth may be able to teach it to others as it is in Jesus, that they themselves may be ensamples, and that our enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savor of life unto life or of death unto death. God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying truths which we profess. Your life should be

such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results. [Cf: RH 05-15-88 para. 7] p. 305, Para. 1, [1888MS].

There is a great neglect to obtain that Scriptural knowledge that is essential that your life in all points may be conformed to the spirit of the gospel. Very much has been lost by our unlikeness to Jesus--lost because we do not in our own conduct present the loveliness of a Christlike life, and adorn by the Christian graces the doctrine of our Saviour. [Cf: RH 05-15-88 para. 8] p. 305, Para. 2, [1888MS].

Let the workers avoid everything that approaches to pride and self-esteem. Cultivate modesty of deportment. Humility is repeatedly and most expressly enjoined in the Scriptures. Says Peter, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The wise man declares, "Before honor is humility." And Jesus taught his followers that "he that humbleth himself shall be exalted." "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, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit; for theirs is the kingdom of heaven." [Cf: RH 05-15-88 para. 9] p. 305, Para. 3, [1888MS].

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God upon them. The time has come when every means must be devised that can aid in preparing a people to stand in the day of God. We must be wide awake not to let precious opportunities pass unimproved. We must do all that we possibly can do to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe to Christ a debt of love, of earnest, unselfish labor for the salvation of souls for whom he has given his own life? [Cf: RH 05-15-88 para. 10] p. 305, Para. 4, [1888MS].

There are many of the members of our large churches doing comparatively nothing, who might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are often transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many are dying spiritually for want of this very work. In the shadow of so many other trees, they are becoming sickly and worthless. Transplanted, they would have room to grow strong and vigorous. [Cf: RH 05-15-88 para. 11] p. 305, Para. 5, [1888MS].

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour. [Cf: RH 05-15-88 para. 12] p. 306, Para. 1, [1888MS].

The lay members of our churches can accomplish a work which as yet

they have scarcely begun. None should move into new places merely for the sake of worldly advantage, but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works. [Cf: RH 05-15-88 para. 13] p. 306, Para. 2, [1888MS].

Let the workers stand alone in God, weeping, praying, laboring, for the salvation of their fellowmen. Remember that you are running a race, striving for an immortal crown. While so many love the praise of men more than favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting the case of your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporter. And those who thus go into a new place will be able to learn the best ways and means of approaching the people there, and they can prepare the way for other laborers. [Cf: RH 05-15-88 para. 14] p. 306, Para. 3, [1888MS].

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God! While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. [Cf: RH 05-15-88 para. 15] p. 306, Para. 4, [1888MS].

Christ declares, "Herein is my Father glorified, that ye bear *much* fruit." God has endowed us with faculties, and intrusted to us talents, to be used. To every man is given his work, not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone; he wants it to shine, emitting light to the world. Let the laymen do all they can do; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings. [Cf: RH 05-15-88 para. 16] p. 306, Para. 5, [1888MS].

We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for all those who truly believe in him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these remarks, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we will bring our hearts into unity with Christ, and our lives

into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. By Mrs. E. G. White. [Cf: RH 05-15-88 para. 17] p. 307, Para. 1, [1888MS].

Before his ascension to heaven, Jesus with hands outstretched in blessing to his disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world." Repentance and remission of sins were to be preached in his name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to their own people. Home missions were to receive their first attention. [Cf: RH 05-22-88 para. 1] p. 307, Para. 2, [1888MS].

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty which lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths for this time. [Cf: RH 05-22-88 para. 2] p. 307, Para. 3, [1888MS].

This work places upon us a responsibility to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge of the truth. In all our associations with unbelievers, be careful to give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. Brethren, be kind and courteous on all occasions. Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion which we profess does not close up nor freeze over the avenues of the soul, making us unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is opened for you to reach the heart by introducing the truth. [Cf: RH 05-22-88 para. 3] p. 307, Para. 4, [1888MS].

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible. [Cf: RH 05-22-88

para. 4] p. 308, Para. 1, [1888MS].

The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were considered intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they commenced the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as a light pointing heavenward. [Cf: RH 05-22-88 para. 5] p. 308, Para. 2, [1888MS].

It is the acts of faith and sacrifice in the so-called little things of life, the Spirit of Christ manifested at home, in the field, in the work shop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth that they cannot gainsay. Far more can be accomplished by humble, devoted, virtuous lives than can be gained by preaching when a godly example is lacking. [Cf: RH 05-22-88 para. 6] p. 308, Para. 3, [1888MS].

There is a sad neglect of personal effort, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest. Because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. [Cf: RH 05-22-88 para. 7] p. 308, Para. 4, [1888MS].

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of his burden. [Cf: RH 05-22-88 para. 8] p. 308, Para. 5, [1888MS].

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit bearing trees might have occupied. [Cf: RH 05-22-88 para. 9] p. 309, Para. 1, [1888MS].

Those who neglect their duty in the home and among their neighbors

are, by their unfaithfulness, separating themselves from God. Their piety becomes tame and weak. Unfaithfulness at home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet in it the judgment. [Cf: RH 05-22-88 para. 10] p. 309, Para. 2, [1888MS].

In the day of God how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings." [Cf: RH 05-22-88 para. 11] p. 309, Para. 3, [1888MS].

In that day the Master will demand of his professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" [Cf: RH 05-22-88 para. 12] p. 309, Para. 4, [1888MS].

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellowmen. [Cf: RH 05-22-88 para. 13] p. 309, Para. 5, [1888MS].

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls and are indifferent to the condition and destiny of their fellowmen, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. [Cf: RH 05-22-88 para. 14] p. 309, Para. 6, [1888MS].

I write plainly that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to his favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. [Cf: RH 05-22-88 para. 15] p. 309, Para. 7, [1888MS].

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up: that whosoever believeth in him should not perish, but have eternal life." We are to "look and live." Sinful and

unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of his salvation, and uphold us by his free Spirit. Then we may teach transgressors his way, and sinners shall be converted unto him. [Cf: RH 05-22-88 para. 16] p. 310, Para. 1, [1888MS].

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift his burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. [Cf: RH 05-22-88 para. 17] p. 310, Para. 2, [1888MS].

Many who have been left to darkness and ruin might have been helped, had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. [Cf: RH 05-22-88 para. 18] p. 310, Para. 3, [1888MS].

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn everyone night and day with tears." The heavenly messengers are waiting to cooperate with your efforts. Will you do the work appointed you of God? By Mrs. E. G. White. [Cf: RH 05-22-88 para. 19] p. 310, Para. 4, [1888MS].

The message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds. [Cf: RH 05-29-88 para. 1] p. 310, Para. 5, [1888MS].

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore, do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour's sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men,

made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve him in spirit and in truth. [Cf: RH 05-29-88 para. 2] p. 310, Para. 6, [1888MS].

Those who proclaim the truth for today have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course, until the third angel's message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principal to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus. [Cf: RH 05-29-88 para. 3] p. 311, Para. 1, [1888MS].

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and patient labor. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in reforming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The Jews rejected the divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned unto fables. [Cf: RH 05-29-88 para. 4] p. 311, Para. 2, [1888MS].

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the

prophet Isaiah, declares to the men of this time, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." The Lord has said that the Sabbath was a sign between him and his people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all manmade tests will divert the mind from the great and important doctrines that constitute the present truth. [Cf: RH 05-29-88 para. 5] p. 311, Para. 3, [1888MS].

It is the desire and plan of Satan to bring in among us those who will go to great extremes,--people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law,--judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath-keepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice. [Cf: RH 05-29-88 para. 6] p. 312, Para. 1, [1888MS].

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that his followers might be one as he and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren. [Cf: RH 05-29-88 para. 7] p. 312, Para. 2, [1888MS].

God calls for laborers; but he wants those who are willing to submit their wills to his, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work. [Cf: RH 05-29-88 para. 8] p. 312, Para. 3, [1888MS].

The instruction of Paul to Titus is applicable to this time, and to our workers: "Speak thou the things which become sound doctrine." The apostle had to contend with evils of a similar character to those with which we will have to contend. He speaks of the faithful worker as "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert

whole houses, teaching things which they ought not. . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." [Cf: RH 05-29-88 para. 9] p. 312, Para. 4, [1888MS].

There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value. The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision. [Cf: RH 05-29-88 para. 10] p. 312, Para. 5, [1888MS].

Instruction for the workers today is given in the word of truth: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "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." "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." "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 05-29-88 para. 11] p. 313, Para. 1, [1888MS].

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of his cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in his footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ's school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning his disciples, "I sanctify myself, that they also might be sanctified." Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality. By Mrs. E. G. White. [Cf: RH 05-29-88 para. 12] p. 313, Para. 2, [1888MS].

"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." These words are not the words of man, but the words of our Redeemer; and how important it is that we fulfill the instruction that he has given! There is nothing that can so weaken the influence of the church, as the lack of love. Christ says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men. [Cf: RH 06-05-88 para. 1] p. 313, Para. 3, [1888MS].

How careful we should be, that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. [Cf: RH 06-05-88 para. 2] p. 314, Para. 1, [1888MS].

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. It is the unconsecrated lives of halfhearted professors that retard the work of the truth, and bring darkness upon the church of God. [Cf: RH 06-05-88 para. 3] p. 314, Para. 2, [1888MS].

There is no surer way of weakening ourselves in spiritual things, than to be envious, suspicious of one another, full of faultfinding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But 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." [Cf: RH 06-05-88 para. 4] p. 314, Para. 3, [1888MS].

God would have us individually come into that position where he can bestow his love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of his only begotten Son, and we are to see in our fellow man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished in our midst. Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, longsuffering, not being easily provoked, bearing all things, enduring all things,--these are the fruits upon the precious tree of love. [Cf: RH 06-05-88 para. 5] p. 314, Para. 4, [1888MS].

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of

repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in your heart, you will seek to establish and build up your brother in the most holy faith. If a word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and worldlings. [Cf: RH 06-05-88 para. 6] p. 314, Para. 5, [1888MS].

The church of Christ is spoken of as a holy temple. Says the apostle, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." All the followers of Christ are represented as stones in the temple of God. Every stone, large or small, must be a living stone, emitting light and fitting into the place assigned it in the building of God. How thankful we should be that a way has been opened whereby we may each have a place in the spiritual temple! Will you, my brethren and sisters, think of these things, study them, talk of them? It is just in proportion as we appreciate these things that we will become strong in the service of God, and so be enabled to comply with his requirements, and to be doers of the words of Christ. [Cf: RH 06-05-88 para. 7] p. 315, Para. 1, [1888MS].

God does not want us to place ourselves upon the judgment seat, and judge each other. But how frequently this is done! Oh! how careful we should be lest we judge our brother. We are assured that as we judge, we shall be judged; that as we mete to others, it shall be measured to us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith. [Cf: RH 06-05-88 para. 8] p. 315, Para. 2, [1888MS].

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for

he says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among his followers! Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet on the enemy's dangerous ground. We would not then be entering into temptation, or falling under the power of the evil one. [Cf: RH 06-05-88 para. 9] p. 315, Para. 3, [1888MS].

Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul. [Cf: RH 06-05-88 para. 10] p. 315, Para. 4, [1888MS].

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions, and we are commanded to follow in his steps. Let us remember that God sent his only begotten Son to this world of sorrow, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirement of God, and fulfill his law. "Love is the fulfilling of the law," and He who died that we might live, has given us this commandment, that we should love one another as he has loved us; and the world will know that we are his disciples, if we have this love one for another. By Mrs. E. G. White. [Cf: RH 06-05-88 para. 11] p. 316, Para. 1, [1888MS].

The natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually. The soul can be in a state of peace only by relying upon God, and by partaking of the divine nature through faith in the Son of God. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of Him who works in us to subdue all things unto himself. [Cf: RH 06-12-88 para. 1] p. 316, Para. 2, [1888MS].

We have each of us an individual work to do, to gird up the loins of our minds, to be sober, to watch unto prayer. The mind must be firmly controlled to dwell upon subjects that will strengthen the moral powers. The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel, and not permit it to dwell upon things that are evil. The psalmist exclaims, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." As God works upon the heart by his Holy Spirit, man must cooperate with him. The thoughts must be bound about, restricted, withdrawn from

branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven, and helpful to your associates. Christ said to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." [Cf: RH 06-12-88 para. 2] p. 316, Para. 3, [1888MS].

In the sermon on the mount, Christ presented before his disciples the far-reaching principles of the law of God. He taught his hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord, that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual, and base! We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." [Cf: RH 06-12-88 para. 3] p. 316, Para. 4, [1888MS].

Let every one who desires to be a partaker of the divine nature, appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save his people from their sins. By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by him. [Cf: RH 06-12-88 para. 4] p. 317, Para. 1, [1888MS].

By beholding we are to become changed, and as we meditate upon the

perfections of our divine Model, we shall desire to become wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to be made like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of him to others, and represent him to the world. We are called to come out and be separate from the world, that we may be the sons and daughters of the Most High; and we are under sacred obligation to glorify God, as his children upon the earth. It is essential that the mind should be stayed upon Christ, that we may hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ from heaven. The coming of the Lord draweth nigh, and it is necessary for us to keep before us this blessed hope, that we may not say in our hearts, "My Lord delayeth his coming." Unbelief in the heart will be expressed in the actions, and if you cherish it, you will soon deny the faith and become bodies of darkness. [Cf: RH 06-12-88 para. 5] p. 317, Para. 2, [1888MS].

There is a great work to be done, and the nearer we live to Jesus, the better fitted we shall be for fulfilling our mission in the world. We are to gather sheaves for the Master. We cannot afford to live simply to please ourselves, and to seek our own will. "Even Christ pleased not himself. "He lived a life of self-denial and sacrifice. He passed through every pathway of human suffering and temptation. He gave his life that he might reach to the very depth of human misery, and lift up a fallen race. What an infinite price he gave for the life of this rebellious world! He bought us with his own precious blood, and we are not our own. Our thoughts and affections belong to him. There are many who profess to love Jesus, but they seek nothing but the gratification of their own selfish desires. They are not seeking to gather with Christ; but, by example and influence, they are scattering abroad. It is only in proportion to the devotion and consecration to Christ, that the "Christian exerts an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with Heaven, no savor of Christ in the life. The church can reflect light to the world only by the manifestation of sincere piety and devotion. [Cf: RH 06-12-88 para. 6] p. 317, Para. 3, [1888MS].

How many feel as did the servant with the one talent, that the Lord is an austere man, reaping where he has not sown, and gathering where he has not strewn. This view of the matter is a delusion of the wicked one; for what have we that we did not receive? "All things come of Thee, and of thine own have we given Thee," should be the language of our grateful hearts. Those who are engrossed in the service of self and the world, feel a spirit of grudging when they are urged to devote their service to the God of love. They give to the world their best thought, their tact, their talents, their means, their influence. When self is served, they do not withhold anything, but give their lives for the passing pleasures of earth. But when it comes to the service of God, do men manifest the same zeal for his work as they formerly manifested in the service of the world? Do they put the tact and talent and aptness into the work of saving souls, that they displayed in the selfish work of the past, and yet does not reason tell us that the work for God is as far above the service of the world, as the heaven is higher than the earth? God would have every one of us feel that now is the time of golden opportunity and privilege. Heaven's blessings are showered upon us. The precious hours of probation are still prolonged.

The Lord has waited long for us to prepare for the eternal world. We must seek the Spirit of Christ who gave himself for us. We must go out and seek to win others, as he has won us. Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love. The words and deeds of the Christian are ordained to form a part of the great plan that God has devised for the salvation of lost man. The Lord has directed the world to his professed followers, and he has declared, "By their fruits ye shall know them." If we would work from the high standpoint of pleasing our Heavenly Father, we would be in harmony with the spirit of heaven; we would express to the world the love of Jesus in our lives and characters. [Cf: RH 06-12-88 para. 7] p. 318, Para. 1, [1888MS].

We must set our feet upon the platform of eternal truth. The truth as it is in Jesus, will be our salvation; and if the spirit of truth is in our hearts, it will shine through our words and actions. You are to reach the high standard of the law of God. Christ is your example. You are not to be conformed to this world, but you are to be transformed by the renewing of your mind. You have been taken out of the quarry of the world, and now you are to submit to be hewn, and fitted, and polished for the heavenly building. You will have trials and disappointments; but nothing need separate you from the love of God, which is in Christ Jesus your Lord. The love of God is an infinite love, and when you are about to distrust that love, look to Calvary's cross. Does not this speak to you of the infinite compassion of your Heavenly Father? He that spared not his own Son but delivered him up for us all, shall he withhold from you anything that is for your highest interest and best good? "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: RH 06-12-88 para. 8] p. 318, Para. 2, [1888MS].

Those who are pressing toward the mark for the prize of our high calling in Jesus, are giving to the world an example of faith and obedience. They are directing attention to the world to come, and impressing upon souls the worth of eternal life. You cannot do this great work without taking the Saviour with you; but you may have his presence, and rejoice in associating with the Prince of peace. You may communicate with Jesus by the way. You may speak with him as with a friend. You may know that he is at your side as an ever-present helper. You may ask him to give you strength to resist every temptation of the evil one. You may have confidence that he hears your prayers, understands your perplexities, weighs your burdens, and pities your weakness. He was tempted in all points like as we are; he is touched with the feeling of our infirmities, and can and will succor those who come unto him in hours of distress and temptation. Let him abide in your heart, that you may honor God and be a vessel filled with the blessing of heaven; then you will be a gatherer with Christ, and will bear fruit unto eternal life. By Mrs. E. G. White. [Cf: RH 06-12-88 para. 9] p. 319, Para. 1, [1888MS].

We came to Fresno, March 16, 1888. The climate is mild, and the city, which has grown very rapidly of late, contains about 10,000 inhabitants. The church here numbers about 100 persons. The present place of worship is a good, comfortable building, but it is altogether too small for the increasing congregation. On Sabbath the house was

filled. There were a number of persons present who were not of our faith. I spoke with much freedom from Eph. 3:14-21. Many precious testimonies were borne in the meeting that followed. We invited those who desired to seek God most earnestly to come forward, and we had a precious season in supplicating the throne of grace. The congregation was composed of men and women of good influence, that, if they meet their responsibilities, will make a strong church. [Cf: RH 06-19-88 para. 1] p. 319, Para. 2, [1888MS].

Friday evening we called on Bro. Church, and had a profitable social interview with him. He has been recently afflicted in the death of his wife. We united in prayer with him and his family. I related my earnest conviction that the time had come for the believers at Fresno to unite in erecting a church, a building for a primary and boarding school, and a mission house. Bro. Church was in harmony with this plan, and seemed much pleased at the prospect of advancement in the work at this place. I felt that the time had come to invest in the cause of God, that the means intrusted to believers might be set flowing in the right channel, before it was diverted in other directions. [Cf: RH 06-19-88 para. 2] p. 319, Para. 3, [1888MS].

After the good meeting on Sabbath, some of the prominent brethren met to consider the matter of erecting a house of worship, and the other buildings spoken of. All were anxious that the plans might be carried out. Sunday forenoon the church assembled to act upon the suggestions given, and the result was far beyond our most sanguine expectations. Every member of the church gave a tangible proof of his interest in the enterprise. Thirty thousand dollars were pledged for the work, before this meeting was dismissed. There were also \$1,000 pledged for the European Mission. [Cf: RH 06-19-88 para. 3] p. 319, Para. 4, [1888MS].

Sunday evening I spoke in the hall, which was filled to its utmost capacity. My subject was Christ riding into Jerusalem. Although I felt weary and exhausted, the Lord gave me freedom in speaking, and the people listened with interest. There were in the audience men of intelligence, whose knowledge of the truth had enabled them to exert an influence to strengthen and encourage the churches they had left in the East. Their removal had left offices vacant, and the churches have felt weakened because of the loss of the very help which these men, if sanctified through the truth, could have given. Is it not possible that the Lord may say to some of these as he said to Elijah, "What doest thou here?" Elijah might have thought that the journey from Samaria to Horeb had been ordered of the Lord, that it was a divine path which he was traveling; but the inquiry alarmed him. It awakened him from deception. It reminded him of the weakness of his faith in flying from the wrath of Jezebel. If the voice of God could be heard by some of these brethren in Fresno, inquiring, What doest thou here? would not the question bring them to consider closely their motives in coming to this place? They might see, by examining their hearts, that they are not where God placed them, but where they have placed themselves; they might see that they have mistaken their duty, and that they do not belong in the society in which they are found. [Cf: RH 06-19-88 para. 4] p. 320, Para. 1, [1888MS].

In the Laodicean state of the church at the present time, how little evidence is given of the direct, personal guidance of God! Men place themselves in positions of temptation, where they see and hear much

that is contrary to God, and detrimental to spirituality. They lose their warmth and fervor, and become lukewarm Christians, who are, in a great measure, indifferent to the glory of God, and the advancement of his work. If God calls his servants to positions where the influence is of a worldly character, he will give special grace that they may be enabled to overcome the evil consequent upon their circumstances. There should be religious fervor corresponding to the faith and doctrines we have accepted as truth. If this were the case, how earnestly would prayers be offered to know the will of God, and how diligently would the heart be kept, out of which are the issues of life! The servants of God become estranged from the truth by associating with the world, and by partaking of its spirit. When this is done, the truth is not appreciated as a sacred and sanctifying truth. [Cf: RH 06-19-88 para. 5] p. 320, Para. 2, [1888MS].

What doest thou here in Fresno, my brother? Is it evident that your moving here has been in the order of God, when the large congregation that meets for Sabbath worship is composed of men of experience, who have talents intrusted by the Master to them for the advancement of his work? Have not some of you, at least, left churches over which you were made overseers, and chosen your own work? Have you not left the charge committed to you, that you might seek worldly treasure? Has not the Lord a more spiritual work for you elsewhere? Do you see no peril in this fever of speculation? Is there not danger that the precious, immortal inheritance may be eclipsed by the valueless treasure of earth? There is danger that your usefulness may be destroyed, your faith weakened, your soul temple defiled with buyers and sellers. There is need that we keep our souls in the love of God. There is need of a closer connection with the Master, of walking in the light as he is in the light. It is our duty to place ourselves in a position where we may give our whole heart's loving service to God, by personal holiness and practical benevolence. [Cf: RH 06-19-88 para. 6] p. 320, Para. 3, [1888MS].

There is a great work to be done in the vineyard of the Lord, and it cannot be neglected without loss to your own souls, and to the souls of others; for the vineyard of the Lord needs constant cultivation. God requires far more of heart and mind than we give him. There is need of men who will love God, who will not have a dwarfed, stunted religion, but will ever be gaining new supplies of grace, spirituality, and energy, by doing the commandments of the Lord. There is need of men who will lose sight of self and selfish interests, and will live to promote the glory of God by seeking the salvation of those around them. [Cf: RH 06-19-88 para. 7] p. 321, Para. 1, [1888MS].

The Lord wants his servants, to whom he has committed his work, to become more and more intelligent, and to employ their tact and ability in keeping the garden of the Lord in a healthy condition. The duty of every church member is, to love God with all the heart, and his neighbor as himself. If we make the religion of Jesus what we should make it, it will attract others; for they will see our good works, and glorify our Father who is in heaven. If we walk in the light, we shall be examples full of cheerfulness and inspiration. [Cf: RH 06-19-88 para. 8] p. 321, Para. 2, [1888MS].

The Lord has shown me that his name is not honored and exalted by those who call themselves his children. He has given varied trusts,

proportioned to our varied abilities, and he expects corresponding returns. Some have five talents to improve, some have two, some have one; and these talents are not to be used merely for the service of self, but are to be put out to the exchangers, to be doubled, and returned to the Master. It is the duty of every church member to consider carefully whether he is acting as a wise servant, doing his Master's business, or is using his time and talents to please and honor himself. Have you acted as if you were your own master, instead of a servant hired to do the work that God has given you to do in his vineyard? Can you dispose of yourselves as you see fit, without looking to the Master for his directions? There is much nice work to be done in the vineyard of the Lord, and God expects you to bring tact and skill and thoughtful consideration into his work. You manifest skill in managing temporal matters, and shall the work of God be done in a haphazard manner? If anything demands the very best service that human skill can give, it is the service of God. Men and women are required to give their noblest energies to the work of the salvation of souls for whom Christ died. There are many who are simply passive church members. They do not feel the necessity of struggling for immortality; but God calls upon all to throw their energies into the warfare, to put to the stretch every muscle, and exert every power, in order to be found worthy of eternal life. Halfhearted and indolent service will not be acceptable to God. The servant of God must gain increased ability by using what he has. He must pray for guidance, for help, for wisdom, that he may serve God intelligently. To keep carefully apart from the church, and invest the powers God has given you in worldly schemes, is robbing God and dishonoring him before his face. [Cf: RH 06-19-88 para. 9] p. 321, Para. 3, [1888MS].

There is danger that men will leave the very place for which God has qualified them, and, through the glowing statements of other laborers, seek another field, in the hope of gaining worldly treasure. They obey impulse, making choice for themselves, and leaving the church with which they have been connected, to move to a new country. Is this work of the Lord? It may be so regarded. Worldly gain is a great inducement; but the temptations that come with it, may prove the ruin of your soul. There is need that all closely examine their own lives, to see whether they are walking in the way of the Lord, and keeping his statutes, or following in the path of their own choosing. The sincerity of your prayers is proved by the vigor of your endeavor to obey God in every matter of life. [Cf: RH 06-19-88 para. 10] p. 321, Para. 4, [1888MS].

I am afraid to have Sabbath-keepers engage in land speculation, and become real estate agents. If they come forth from this dangerous experiment, sounder in faith, purer in morals, unpolluted by the influences that surround them, it will be a marvel. The tendency of the real estate business is not of a nature to strengthen moral power. It will not lead men to humble self, to feel their own inefficiency and weakness. The influence will be all in another direction. [Cf: RH 06-19-88 para. 11] p. 322, Para. 1, [1888MS].

You should be very careful how you hold out flattering inducements before your brethren, to lead them to move to new countries, for the sake of engaging in land speculation. You may be a tempter, drawing them away from the duty assigned to them by the Lord. The change may be, of all things, the most disastrous to them. All cannot bear prosperity. An increase of worldly possessions often proves a snare to

souls. There are great losses sustained, in more ways than one, in brethren making removals from one State to another, in order to better their condition. Those who are attracted by selfish considerations are often disappointed in their expectations, and meet with loss instead of gain. Another who is successful in obtaining property, becomes greatly elated; for, in making haste to be rich, he has fallen into the snare of the enemy. A feverish unrest takes possession of him, and he is absorbed in adding to his property by continual investment. He finds it much easier to gain possessions in this way than to practice economy and industry, in order to make a livelihood. But precious qualities of character, developed by contending with hardship, are lost from his life. A most valuable element is dropped from his experience, and this very element is essential to make him a successful wrestler for eternal rewards. Those who are enriched by sudden prosperity are not qualified to teach others how to surmount difficulties, and gain victories, how to tax mind and muscle to reach high and perfect accomplishment of useful aims. The brain should be quick to suggest, the hands prompt to perform, the will steadfast to sustain, the servant of God, that he may be an overcomer when circumstances are hard and trying. [Cf: RH 06-19-88 para. 12] p. 322, Para. 2, [1888MS].

Another reason why you should seek divine counsel, and exercise careful consideration before you leave one locality for another, is, your removal may be a damage to the church in which you have been bearing responsibility. Is there anyone you have educated to take your place, upon whom you can rely as a faithful substitute? Can you trust him to carry forward the work so that the church will not be weakened by your removal? These are considerations that should not be lightly regarded. If you settle down in a church where there is no special need of your help, you will not feel the burden of responsibility as you have in the past, and you will not exercise the ability that God has given you; for if you do, it will seem like self-confidence in putting yourself forward. In this way you will meet with loss; for you are not cultivating the talents intrusted to your care. [Cf: RH 06-19-88 para. 13] p. 322, Para. 3, [1888MS].

The servants of God should become workmen that need not to be ashamed, that they may build up the church of God in the earth. This work cannot possibly be done without much meditation, prayer, and humility. There must be thought and skill and hearty thoroughness in doing this spiritual labor for the people of God. If it is properly done, it will be as much more valuable and successful than temporal work, as the heavenly is more important than the earthly. Jesus has said of his followers, "Ye are the light of the world." A living, working church will be a power in the world, but there must be well-defined plans carried out with all faithfulness. If those who are elders and deacons in the church devote their God-given powers to money making, they will not be serving the Lord or the church; but they will be serving themselves, and the high task committed to their hands will suffer for the lack of patient, intelligent, well-directed effort. [Cf: RH 06-19-88 para. 14] p. 322, Para. 4, [1888MS].

An inspiring influence should be brought into the life and character of God's people, to qualify them to do the great work committed to them. God requires that the graces of his Spirit shall flourish in his church. The life of every member should exert a vital influence, that the activity and usefulness of the church may be increased. The church

should never remit her vigilance against the enemy of God and man, for he is constantly sowing tares among the wheat. He finds access to every unconsecrated, unfaithful member, and makes him his agent to carry out his purposes, in marring the work of God. [Cf: RH 06-19-88 para. 15] p. 323, Para. 1, [1888MS].

The agency of Satan must be understood as a working, vigilant power, awakening in every possible way the same activity in others to work evil, as he himself possesses. We are not ignorant of his wiles. We know he thrusts unconverted persons into the church, and lulls those who know the truth into a state of security, that they may not discern his devices, and counteract his influence. [Cf: RH 06-19-88 para. 16] p. 323, Para. 2, [1888MS].

The workers for God are not what they should be. Their own imperfection dims the light, and they do not shine forth to the world in good works so that men may glorify the Father who is in heaven. It is time to "be sober," to "be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." But you are to "resist the Devil, and he will flee from you, Draw nigh to God and he will draw nigh to you." Put intelligence into your work, and seek to bring the church of God into a healthy condition. By Mrs. E. G. White. [Cf: RH 06-19-88 para. 17] p. 323, Para. 3, [1888MS].

We left Fresno, April 22, to attend the Selma campmeeting. On our way to this place, we were seated behind a mother and her two children. On the short journey of fifteen miles, this woman drank four goblets of wine from the bottle in her lunch basket. The children were indulged in the wine until they both seemed to be in a state of intoxication. The older one acted like an inebriate, working his face in the most hideous contortions, until his brother struck him with his fist. The mother then interfered with a blow from her hand, and in her efforts to set matters right, made them a great deal worse. I could not help reflecting on the probable future of this family. What a terrible picture rose before my mind as the counterpart of the scene before me! I pitied the children who had their own mother to act the part of the tempter in dragging them down to ruin. This is how drunkards are made. How does God look upon these wicked and indulgent parents? Parents and children will one day stand around the great white throne to be called to account for the work of their lives. The books will be opened, and they will be judged according to the deeds done in the body. They will have to view their lifework just as it is, but it will be too late to redeem the failures of the past. [Cf: RH 06-26-88 para. 1] p. 323, Para. 4, [1888MS].

When we arrived on the campground, we found everything arranged in a neat, tasteful manner. The tents were provided with stoves, and the restaurant was fitted so that the whole encampment could be provided with good, wholesome food. We felt deep sympathy for those who were confined to the camp kitchen, and who were obliged to endure the heat of the stove, that food might be prepared for the campers. We thought that no one could have the heart to complain at the provisions in the dining tent; for although it was at a season when the old supply of fruit could not be obtained without great expense, yet the food supplied, was palatable, and of a suitable variety. The meeting was advancing, and but few privileges were enjoyed by the workers in the kitchen. The question presented itself to my mind. Must it continue so?

Is it necessary to have three meals a day, to go through all this round of cooking and washing dishes, and cooking again, so many times during the day? We spoke in behalf of those who were denied the privileges of the meeting on this account; and it was proposed that those on the grounds should share in the self-denial, by dispensing with the third meal. This met with approval, and from that time there were but two meals prepared in the tent, and the workers were much relieved. [Cf: RH 06-26-88 para. 2] p. 323, Para. 5, [1888MS].

At our campmeetings we should have good wholesome food, prepared in as simple a manner as possible. We should not turn them into occasions for feasting. If we appreciate the blessings of God, if we are feeding on the Bread of life, we will not be much concerned about gratifying the appetite. The great burden of our hearts will be, How is it with my soul? There will be such a longing for spiritual food, that will impart spiritual strength, that we will not complain because the diet is plain and simple. There were several on the campground who had eaten but two meals a day for twenty years, and were enjoying better health than those who had eaten the third meal. [Cf: RH 06-26-88 para. 3] p. 324, Para. 1, [1888MS].

Is there not more danger of backsliding on the campground, if its opportunities and privileges are not improved and appreciated, than if you had remained at home? When the truth is presented day after day with power, and there are precious privileges afforded of obtaining a more correct knowledge of the word of God and of eternal things, can you not see that if these blessed occasions are not appreciated, they will prove as savor of death unto death? Young men and women who allow their minds to be diverted, and engage in flirtation on the campground, are meeting with loss for time and for eternity. The mind is not stayed upon God. The thoughts are not upon the truth spoken from the sacred desk. The affections are not upon Jesus and spiritual things. A bewitching power seizes their minds, and they become infatuated, until carnal affections take entire control of their natures, and they return to their homes worse than when they came to the meeting. [Cf: RH 06-26-88 para. 4] p. 324, Para. 2, [1888MS].

The campmeeting are important occasions for all our people. It is designed that at least one week may be given up to seek God without interruption. The whole heart should be engaged in this service, that a better knowledge of the Scriptures may be obtained, that the plan of salvation may be better understood, and that there may be a deeper realization of what salvation means, and what it will cost to meet the high requirements of God. Those who carry the truth into their daily lives, will see a decided change in their characters. If you are brought into close sympathy with Christ, you will not engage in light and trifling conversation, you will not be indifferent to the great themes of redemption, you will not enter into flirtation, and show preference one for another on these solemn occasions. The spiritual sensibilities will be aroused. Christ himself will be the honored guest in every meeting. We know that Satan will also be in the assembly, seeking to win the thoughts and the heart away from Christ. [Cf: RH 06-26-88 para. 5] p. 324, Para. 3, [1888MS].

We are living in the antitypical day of atonement, and our High Priest is in the most holy place of the heavenly sanctuary, pleading his blood in behalf of his people. The mighty achievement upon Calvary, should

not become an old, forgotten story to any of us. The object of these campmeetings is to arouse the mind to a more vivid sense of the solemnity of these things. Grasp the truth as it is presented to you for your soul's sake. Cherish every new idea, every divine enlightenment, lest you let the truth slip from your heart, as water from a leaky vessel. Seek to walk in every ray of light that comes to you through the ministration of the word. As we grow in the knowledge of the truth, we shall have fellowship one with another, and the more we think of Jesus and his matchless love, the deeper will that love take possession of our heart, mind, and soul, and we will enter into the scenes of Christ's humiliation, and become partakers of the divine nature. [Cf: RH 06-26-88 para. 6] p. 324, Para. 4, [1888MS].

O, what a means of grace the campmeetings might be, if all who come at such trouble and expense would be profited thereby, and would not become uneasy and restless, and feel that it is a loss of time! We should feel that two weeks is none too long a time to efface the worldly mold, to empty the soul temple of the buyers and sellers, and of everything that defiles. Every meeting should find God's people in the place of worship, expecting that Jesus will walk through the congregation to bless all who are hungering and thirsting for his salvation. [Cf: RH 06-26-88 para. 7] p. 325, Para. 1, [1888MS].

What would become of the churches if there were no special seasons when the Spirit of Christ was sought for with earnestness and fervor, and the cold hearts were warmed by the rays of divine light? God wants to be inquired of by his people, before he pours out his Holy Spirit upon the church. How earnestly should every member pray and labor, and labor and pray for the deep movings of Spirit of God! There is solemn work that must be done to enlighten souls now sitting in darkness. The fallow ground of the heart must be broken up. The indifferent and backslidden must have personal efforts made for them, and each member of the church should do works meet for repentance, in carrying with solemn, earnest zeal to all within reach the Master's gracious invitation. [Cf: RH 06-26-88 para. 8] p. 325, Para. 2, [1888MS].

Take up the work that lies nearest to you. Go out into the highways and hedges and compel them to come in, that the Lord's table may be supplied with guests. A sleepy, Christless church, quarreling and surmising evil, will have no reward, and need look for no revival, unless its members repent, and do the first works. [Cf: RH 06-26-88 para. 9] p. 325, Para. 3, [1888MS].

The campmeetings at Selma was a precious meeting to all who really hungered and thirsted after righteousness. Those whose minds were placed upon worldly interests, were not benefited; but, I fear were made worse; for their hearts were open to temptation. On the Sabbath I was pained to the soul to hear, by the side of my tent, an earnest conversation in regard to houses and lands, and the prospect of property's rising in value. I thought it must be those not of our faith, who were thus engaged in talking on worldly matters on the Sabbath day; but looking from my tent, I saw it was one of our brethren and another man who were occupied in this way. This brother should have been wholly in earnest, that the meeting might be a blessing to Selma; but alas! his heart and mind were on temporal, worldly things. While claiming to be a Sabbath-keeper, he was doing business with mind and heart and voice. Says the Scripture, "If thou turn away thy foot from

the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: RH 06-26-88 para. 10] p. 325, Para. 4, [1888MS].

I hope that this brother will have a pure, sincere heart, and will be a doer of the commandments of the Lord; then he will be a light to shine forth to others. But, if his profession of belief and reverence for the Sabbath is only a form, he will be a body of darkness to the church in Selma, or wherever he may go. He has not that faith that will venture something for the sake of the truth. The truth is kept apart from his life. It does not mold and fashion his character. Unless he is converted in heart, he will not practice the truth, however much he may claim to believe it. [Cf: RH 06-26-88 para. 11] p. 326, Para. 1, [1888MS].

We heard two other brethren talking of the railroads that were to be laid in different sections of the country, and commenting on the profitableness of investing in lands in those parts of the State. Here we saw that in a meeting of about ten days, all the believers in the truth could not leave worldly thoughts and speculations behind them, to engage unreservedly in the worship of God. I was led with pain to inquire how many of these poor souls had opened through their hearts a highway for the traffic of the world, and had closed the door to Jesus and the truth. I said, It is such thoughts, such heart service to the world, that keeps the blessing of God from our meetings; for the Lord will pour out his Spirit only upon those who really hunger and thirst after righteousness. If there ever was need of earnest, heartfelt prayers to God, mingled with living faith, it is in this our day of opportunities, of dangers, of trials. God will not revive his work in any church unless it is sincerely desired, and earnestly sought for. [Cf: RH 06-26-88 para. 12] p. 326, Para. 2, [1888MS].

We are very grateful to God that he helped his servants to preach the word, and enabled them to give most valuable instruction in these meetings. We are assured that many souls were benefited. A number came forward for prayer and hearty confessions were made. There was a brother present who had been converted at the campmeeting in Selma a year before. He has since been a worker in the cause of his Master. Through his influence, several came to the meeting, and were converted to the truth. During the meeting, he and his wife went out a distance of twelve miles from the encampment, and brought in a lady acquaintance who had held an important position of trust in connection with the Arizona State Legislature. She embraced the truth while at the meeting. How much more of this work might be done by the members of our churches! This brother provided comfortable accommodations and restaurant fare for these people; for he felt deeply in earnest for their souls. He had opportunity to see the result of his interest; for when the call was made for the European Mission, one of the converts pledged fifty dollars; another, twenty-five; and another, five dollars. There was not much time after the seed was sown before the harvest was gathered. We have reason to magnify the grace of God that has done wonderful things. [Cf: RH 06-26-88 para. 13] p. 326, Para. 3, [1888MS].

We could not urge our brethren at this small campmeeting to make large pledges to the European Mission fund; for many of them were residents of Fresno, and had pledged \$30,000 toward erecting church, mission, and school buildings. However, \$3,125 were pledged for the European work. One thousand dollars were pledged at the meeting in Fresno. Eighty dollars were raised by the children for the London mission, and money was provided to defray the campmeeting expenses. We thank the Lord for the liberality of our brethren, and we hope and pray that the blessing of the Lord will rest upon those who are striving to do their duty in supporting home and foreign missions. We need, not only money for this work, but also men who will give themselves to the cause of God. [Cf: RH 06-26-88 para. 14] p. 326, Para. 4, [1888MS].

The messengers should be laborers together with God. The harvest of souls is to be secured only by deep, heartfelt intercession with the Lord of the harvest. We must bear a decided testimony to the people. Direct appeals must be made, to awaken the church from its slumbering condition. Those who have a knowledge of the truth must be living witnesses for Christ; that their light may shine forth to others. There must be faithful work done in the pulpit and out of the pulpit. Close, searching, personal labor must be done to prepare the way for the Lord to work upon minds and hearts. We must have less of self, and more of Jesus. Every individual in the church should examine himself, to see whether or not he is in the truth. This close heart-searching is essential. Prayers of faith must be continually ascending to God; and when he gives us tokens of good, let us manifest our appreciation by praising him from whom all blessing flow. [Cf: RH 06-26-88 para. 15] p. 327, Para. 1, [1888MS].

Satan is ever busy with his temptations and deceptions at our campmeetings and revival services. Wherever special efforts are made to seek God, the evil one is ready to catch away the good seed sown in the heart. When a few souls are convicted and converted, do not cease your efforts. Keep at work, there are other souls that need saving. Our work must be a continuous work. Our zeal must not abate in the least degree. [Cf: RH 06-26-88 para. 16] p. 327, Para. 2, [1888MS].

We had much to be grateful for during the meetings at Lemoor, Fresno, and Selma. We feel a deep interest in these churches, and hope it may not be said of them, that "he did not many mighty works there because of their unbelief." We are thankful to our Heavenly Father for health and strength to do the work that he has committed to our hands. By Mrs. E. G. White. [Cf: RH 06-26-88 para. 17] p. 327, Para. 3, [1888MS].

Sr. Paddock and her husband came to Selma, to take me back to Burrough Valley. We had a pleasant journey in an easy-riding carriage, traveling forty miles up into the mountains. We found Burrough Valley to be a delightful place, with a good climate. The scenery is beautiful, and the valley is encompassed with hills, as was Jerusalem with mountains. [Cf: RH 07-03-88 para. 1] p. 327, Para. 4, [1888MS].

We were glad to form the acquaintance of Mr. Paddock's family. The children are interesting and intelligent, and we hope they are forming characters for the future immortal life. We hope to see Mr. Paddock, who was so kind and thoughtful for our comfort, identifying his interests with the people of God. We hope he will place himself wholly

on the Lord's side, that he may say, I "thought on my ways, and turned my feet unto thy testimonies." By obedience to the truth he may become a vessel of honor, fit for the Master's use. We could not but have pleasant anticipations for every member of the family,--that parents and children would be united in the truth. We cannot measure the influence that his family might wield on the Lord's side, if they were all as one in the faith of the Bible. If they have the religion of Christ in the heart, we know that each one will be as a lighted lamp, diffusing light on all in their pathway, and our hope will not be disappointed in them. May the Lord strengthen the God-fearing mother to follow in the path of humble obedience, doing the will of God, molding and fashioning the characters of her children for the future immortal life; and my prayer is, that she may have her husband with her to enjoy the blessings of God, and to engage in the service of her master. I have a fervent desire to see this husband and father yield submission to the precepts of the gospel, and become faithful in the discharge of his appointed duties, that the entire household may honor God. [Cf: RH 07-03-88 para. 2] p. 327, Para. 5, [1888MS].

Several families who observe the Sabbath of the Lord, are settled in Burrough Valley. We were very kindly entertained at the homes of Sr. Paddock and Bro. Hutchins while in this place. We again visited Fresno. A message was sent for Bro. Church and myself to visit Bro. Driver, who was sick unto death. We found our brother suffering much bodily pain. His end was very near. We had a season of prayer for him, and committed him to God; for his sufferings were almost over. His last work was to return to the Lord a portion of the substance he had intrusted to him as his steward. It was a solemn scene to see this man doing up his last work for time and eternity. The record of his life had been registered in the books of heaven. All his sorrows, all his disappointments, all his mistakes, were written before God. [Cf: RH 07-03-88 para. 3] p. 328, Para. 1, [1888MS].

We left the bedside of the dying man, to meet our appointment to speak to the people at the place of worship. The house was filled to its utmost, and the Lord gave me his Spirit and power in addressing the people. We felt our heart burdened, as a cart pressed beneath the sheaves. We had evidence that the enemy of God and man was striving for the souls of many who were present. The leaders and members of churches are greatly tempted to become lifted up in self-righteousness. They are tempted to feel rich and increased in goods, and that they have need of nothing, when every soul should feel his helplessness and poverty before God. If this were felt, clearer views would be obtained of the plan of salvation. There would be a consciousness that the only strength for fallen man is found in Jesus, the Saviour of men. God can do a far greater work through those who do not feel self-sufficient, than through those who are full of complacency in regard to their spiritual condition. He can do wonderful things through weak instruments, who will not be inclined to honor themselves, and place the glory upon the head of mortal man, instead of laying it down at the feet of Jesus, to whom it belongs. [Cf: RH 07-03-88 para. 4] p. 328, Para. 2, [1888MS].

The messengers, as the ambassadors of God, must bear a living testimony to rebuke sin, which will cut through the soul, whether men will hear, or whether they will forbear. There are many who close their eyes that they may not see, and their ears that they may not hear. They

think that there has been a mistake made, that all these plain, pointed testimonies cannot come from God, but are from human agencies alone. They wrap themselves up in their self-righteousness, and fight every inch of the way, that they may stand where they imagine they should stand,--in defiance of the warnings of God's servants. They cling with desperate grasp to the garments of their own self-righteousness, lest they should be torn away from them. [Cf: RH 07-03-88 para. 5] p. 328, Para. 3, [1888MS].

But does not God know? Is there not knowledge with the Most High? Our God sees our hearts in a different light from that in which we see them. He is acquainted with our secret thoughts. He searches into the hidden recesses of our nature. He sends answers to our prayers, when we are filled with uneasiness and distress. He gives ear to our inward groanings, and reveals to us the plague spots in our characters, that we may overcome defects, instead of being overcome by them. When unknown chapters in regard to ourselves are opened before us, the test and the trial come; and the question is, whether or not we will accept the reproof and the counsel of God. Will we cling to our own ideas and plans, and value ourselves more highly than we ought? God knows better than we do what is good for his children; and if they could see their real necessity as he does, they would say that the Lord had dealt most wisely with them. The ways of the Lord are obscure to him who desires to see things in a pleasing light to himself. God can discern the end of his purpose from the beginning; but because the Lord's ways are not man's ways, they appear dark, severe, and painful to our human natures. But God's ways are ways of mercy, and their end is salvation and blessedness. [Cf: RH 07-03-88 para. 6] p. 328, Para. 4, [1888MS].

What shall we do? Shall we bear the message God gives us, or shall we refrain, for fear of offending our brethren? as God's messengers, we can not falter in the path of duty. Impelled by the Spirit of God, words are spoken, warnings and counsels are given. All unexpectedly the lips were opened, and there was no refraining from speaking the message of God. Reproofs were uttered that we would naturally shrink from giving. A zeal, prompted by the Spirit of God, led us to declare the dangers that threatened the children of God. The servant of the Lord must pursue his work, losing sight of self, without thought of the consequences, exhorting to faithfulness, and urging to repentance. He must show the people their transgression, and the house of Jacob their sins. The Lord has given the word; who can forbear to publish it? The love of Christ has a constraining power; who shall withstand its influence? It is the greatest evidence that God loves his people, that he sends them messages of warning. [Cf: RH 07-03-88 para. 7] p. 329, Para. 1, [1888MS].

This occasion at Fresno was characterized by deep searching of heart. Many confession were made, and yet the work was far from being thorough. In the afternoon the people met again, and there was a division made in the congregation. The youth went into one room by themselves, and the older members occupied the body of the hall. The meetings were of deep solemnity. The Holy spirit was moving upon the hearts of the youth. The ordinance of the Lord's supper was to be celebrated in the afternoon, and it was really necessary that the members of the church should have that humility of mind, that contrition of soul, that genuine repentance of sin, which would enable them to appreciate the solemn ceremony they were about to perform; for

in this way they would obtain higher views of the plan of salvation, that they might not engage in the celebration of the ordinance which commemorates the death of Christ, without an intelligent knowledge of its significance, and without having an individual faith in the Son of God as their Saviour. The older members of the church were apparently awakening to realize their deficiency and unworthiness. [Cf: RH 07-03-88 para. 8] p. 329, Para. 2, [1888MS].

The meeting of the church at the celebration of the Lord's supper, was of the deepest interest, and we hope that the manifest grace of God on this occasion will serve to draw the church together in Christ Jesus. [Cf: RH 07-03-88 para. 9] p. 329, Para. 3, [1888MS].

Will these souls who have a knowledge of the truth, detest sin in themselves, as they consider how Jesus suffered to save them from its penalty, and to cleanse them from all iniquity? If we would be happy and consistent Christians, we must be watchful. It is not enough that we do not willfully run into apparent and decided dangers, but we must keep our souls to the rays of light that are shining from Jesus, that we may not walk in darkness. We must be quick to distinguish between error and perversity, between obedience and truth. We must be ready to resist hasty and unexpected attacks. Will the church at Fresno cherish the light? Will the professed servants of God walk in the light? or will they choose to walk in the sparks of their own kindling? Said Christ, "Walk while ye have the light, lest darkness come upon you." Let us all pray that our eyes may be anointed with divine eyesalve, that we may no longer walk in darkness and uncertainty, but in the light which God has flashed athwart our pathway. [Cf: RH 07-03-88 para. 10] p. 329, Para. 4, [1888MS].

If the spirit of God is not cherished, and the light he sends is not appreciated, darkness will surely shut in about the soul. Parents and children need the counsel of Heaven. They need a deeper experience than they have ever had before. God's word warns them to shun the enemy's ground. They are not to be entangled in Satan's net, which he has set to catch the souls of men. Shall the Lord's people be asleep, when our adversary, the Devil, is constantly awake and vigilant? We do not know our own hearts. They are deceitful and desperately wicked. We must not cease our self-examination. We must keep self under control, if we would keep our hearts with all diligence, and not make a shipwreck of faith. [Cf: RH 07-03-88 para. 11] p. 330, Para. 1, [1888MS].

There is need of watchmen on the walls of Zion, who will not hold their peace day or night. They should look to God, and free themselves from every earthly entanglement, that they may have power with God, and influence with the people. There is constant danger of the church's becoming cold, and conforming to the habits and practices of the world. Christians are not watchful. They yield to the baleful influences that surround them. They are led captive by Satan at his will. Unless the people of God watch and pray, spirituality will go out of the heart as water out of a leaky vessel. From the watchtower of Zion, let us sound a note of alarm. I have wept in secret places over the existing difficulties in the church of Christ. Many are thoughtless, and they disregard the warnings that have been given, and their feet stumble on the dark mountains of unbelief. I have passed many sleepless hours at night, offering prayer to God, crying, "Spare thy people, O Lord, and give not thine heritage to reproach. . . . Wherefore should they say

among the people, Where is their God?" When souls in the darkness of error shall call, "Watchman, what of the night?" is there one who sees with heaven-inspired accuracy, the dangers that threaten the souls of men? Can they answer with firm faith, "The morning cometh, and also the night"? By Mrs. E. G. White. [Cf: RH 07-03-88 para. 12] p. 330, Para. 2, [1888MS].

The people of God, who have been blessed with great light in regard to the truth for this time, should not forget that they are to be waiting and watching for the coming of their Lord in the clouds of heaven. Let them not forget that they are to put off the works of darkness, and put on the armor of light. Let no man set up his idols of gold, or silver, or lands, and give the service of his heart to this world, and to its interests. There is a mania for speculating in the land pervading both city and country. The old, safe, healthful paths to competence are losing their popularity. The idea of accumulating substantial means by the moderate gains of industry and frugality, is an idea that is scorned by many, as no longer suited to this progressive age. [Cf: RH 07-10-88 para. 1] p. 330, Para. 3, [1888MS].

The desire to engage in speculation, in buying up country and city lots, or anything that promises sudden and exorbitant gains, has reached a fever heat; and mind, and thought, and labor are all directed toward securing all that is possible of the treasures of earth in the shortest possible time. Some of our youth bid fair to be hastened on to ruin, because of this feverish grasping for riches. This desire for gain, opens the door of the heart to the temptations of the enemy. And the temptations that come, are of such an alluring nature, that there are some who cannot resist them. Young men who have held licenses to labor in the cause of God, who have, in times past, been privileged to open the Scriptures to the darkened minds of men, have become engaged in land speculation, and have lost their interest in the work. They are receiving a mold that will not be easily effaced, that the divine impress may be stamped upon their souls. Their actions make it evident that the burden for the salvation of souls has rested very lightly upon them; and unless something shall take hold upon their consciences to arouse them to change their course, I tremble for the future of these young men. [Cf: RH 07-10-88 para. 2] p. 330, Para. 4, [1888MS].

The spirit of gain-getting, of making haste to be rich, of this all-absorbing worldliness, is painfully contradictory to our faith and doctrines. Should the Lord most high be pleased to impart his Holy Spirit, and seek to revive his work, how many would be hungering for the heavenly manna, and thirsting for the waters of life? The church is fast falling into the current of the world, and many will be swept on to death, unless some barrier is erected to stay them in their awful descent. I see there is danger of some of our brethren saying, as did the foolish rich man, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Many are forgetting that they are God's servants, and are saying, "Tomorrow shall be as this day, and much more abundant." God is looking on your every business transaction. Be on your guard. It is time that deep, earnest thought should be given to laying up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. [Cf: RH 07-10-88 para. 3] p. 331, Para. 1, [1888MS].

Another danger that threatens the church, is individual independence.

There is a manifest disregard of the prayer of Christ, that his brethren should be one, as he and the Father were one. Let the church, to a man, feel its responsibility to preserve harmony of thought and action. Let every member seek to be in accord with the truth, and with the brethren. Let our prayers go forth from unfeigned lips that the union for which our Lord prayed, may be found among his people. All who are united in church capacity, may be of one mind, of one heart, of one judgment, that Satan may not take any fresh advantage of the followers of Christ. We have one faith, one Lord, one God and Father, who is above all, and in you all; then let there be a glorifying of God with one mouth, and one spirit. Where there is union there is strength. United we stand, divided we fall. It is the special, declared plan of the enemy of Christ and man, to break up the church into independent factions. He will seek to lead one after another to arise, filled with his own selfish purposes and plans, and each will strive to carry out the suggestions of the adversary, but the hopes of such will certainly be met with disappointment. [Cf: RH 07-10-88 para. 4] p. 331, Para. 2, [1888MS].

Satan is no indifferent spectator. He exults to see his temptations successful. He loves to see discord and want of harmonious action in the church. We forget so quickly that we are Christ's ambassadors to bear his message to the world. We forget that we are his soldiers, fighting his battles in our enemy's country, and unless we are upon guard, as faithful sentinels, we shall be entrapped by the enemy's stratagems. We must not be ignorant of his devices while we are obeying the orders of our captain, Jesus Christ. We are individually intrusted with the charge of the Lord's household. He has left the hour and moment of his return uncertain and indefinite, but he expects us to be always ready for his return, and has enjoined upon us to watch lest, coming suddenly, he find us sleeping. [Cf: RH 07-10-88 para. 5] p. 331, Para. 3, [1888MS].

Sunday afternoon I spoke in the opera house at Fresno, on the subject of temperance. I presented before the people the necessity of proper home training in order to keep our children and youth from frequenting the saloon, and places of vice. They are frequently made drunkards because of the lack on the part of the parents of proper discipline, which would educate them in habits of self-control and temperance. My work has been to try to arouse the moral powers of the mother, that she might realize the greatness of her God-given work. She should carefully educate and train her children in the nurture and admonition of the Lord. "The fear of the Lord is the beginning of wisdom" With God's word for our guide, and God himself for our teacher, we ought to be awake and vigilant in our homes in disciplining our children for usefulness in life. We should study their characters and temperaments, learning perfectly their weaknesses, and strengthening the opposite traits of character. Parents are too fond of ease and pleasure to do the work appointed them of God in their home life. We should not see the terrible state of evil that exists among the youth of today, if they had been properly trained at home. If parents would take up their God-given work, and would teach self-restraint, self denial, and self control to their children, both by precept and example, they would find that while they were seeking to do their duty, so as to meet the approval of God, they would be learning precious lessons in the school of Christ. They would be learning patience, forbearance, love, and meekness; and these are the very lessons that they must teach to their

children. [Cf: RH 07-10-88 para. 6] p. 331, Para. 4, [1888MS].

After the moral sensibilities of the parents are aroused, and they take up their neglected work with renewed energy, they should not become discouraged, or allow themselves to be hindered in the work. Too many become weary in well-doing. When they find that it requires taxing effort, and constant self control, and increased grace, as well as knowledge, to meet the unexpected emergencies that arise, they become disheartened, and give up the struggle, and let the enemy of souls have his own way. Day after day, month after month, year after year, the work is to go on, till the character of your child is formed, and the habits established in the right way. You should not give up, and leave your families to drift along in a loose, ungoverned manner. When you take up your duties as a parent, in the strength of God, with a firm determination never to relax your efforts, nor to leave your post of duty, in striving to make your children what God would have them, then God looks down upon you with approbation. He knows that you are doing the best you can, and he will increase your power. He will himself do the part of the work that the mother or father cannot do; he will work with the wise, patient, well-directed efforts of the God-fearing mother. Parents, God does not propose to do the work that he has left for you to do in your home. You must not give up to indolence and be slothful servants, if you would have your children saved from the perils that surround them in the world. [Cf: RH 07-10-88 para. 7] p. 332, Para. 1, [1888MS].

The giant evil of intemperance is doing its baleful work in our land. Satan has his agents everywhere, who are instruments in his hands, to allure and ruin our youth. Shall not the voice of warning be heard at our own firesides? Shall we not, by precept and example, lead our youth to desire to reach high attainments, to have noble aims and holy purposes? This work is not a light, or a small work; but it is a work that will pay. One youth who has been instructed by right home training, will bring solid timbers into his character building, and by his example and life, if his powers are rightly employed, he will become a power in our world to lead others upward and onward in the path of righteousness. The salvation of one soul is the salvation of many souls. By Mrs. E. G. White. [Cf: RH 07-10-88 para. 8] p. 332, Para. 2, [1888MS].

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The word of God is like a treasure house, containing everything that is essential to perfect the man of God. We do not appreciate the Bible as we should. We do not have a proper estimate of the richness of its stores, nor do we realize the great necessity of searching the Scriptures for ourselves. Men neglect the study of the word of God in order to pursue some worldly interest, or to engage in the pleasures of the time. Some trivial affair is made an excuse for ignorance of the Scriptures given by inspiration of God. But anything of an earthly character might better be put off, than this all-important study, that is to make us wise unto eternal life. [Cf: RH 07-17-88 para. 1] p. 332, Para. 3, [1888MS].

My heart aches as I see men,--even those who profess to be looking for Christ's coming,--devoting their time and talents to circulating books

that contain nothing concerning the special truths for our time,--books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it to side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth. [Cf: RH 07-17-88 para. 2] p. 333, Para. 1, [1888MS].

Do you pray for the advancement of the truth? Then work for it, and show that your prayers rise from sincere and earnest hearts. God does not work miracles where he has provided means by which the work may be accomplished. Use your time and talents in his service, and he will not fail to work with your efforts. If the farmer fails to plow and sow, God does not work a miracle to undo the results of his neglect. Harvest time finds his fields barren--there are no sheaves to be reaped, no grain to be garnered. God provided the seed and the soil, the sun and the rain; and if the agriculturist had employed the means that were at his hand, he would have received according to his sowing and his labor. [Cf: RH 07-17-88 para. 3] p. 333, Para. 2, [1888MS].

There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain; the means for an end must be employed, if the desired results are to be attained. Those who make no decided efforts themselves, are not working in harmony with the laws of God. They are not using the provisions of the Heavenly Father, and they can expect nothing but meager returns. The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course. [Cf: RH 07-17-88 para. 4] p. 333, Para. 3, [1888MS].

You who are waiting in idle expectation that God will perform some wonderful miracle to enlighten the world in regard to the truth, I want to ask you if you have employed the means that God has provided for the advancement of his cause? You who pray for light and truth from Heaven, have you studied the Scriptures? Have you desired "the sincere milk of the word," that you may grow thereby? Have you submitted yourselves to the revealed command? "Thou shalt," and "thou shalt not," are definite requirements, and there is no place for idleness in the Christian life. You who mourn your spiritual dearth, do you seek to know and to do the will of God? Are you striving to enter in at the strait gate? There is work, earnest work, to be done for the Master. The evils condemned in God's word, must be overcome. You must individually battle against the world, the flesh, and the Devil. The word of God is called "the sword of the Spirit," and you should become skillful in its use, if you would cut your way through the hosts of opposition and darkness. [Cf: RH 07-17-88 para. 5] p. 333, Para. 4, [1888MS].

Wrench yourself away from hurtful associations. Count the cost of following Jesus, and make it, with a determined purpose to cleanse yourselves from all filthiness of the flesh and spirit. Eternal life is worth your all, and Jesus has said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He who does

nothing but wait to be compelled by some super-natural agency, will wait on in lethargy and darkness. God has given his word. God speaks in unmistakable language to your soul. Is not the word of his mouth sufficient to show you your duty, and to urge its fulfillment? [Cf: RH 07-17-88 para. 6] p. 334, Para. 1, [1888MS].

Those who humbly and prayerfully search the Scriptures, to know and to do God's will, will not be in doubt of their obligations to God. For "if any man will do his will, he shall know of the doctrine." If you would know the mystery of godliness, you must follow the plain word of truth,--feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances. This is the character that is elected of God unto salvation. The test of a genuine Christian is given in the word of God. Says Jesus, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. . . . If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [Cf: RH 07-17-88 para. 7] p. 334, Para. 2, [1888MS].

Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and everyone who, through the grace of Christ, shall reach the standard of his requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character, will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-laborer with God. You are elected to wear the yoke of Christ,--to bear his burden, to lift his cross. You are to be diligent "to make your calling and election sure." Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown. [Cf: RH 07-17-88 para. 8] p. 334, Para. 3, [1888MS].

The Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose, that is rarely seen in these times. Thousands of men who minister in the pulpit are lacking in essential qualities of mind and character, because they do not apply themselves to the study of the Scriptures. They are content with a superficial knowledge of the truths that are full of rich depths of meaning; and they prefer to go on losing much in every way, rather than to search diligently for the hidden treasure. [Cf: RH 07-17-88 para. 9] p. 334, Para. 4, [1888MS].

The search for truth will reward the seeker at every turn, and each discovery will open up richer fields for his investigation. Men are

changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of God's truth, he will not receive the rich blessings that God would be pleased to bestow upon him. It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of God, unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student. [Cf: RH 07-17-88 para. 10] p. 335, Para. 1, [1888MS].

Those who are teaching the most solemn message ever given to the world, should discipline the mind to comprehend its significance. The theme of redemption will bear the most concentrated study, and its depth will never be fully explored. You need not fear that you will exhaust this wonderful theme. Drink deep of the well of salvation. Go to the fountain for yourself, that you may be filled with refreshment, that Jesus may be in you a well of water, springing up unto everlasting life. Only Bible truth and Bible religion will stand the test of the judgment. We are not to pervert the word of God to suit our convenience and worldly interest, but to honestly inquire, "What wilt thou have me to do?" "Ye are not your own, for ye are bought with a price." And what a price! Not "with corruptible things, as silver and gold," "but with the precious blood of Christ." When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside his royal robes, clothed his divinity with humanity, stepped down from the royal throne, that he might reach the very depth of human woe and temptation, lift up our fallen natures, and make it possible for us to be overcomers,--the sons of God, the heirs of the eternal kingdom. Shall we then allow any consideration of earth to turn us away from the path of truth? Shall we not challenge every doctrine and theory, and put it to the test of God's word? [Cf: RH 07-17-88 para. 11] p. 335, Para. 2, [1888MS].

We should not allow any argument of man's to turn us away from a thorough investigation of Bible truth. The opinions and customs of men are not to be received as of divine authority. God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness. He sent his only begotten Son to be our example, and bade us to hear and to follow him. We must not be influenced from the truth as it is in Jesus, because great and professedly good men urge their ideas above the plain statements of the word of God. [Cf: RH 07-17-88 para. 12] p. 335, Para. 3, [1888MS].

The work of Christ is to draw men from the false and spurious, to the true and genuine. "He that followeth me shall not walk in darkness, but shall have the light of life." There is no danger of going into error while we follow in the footsteps of "the light of the world." We are to work the works of Christ. We must engage heart and soul in his service; we must search the word of life, and present it to others. We must educate the people to realize the importance of its teaching, and the danger of deviating from its plain commands. [Cf: RH 07-17-88 para. 13]

p. 335, Para. 4, [1888MS].

The Jews were led into error and ruin and to the rejection of the Lord of glory, because they knew not the Scriptures, nor the power of God. A great work is before us,--to lead men to take God's word as the rule of their lives, to make no compromise with tradition and custom, but to walk in all the commandments and ordinances of the Lord. By Mrs. E. G. White. [Cf: RH 07-17-88 para. 14] p. 336, Para. 1, [1888MS].

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The solemn question should come home to every member of our churches, How are we standing before God, as the professed followers of Jesus Christ? Is our light shining forth to the world in clear, steady rays? Have we, as a people solemnly dedicated to God, preserved our union with the Source of all light? Are not the symptoms of decay and declension painfully visible in the midst of the Christian churches of today? Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth. The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass. [Cf: RH 07-24-88 para. 1] p. 336, Para. 2, [1888MS].

What is to be done? The True Witness points out the only remedy: "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." Christ will cease to take your name upon his lips in his intercession with the Father, unless there is a decided change in the life and characters of those who have wandered from the living God, and forsaken his service. Jesus declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And yet the case is not altogether beyond remedy. The Mediator has not left them hopeless. He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." [Cf: RH 07-24-88 para. 2] p. 336, Para. 3, [1888MS].

Although the oil in the lamps is almost consumed, and they have not been replenished, still you have not yet reached that desperate position described in the parable of the foolish virgins. They slumbered long, until their lamps were gone out, and they had made no provision for the time of need; and when the Bridegroom came, they were seeking, too late, to replenish their lamps: for the door was shut, and they were left to outer darkness and despair. But the counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will

characterize every one who is washing his robe, and making it white in the blood of the Lamb. [Cf: RH 07-24-88 para. 3] p. 336, Para. 4, [1888MS].

Today let the question come home to the heart of everyone who professes the name of Christ, "Dost thou believe in the Son of God?" Not, "Do you admit that Jesus is the Redeemer of the world?" Not to soothe your conscience and the consciences of others by saying, "I believe," and think that is all there is to be done. But do you believe with all your heart that Jesus is your Saviour? Do you bring him into your life, and weave him into your character, until you are one with Christ? Many accept Jesus as an article of belief, but they have no saving faith in him as their sacrifice and Saviour. They have no realization that Christ has died to save them from the penalty of the law which they have transgressed, in order that they may be brought back to loyalty to God. Do you believe that Christ, as your substitute, pays the debt of your transgression? Not, however, that you may continue in sin, but that you may be saved from your sins; that you, through the merits of his righteousness, may be re-instated to the favor of God. Do you know that a holy and just God will accept your efforts to keep his law, through the merits of his own beloved Son who died for your rebellion and sin? [Cf: RH 07-24-88 para. 4] p. 337, Para. 1, [1888MS].

You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent, understanding faith that his death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ's blood. The eyes of fallen men may be anointed with the eyesalve of spiritual comprehension, and they may see themselves as they really are,--poor, and miserable, and blind, and naked. They may be brought to realize their need of repentance toward God, and faith toward our Lord Jesus Christ. [Cf: RH 07-24-88 para. 5] p. 337, Para. 2, [1888MS].

The plan of salvation is not appreciated as it should be. It is not discerned or comprehended. It is made altogether a cheap affair; whereas to unite the human with the divine, required an exertion of Omnipotence. It was necessary that a great condescension should be made on the part of God in behalf of fallen man, who had transgressed the unchangeable law of Jehovah. Christ, by clothing his divinity with humanity, elevates humanity in the scale of moral value to an infinite worth. But what a condescension on the part of God, and on the part of his only begotten Son, who was equal with the Father! All this had to be done because God's law had been transgressed. [Cf: RH 07-24-88 para. 6] p. 337, Para. 3, [1888MS].

So great has been the spiritual blindness of men, that they have sought to make of none effect the word of God. They have declared by their traditions, that the great plan of redemption was devised, in order to abolish, and make of none effect, the law of God; when Calvary is the mighty argument that proves the immutability of the precepts of Jehovah. The fact that God had to give his only begotten Son to die for a race condemned by the law, is sufficient to prove that the law could not be altered one jot or tittle. The professed Christian world is indeed in need of eyesalve, that they may see the character of God and

his law. Their prayer should be as was David's of old, "Open thou mine eyes, that I may behold wondrous things out of thy law." [Cf: RH 07-24-88 para. 7] p. 337, Para. 4, [1888MS].

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Has there been a departure from God? then there must be a returning unto him; there must be a doing of the first works; there must be a close examination of the life. The state of the character must be compared with the great moral standard of righteousness. There must be a searching out of the peculiar sins which have been offensive to God, which have dishonored his name, and quenched the light of his Spirit, and killed the first love from the soul. Whether it has been pride, sensuality, or turning the grace of Christ into lasciviousness, it must be thoroughly repented of, and forsaken. [Cf: RH 07-24-88 para. 8] p. 338, Para. 1, [1888MS].

There are many who profess to be Christians, while they are living a sinful, immoral life; but their profession will not cover them in the day of God. There is a large class who trample upon God's law, who break its precepts, and teach others to do the same, terming it a "yoke of bondage;" while with words they exalt Jesus, and talk of being saved by grace. These are the ones who are turning the grace of Christ into lasciviousness. All such teaching has a tendency to enfeeble the moral tone of the religious world, and accounts for the miserable, heartless, outward form that is taking the place of the genuine piety that God desires in his people. How many come under the condemnation of the words of Christ! "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Cf: RH 07-24-88 para. 9] p. 338, Para. 2, [1888MS].

We are impressed with these words when we hear men who are trampling on the precepts of Heaven, making the claim that they are sanctified and sinless. They make high professions, but they refuse to search the Scriptures, that they may know what is truth. On one occasion a minister was brought to our notice who claimed that he was sinless. He declared that he was inspired by the Holy Ghost; and yet he would not read a word concerning present truth. He said the Lord taught him, and he had no need to depend on the word of life. He affirmed that the agitation of the Sabbath question was bringing men into bondage, rather than into liberty; and that all he wanted was the freedom of Christ,-- the blessed faith of Christ. He professed to be filled with Christ. But could we receive the testimony of this man as truth? What is the language of the True Witness? "Thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Paul asks, "Shall we continue in sin, that grace may abound? God forbid." [Cf: RH 07-24-88 para. 10] p. 338, Para. 3, [1888MS].

Are not such teachers the pretenders to whom Christ referred when he said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." "Not everyone 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." God's will is expressed in his holy law. This is the only correct standard of righteousness, and if a man's character stands in harmony with the Lord's standard, his testimony may be received and relied upon; but if he stands in opposition to the requirements of God, he measures himself and others by his own finite, fallible standard, and may claim as much as does the pope of Rome. In the light of the royal law, his character may be lacking in every essential qualification of purity and righteousness. He has torn down the true detector of sin, and has trampled it in the dust. He claims great spiritual riches,--wants nothing that he has not, and boasts of the grace of Christ, which he has turned into lasciviousness. These characters will multiply, and by smooth words and deceptive speeches will deceive the unwary and those who do not try the professions of men by the great Tester of character. [Cf: RH 07-24-88 para. 11] p. 338, Para. 4, [1888MS].

The world's Redeemer declares, "I have kept my Father's commandments." "I counsel thee," saith the True Witness, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." Christ's righteousness will not cover the unrighteousness of any one. "All unrighteousness is sin," and "sin is the transgression of the law," therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ's righteousness. He came not to save men in their sins; but *from* their sins. "And hereby we do know that we know him, if we keep his commandments. 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; hereby know we that we are in him." These utterances are weighty, and should be duly considered. "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned [transgressed the law], we make him a liar, and his word is not in us." "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law that we have broken. We need to repent of our transgression, and return to our allegiance to God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." Here it is plainly stated that whosoever abideth in Christ will not be a transgressor of the law of God. [Cf: RH 07-24-88 para. 12] p. 339, Para. 1, [1888MS].

"Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." He was manifested to destroy, not the royal law of God, but "the works of the Devil." "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God." "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which

he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." [Cf: RH 07-24-88 para. 13] p. 339, Para. 2, [1888MS].

How bitterly do many of the ministers who stand in the sacred desk denounce the royal law of God, and many of them profess to be wholly sanctified to his service. They are of the class who break the law, and teach others to do the same; but does not Jesus say, "Whosoever shall break one of the least of these commandments and teach men so, he shall be called the least in the kingdom of heaven?" The True Witness presents encouragements to all who are seeking to walk in the path of humble obedience, through faith in his name. He declares, "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." These are the words of our Substitute and Surety. He who is the divine Head of the church, the mightiest of conquerors, would point his followers to his life, his toils, his self-denials, his struggles, and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. Victory is assured through faith and obedience. Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that he offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life. "By their fruits ye shall know them," and every church is to bear the test of God's law. Shall we stand before the proving of God? By Mrs. E. G. White. [Cf: RH 07-24-88 para. 14] p. 339, Para. 3, [1888MS].

We have been looking with joyful expectation for the soon-coming of our Lord in the clouds of heaven. We have not dared to be among the number who said, even in their hearts, "My Lord delayeth his coming;" for upon such, a fearful woe is pronounced. Enoch walked with God, and held communion with him, and God instructed his servant in regard to the second advent of our Lord. Says the inspired word, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The doctrine of Christ's coming was made known at this early date, to the man who walked with God in continual communion. The godly character of this prophet is to represent the state of holiness to which the people of God must attain, who expect to be translated to heaven. [Cf: RH 07-31-88 para. 1] p. 340, Para. 1, [1888MS].

The doctrine of the coming of Jesus was to have a marked effect and influence upon the lives and characters of men, and one of the great teachers, one of the purest examples among men, proclaimed it to the inhabitants of the old world, prior to the flood, and prior to his own translation to heaven. This great event,--the advent of our Lord in all

the glory of heaven,--must be brought to the attention of men, and all should live with reference to this,--the day of God that is soon to dawn upon us. The expectation of Christ's coming was to make men fear the Lord, and fear his judgments upon the transgressors of his law. It was to awaken them to a realization of the great sin of rejecting the offers of his mercy. [Cf: RH 07-31-88 para. 2] p. 340, Para. 2, [1888MS].

In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time. We are not to be surprised beyond measure to see the widespread declension of faith and piety. I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits. [Cf: RH 07-31-88 para. 3] p. 340, Para. 3, [1888MS].

From the beginning, it has been the special doctrine of the adversary of God and man, that the law of God was faulty and objectionable. He has ever represented the royal law of liberty, as oppressive and unendurable. He has denoted it "a yoke of bondage." He has declared that it was impossible for man to keep the precepts of Jehovah. This has been, and still is, the work of Satan. This is the seductive doctrine that devils are seeking to spread throughout the world. "No law" is the cry of the enemy of God. Shall we go over to the side of the great rebel? If we do, it will be our ruin. Shall we make void the law of God, because Satan tells us that we should be more free, and happier, if we would do so? Were Adam and Eve happier, and did they walk in more liberty, when they received and acted upon these suggestions of the evil one? [Cf: RH 07-31-88 para. 4] p. 340, Para. 4, [1888MS].

Shall we say we have been deceived in regard to the doctrine of Christ's near coming? Shall we declare that all our talking of his appearing has been in vain? Shall we say that all our work to make ready a people, prepared for his coming, has been for nought?--Never. We are not to become impatient and fretful, because time still lingers. We are to wait patiently for the work of God to be accomplished. "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke"--unto doubts and unbelief, and apostasy?--No,

but "unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." [Cf: RH 07-31-88 para. 5] p. 341, Para. 1, [1888MS].

We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy, and understand the specifications given by the prophets, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and women off this ground. All would do well to remember, when tempted to leave the straight path of right, that those who, having received a knowledge of the truth, apostatize, "sin willfully," transgress the law of God ("for sin is the transgression of the law"),--for such there remaineth no more a sacrifice for sin. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." [Cf: RH 07-31-88 para. 6] p. 341, Para. 2, [1888MS].

Questioners, doubters, and apostates say to those who have been looking for the appearing of their Lord, "You are false prophets." "You have been telling us for years that it was but a little time until the day of God would break; and it is evident that Christ will not come for many, many more years." Are you not afraid to make such statements? Has not Christ described you in the person of the unfaithful servant who said, "My Lord delayeth his coming," and who began to eat and to drink with the drunken, and to smite his fellow servants? The inspired word declares, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Now faith is the substance of things hoped for, the evidence of things not seen." [Cf: RH 07-31-88 para. 7] p. 341, Para. 3, [1888MS].

Christ spoke repeatedly of his second coming to the earth. At one time he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." More than eighteen hundred years have passed since he, who spake as never man spake, uttered these words. He who could utter nothing but truth, made this assertion, which implied that the hour was at hand; but the dead are still in their graves. The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons, but we have not lost faith, because the predicted hour has not yet arrived. We work on, trusting, and believing, and waiting, not taking one step backward; but obeying the orders of the Captain of our salvation, whose command to his people is, "Go forward." [Cf: RH 07-31-88 para. 8] p. 342, Para. 1, [1888MS].

The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction

verified, and hear the voice of the archangel, and the trump of God echo from mountain and plain and sea, to the uttermost parts of the earth. All creation will hear that voice, and those who have lived and died in Jesus, will respond to the call of the Prince of life. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, only to be obeyed. It is the same voice that said, "Come unto me all ye that labor and are heavy laden, and I will give you rest,"--the same voice which said, "Thy sins be forgiven thee." All those who have obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them, that voice will mean,--rest, peace, and everlasting life. They will recognize it as the voice of one who has been touched with the feeling of their infirmities. [Cf: RH 07-31-88 para. 9] p. 342, Para. 2, [1888MS].

Shall anyone become weary now? Shall anyone say, "The city is a great way off"? Shall we give up our faith, and draw back unto perdition, when we are nearing the eternal world?--No; no. God lives and reigns. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Give up our faith? lose our confidence? become impatient?--No; no. We will not think of such a thing. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." [Cf: RH 07-31-88 para. 10] p. 342, Para. 3, [1888MS].

The Christian is represented by the figure of the earth, which drinks in the rain that comes upon it, and brings forth fruit to the one who dresses and cares for it. The follower of Christ is to gather sap and nourishment from the living Vine. He is to produce fruit to the glory of God. The Lord requires that every plant in his garden should be thrifty, and bear fruit in abundance,--some thirty, some sixty, and some an hundredfold. We are not to be satisfied with momentary flashes of light; but we are constantly to seek for the illumination of the Spirit of God. It is our privilege to study the word of truth, and to obey it. We are not safe unless we are often found before God, offering up, in faith, fervent and effectual prayers. We must draw water from the wells of salvation. We may raise the soul from its common earthliness into a heavenly atmosphere which will purify, elevate, and refine it for the paradise of God. Those who keep the commandments of God, have a right to appropriate the rich promises that he has given. [Cf: RH 07-31-88 para. 11] p. 342, Para. 4, [1888MS].

Well may the children of God be filled with hope and courage, with joy and rapture, as they contemplate the things which God has prepared for them that love him. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy"? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and

the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the 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. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Cf: RH 07-31-88 para. 12] p. 343, Para. 1, [1888MS].

Was Christ a false prophet when he uttered these words? More than eighteen hundred years have passed since John heard this great truth, and the Lord has not yet come to reign. But shall we give up looking for his appearance? Shall we say, "My Lord delayeth his coming"? See how the specifications of the prophecies have been and are fulfilling. Let us lift up our heads and rejoice; for our redemption draweth nigh. It is nearer than when we first believed. Shall we not wait patiently, filled with courage and faith? Shall we not make ready a people, to stand in the day of final reckoning and judgment? By Mrs. E. G. White. [Cf: RH 07-31-88 para. 13] p. 343, Para. 2, [1888MS].

The disciples of Christ are required to represent their Lord to the world. They have been set as torchbearers on the road to heaven. The light is not given to any soul to be put under a bushel, or under the bed; but to be put on a candlestick, that it may give light to all that are in the house. If we are neglecting any duty, or shrinking from any responsibility, or avoiding any position of trust for which the Lord has qualified and called us, we are not letting our light so shine that men, seeing our good works, may glorify the Father which is in heaven. We should every one be active and enterprising in trading with the talents which God has given to us. We must work in faith. We must not allow doubts to cloud the mind. We must not allow our attention to be drawn from Jesus to our surroundings. [Cf: RH 08-07-88 para. 1] p. 343, Para. 3, [1888MS].

The lower lights must be kept burning. Jesus is the great light which lights every man that comes into the world. All heaven is interested in the conflict that is going on in this world between truth and error, light and darkness. The great Source of all light is constantly shining, and those who will catch his rays, and will reflect them upon others will be lightbearers in this darkened world. We are not pleasing God when we permit our minds to dwell upon our imperfections, mourning constantly over our condition, with our eyes directed continually upon our mistakes and errors. Come to Jesus; he is the light of world. Take hold of his strength by faith, and make peace with him. Shall you talk of your weakness?--No; no; for that pleases the enemy. Dwell upon the great help that has been provided for you in Jesus, your Redeemer. [Cf: RH 08-07-88 para. 2] p. 343, Para. 4, [1888MS].

If we would dwell in the light, we must abide in the presence of Jesus. "He that followeth me shall not walk in darkness, but shall have the light of life." In all our business meetings, as well as our social and religious meetings, we want Jesus by our side as a guide and counselor. There will be no tendency to lightness where the presence of the Saviour is felt and recognized. Self will not be made prominent. There will be a realization of the importance of the work that is to be done. There will be a desire that the plans to be laid may be directed by Him who is mighty in counsel. [Cf: RH 08-07-88 para. 3] p. 344, Para. 1, [1888MS].

Could our eyes but be opened, we would behold the angels of heaven in our assemblies. Could we but realize this, there would be no desire to hold to our own opinions upon little and unimportant points, which so often retard the progress of the meeting and the work. If there was more real praying done, if there was more solemn consideration given to weighty and mighty matters, the tone of our business meetings would be changed, and elevated. All would feel that the assembly had met to lay plans for the future advancement of the work, and that the aim and object of the work is only to save souls. [Cf: RH 08-07-88 para. 4] p. 344, Para. 2, [1888MS].

There is nothing in this world that is of so much value as the human soul, and in planning for the work, nothing should be done hastily, or in an indifferent manner. Each one of those assembled should feel that he must give the matters discussed the careful thought and prayer demanded by the subject that has called the meeting together. The responsibility of dealing with human minds is no small responsibility. The soul of man has been purchased by the infinite price of the blood of the Son of God; and should anyone lose sight of the sacredness of every movement that is made for the salvation of souls? [Cf: RH 08-07-88 para. 5] p. 344, Para. 3, [1888MS].

All that we do, and all that we say is transferred to the books of heaven. Let us not be guilty of bringing down God's work to the level of common business transactions. Our standard must be high; our minds must be elevated. There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves originated. Here is an opportunity for individuals to develop inordinate self-confidence. They have never learned in the school of Christ, of the precious and all-important lessons of becoming meek and lowly of heart. There is nothing harder for those who possess strong wills to do, than to give up their own way, and submit to the judgment of others. It is difficult for such to become teachable, gentle, and easy to be entreated. [Cf: RH 08-07-88 para. 6] p. 344, Para. 4, [1888MS].

In our business meetings it is important that hours of precious time should not be consumed by debating little points that are of small consequence. How does Jesus, our Counselor, whom we have invited to be present at these meetings, look upon these things? If there is that love among brethren that will lead them to esteem others better than themselves, there will be a giving up of their own ways and wishes to others. In these important meetings, it is our duty to study daily and hourly, how we may answer the prayer of Christ, that his disciples may

be one, as he and the Father are one. Precious lessons may be learned by keeping our Saviour's prayer before the mind, and by acting our part to fulfill his desire. [Cf: RH 08-07-88 para. 7] p. 344, Para. 5, [1888MS].

In our business connection with the work of God, and in handling sacred things, we cannot be too careful to keep the standard high, reverencing sacred things; and never, for an instant, should the word of God be used deceitfully, to carry a point which we are anxious to see succeed. Honor, integrity, and truth must be preserved at any cost to self. Our very thought, word, and action, should be subject to the will and mind of Christ. Levity is not appropriate in meetings where the solemn work and word of God are under consideration. Let everyone consider that he is in the presence of Christ. The prayer has been offered that Christ shall preside in the assembly and impart his wisdom, his grace, and righteousness. Is it consistent to take a course that will be grievous to his Spirit, and contrary to his work? Let us bear in mind that Jesus is in the midst. Then there will be no levity, jesting, or lightness. An elevating, controlling influence from the Spirit of God, will pervade the assembly. Unfaltering truth, as a counselor, will be beside everyone who is truly interested in the welfare of the cause. There will be manifested that wisdom which is from above, that is first pure, than peaceable, full of mercy and good fruits, which cannot err. In all the plans and decisions, there will be that charity that "seeketh not her own," which is "not easily provoked," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth;" that "beareth all things, believeth all things, hopeth all things, endureth all things." Self must be hid in Jesus, then the judgment will not be one-sided and warped, so that there can be no dispassionate and righteous decisions. [Cf: RH 08-07-88 para. 8] p. 345, Para. 1, [1888MS].

The habit of petty criticism should not be indulged in; for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple. The Judge of all the earth is transferring everything to the courts above. "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." In all our religious life, God should be in our thoughts; for he is a silent witness to every action of our lives. We should ever be careful that we may not grieve the Spirit of God. We need special help from Heaven, and God is more than willing to give the grace we need, if we ask him in humility and faith. We may be in close relationship with our Heavenly Father. [Cf: RH 08-07-88 para. 9] p. 345, Para. 2, [1888MS].

While Jesus was talking to the people, his mother and his brethren stood without, desiring to speak with him; and one told Jesus. And "he said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." If we are doing the will of God, we are counted as the brethren and sisters of our Master. We are to remember this in our daily life. We are to be in harmony with God, but at enmity with Satan. There is too much fellowship with the prince of darkness. It is not natural for us

to bruise Satan under our feet; but we are to close our hearts to the temptations of the evil one, and to open them to the bright beams of the Sun of Righteousness. We are to press toward the mark for the prize of our high calling, exerting every God-given power, that we may be overcomers. We must be constantly drawing nigh to God. We must talk of Jesus, expressing his love in a devoted life of entire consecration to his service. The more we dwell upon the purity of the character of Christ, the more we shall desire to become like him, and thus we shall be brought nearer to him. The more we behold his loveliness, the more we shall reflect his divine image. [Cf: RH 08-07-88 para. 10] p. 345, Para. 3, [1888MS].

"For everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." The more exalted opinion we have of ourselves, the less need shall we feel of Jesus. True goodness never exalts self; but the self-righteous are always reaching out for the honor and praise of men. They have set up a false standard, and have too high an opinion of themselves. All who fall upon the rock, and are broken, Christ shall build up in true purity and holiness. We should be grateful every moment of our lives, for such a compassionate Redeemer. True humility will lead us to know our sins, and to confess them. It will lead us to accept Jesus, as the only one who can forgive our sins, and who can cleanse us from all unrighteousness. [Cf: RH 08-07-88 para. 11] p. 346, Para. 1, [1888MS].

While we can have only humble views of self, as we behold the purity and completeness of the character of our Redeemer, still God is not well pleased to have his followers bowed down in sadness and gloom. His arm is mighty to save, his grace is strong to deliver. He would have us wear a cheerful face, and bear hearts full of rejoicing. But we are not to indulge in jesting and joking, and in trifling conversation. For "as he which has called you is holy, so be ye holy in all manner of conversation." The sharper the assaults of the enemy, the nearer will Jesus draw, and the more will his grace be bestowed upon us. In place of yielding to discouragements, and gathering about us the gloom of unbelief, we should take advantage of our high privilege, and come into the sunshine of the presence of the Lord. We should ever press forward to meet a higher standard of excellence in our life and deportment. [Cf: RH 08-07-88 para. 12] p. 346, Para. 2, [1888MS].

Every time you are called upon to meet temptation, it is your duty to obtain a victory through the grace of Christ; and when you endure temptation in the strength of Christ, you are a conqueror. Cease worrying, and begin to count up your blessings and privileges. Your temper will be tried. Your patience will be tested. Prayer alone, and earnest faith, will bring you through these things like a Christian. We are in the school of Christ. We are to be disciplined and trained, until our characters shall become Christlike. We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be discouraged. Pray more fervently. Believe more fully, and try again with more steadfastness to grow into the likeness of your Lord. As we distrust our own power, we shall trust the power of our Redeemer, and we shall praise God who is the health of our countenance. [Cf: RH 08-

07-88 para. 13] p. 346, Para. 3, [1888MS].

We are to talk of heavenly things. Our conversation must be holy. We must train our minds to dwell upon pure and holy thoughts. When the enemy thrusts into our souls his subtle doubts and temptations, we are to close the door quickly, and dispel the influence of his suggestion, by repeating the Scripture. Jesus met and overpowered Satan with, "It is written." Speak forth the promises of God. Talk of the wondrous love that he has manifested toward fallen man. Dwell upon the theme of salvation. [Cf: RH 08-07-88 para. 14] p. 346, Para. 4, [1888MS].

The enemy of our souls is constantly seeking to urge upon us his temptations. He would have us weave self into all that we do. It is his delight, to have us demerit others, and find fault with the brethren. May God help us to bring the love of Jesus into our religion. We shall have help, when we feel our weakness, and when we ask God for his strength. He has invited us to come to him with all our burdens, and to cast our care upon Him who cares for us. Will we obey this gracious invitation? Will we lay our burdens down at the feet of our compassionate Lord? Many act as though they had been to Jesus, and that he had refused to help them. In this you dishonor your Saviour. If, after you pray to the Lord concerning your anxieties, you gather up the old troubles, and go forth fretting and complaining, you do not glorify the God you profess to serve. [Cf: RH 08-07-88 para. 15] p. 347, Para. 1, [1888MS].

Is not God our Father? Has he not told us that he loves us? Has he not given his promise, that he will in nowise cast out, but that he will give us help in every time of need, if we ask him for his grace? Why not accept the help that he has so freely and generously offered? Let us show forth the praises of Him who has called us out of darkness into his marvelous light. When tempted to speak that which will lead to levity, remember the injunction, "Be ye holy in all manner of conversation." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit." [Cf: RH 08-07-88 para. 16] p. 347, Para. 2, [1888MS].

We are now in the workshop of God, to be hewed, and squared, and chiseled, and polished for the heavenly building. All our preparation for heaven must be completed here. When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of his glorious body; but there will not be a moral change wrought in us then. At that time, those who have endured the work of the Master Builder, and have been hewed and squared and polished, will come together into that glorious temple, each in his place, without the sound of ax or hammer. The work of preparation will be close and trying to our natural hearts; but it is the only way that has been provided by the God of wisdom, whereby we may become living stones in his great spiritual and eternal temple. By Mrs. E. G. White. [Cf: RH 08-07-88 para. 17] p. 347, Para. 3, [1888MS].

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be

turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [Cf: RH 08-14-88 para. 1] p. 347, Para. 4, [1888MS].

Our duty as brethren, who have been made partakers of the grace of Christ, is here presented before us. We are exhorted to watch, and see where we can build up one another in the most holy faith. We are not to rest contented because we love Jesus. Our duties and opportunities do not end here; for we are to help others on in the way of salvation. If we are not letting our light shine upon the pathway of our brethren and associates, we are depriving them of heaven's enlightenment. God has given us light, and he requires that it should be reflected upon others, that our course of action may aid others to a better life. We are not to live for self alone, exerting a selfish influence; but we are to stand ready always to help those who have been overtaken in a fault, or have fallen into error. When an individual stumbles into darkness, it is the duty of those who are spiritual to restore such an one in the spirit of meekness, considering lest they also be tempted. [Cf: RH 08-14-88 para. 2] p. 348, Para. 1, [1888MS].

You are not to shut yourselves up to yourselves, and be content because you have been blessed with a knowledge of the truth. Who brought the truth to you? Who showed the light of the word of God to you? God has not given you his light to be placed under a bushel. I have read of an expedition that was sent out in search of Sir John Franklin. Brave men left their homes, and wandered about in the North seas, suffering privation, hunger, cold, and distress. And what was it all for?--Merely for the honor of discovering the dead bodies of the explorers, or, if possible, to rescue some of the party from the terrible death that must surely come upon them, unless help should reach them in time. If they could but save one man from perishing, they would count their suffering well paid for. This was done at the sacrifice of all their comfort and happiness. Think of this, and then consider how little we are willing to sacrifice for the salvation of the precious souls around us. We are not compelled to go away from home, on a long and tedious journey, to save the life of a perishing mortal. At our very doors, all about us, on every side, there are souls to be saved, souls perishing,--men and women dying without hope, without God,--and yet we feel unconcerned, virtually saying by our actions, if not by our words, "Am I my brother's keeper"? These men who lost their lives in trying to save others are eulogized by the world as heroes and martyrs. How should we who have the prospect of eternal life before us feel, if we do make little sacrifices that God requires of us, for the salvation of the souls of men? [Cf: RH 08-14-88 para. 3] p. 348, Para. 2, [1888MS].

Our duty is plainly marked out before us. We should work perseveringly, at home and abroad. We are to open the Scriptures to our children, and lead them to the light, that they may have the knowledge of God, become doers of the word, and be fitted up for everlasting life in the kingdom of heaven. We are not to train them for this life only, but for that life which will run parallel with the life of God. If men will run such risks, and make such sacrifices for the sake of discovering the lifeless remains of their fellow creatures, how much more should we venture, to save souls for Jesus and heaven! How much

more in earnest should we be, that our children shall secure a fitness for the eternal world! Why are we who profess to believe the solemn, sacred truth, so careless about this matter? Why should we not be in earnest to warn, and entreat, and bring the souls of men to behold the Lamb of God that takes away the sins of the world? When we see a soul desponding, and discouraged, and ready to give up the truth and fall by the way, we should go to him, and in earnest love tell him the story of the cross, and point him to the sufferings of the Man of Calvary. This is the work that God requires of us; for we are to love one another as Christ has loved us. And if we would estimate the depths of his love, we must look to the cross, for he loved us while we were yet sinners, and gave himself for us. [Cf: RH 08-14-88 para. 4] p. 348, Para. 3, [1888MS].

If we can bring one soul to Christ, and that soul shall overcome, and be saved to reign with Jesus through the ceaseless ages of eternity, what a work we shall have wrought! A soul is of priceless worth in the sight of God, for he says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Souls that take the yoke of Jesus upon them, are precious. I beseech you to take his yoke upon you; it will not weigh you down, nor crush you to the earth. He says, "My yoke is easy, and my burden is light." The yoke you have placed upon your own neck is a galling yoke, but it is not the yoke of the meek and lowly Jesus. [Cf: RH 08-14-88 para. 5] p. 349, Para. 1, [1888MS].

He says, "Make straight paths for your feet." What must we do to make straight paths for our feet? We must speak no unkind word, either at home or abroad; we must be gentle and considerate toward all. We cannot be fretful and impatient, and still be Christians; for a fretful, impatient spirit is not the Spirit of Christ. With such a spirit, you are making crooked paths, and someone else will follow you; and so you are not only making crooked paths for your own feet, but for the feet of others. You ask how shall you perfect a Christian character? Look to the life of Jesus. He is your pattern. See what kind of spirit he manifested, and endeavor to show the same in your daily life and conversation. Make just such paths as he made. You are to follow him, that you may know that "his going forth is prepared as the morning." His path is a most precious path in which to walk. [Cf: RH 08-14-88 para. 6] p. 349, Para. 2, [1888MS].

If a brother does you a wrong, you are not to retaliate by doing him a wrong. If you have done him a wrong, you must go to him, and ask him to forgive you. You must not let an injury to your brother remain unrepented of, and unforgiven, for even one night. You must say, "I will get this out of the way. I will have harmony between my soul and my brother's." In pursuing this course, you are giving others an example. If there is any one backslidden from God, how anxious we should be that he might forsake his evil ways, and return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon! If we see a brother stumble, it is our first duty to seek to set his feet in the path of life again. We should let the love of Jesus into the soul. We must be merciful to all around us, for to the merciful, God will be merciful; but those who judge and condemn others, will be judged by the Judge of all the earth. God wants parents and their families to come to the foot of the cross. The settled peace of Jesus should abide with every member of the family: If Jesus comes into

your home, he will say, "Peace be unto you;" but he cannot come into your house if you are scolding, and fretting, and finding fault with one another. What says the word?--"Follow peace with all men, and holiness, without which no man shall see the Lord." [Cf: RH 08-14-88 para. 7] p. 349, Para. 3, [1888MS].

Now this is what is meant by following peace with all men. If you are slighted by anyone, you are to follow peace by not rising up against it. Remember that you are the child of God, you are his servant. Just say, "I will be right with God. I will put away everything that interposes between my soul and God." What is holiness? It is willing, wholehearted service to your Redeemer. You are to be a representative of God in this world. God wants you to take your religion right along with you into your business relations. At every turn, you should remember that you are a representative of Christ. Ask your Heavenly Father to give you strength to flee from evil, that you may not fall under temptation, and become a captive of Satan. Seek God for perfection of Christian character, that your every act may be a sermon; and when you come to worship before God, your conscience will not condemn you. You will reveal Christ in your conversation and actions. You will long to speak words of comfort to weary souls. [Cf: RH 08-14-88 para. 8] p. 349, Para. 4, [1888MS].

If you will try to suppress every evil thought through the day, then the angels of God will come and dwell with you. These angels are beings that excel in strength. You remember how the angel came to the sepulcher, and the Roman soldiers fell like dead men before the glory of his countenance; and if one angel could work with such power, how would it have been if all the angels that are with us here, had been present? The angels are with us every day, to guard and protect us from the assaults of the enemy. [Cf: RH 08-14-88 para. 9] p. 350, Para. 1, [1888MS].

See that your life is hid with Christ in God, and you will be filled with the most precious assurance that you are a child of Heaven. If you keep Christ before you day by day, and hour by hour, and moment by moment, you will be trying to exemplify his character; and when you come where the brethren are, you will not be desponding and repining, but you will say, "I love the Lord; I am so glad that Jesus died for me." You will be able to talk of heaven and the eternal reward. The present truth will be the theme of your thoughts and words. Your soul will be full of love, and that love will flow out to others, refreshing them every day. Christ will be in you a "well of water springing up into everlasting life." [Cf: RH 08-14-88 para. 10] p. 350, Para. 2, [1888MS].

Let us turn to our text once more: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Religion is not merely to govern our actions on the Sabbath day, it is to be an everyday work. It is to go out into the world to be a living example to your friends and associates. It is to bring the love of God into your family, and to teach true religion to your children. You are to impress their minds with the fact that you are training them for the kingdom of heaven. Let the name of Jesus be a familiar household word. You yourself do not want to fall behind, nor do you want to leave your children in the path of darkness. [Cf: RH 08-14-88 para. 11] p. 350, Para. 3, [1888MS].

Parents, if you would have your little ones kind and gentle, you must be kind. If you want them to be courteous, you must be courteous. You must undertake the great task of training yourselves and your households for that kingdom where all is order and peace. If you let your children have their own way, they will not become fitted for heaven at all; for Satan will come in, and control the mind. You must have regulations to govern your homes, and the children must be taught to respect them. Your work should not stop at your own house. You do not want your neighbors to perish. You may say, "My neighbors do not care about heavenly things." Is that any reason why you should have nothing to say to them of Jesus and the truth? If our Lord had treated us in this way, we should have perished in our sins. He came to us, and labored arduously to bring us back to the Father's house. You are to pursue such a course that your neighbors will know that you are Christ's child. It is not right to let them live aloof from you. You are to go to them, and bring the light to their homes. [Cf: RH 08-14-88 para. 12] p. 350, Para. 4, [1888MS].

"Lest any root of bitterness springing up trouble you." If you do not have the grace of God in your hearts, the root of bitterness will spring up in you, and many will be defiled. When you feel that someone has done you an injury, you say, "I will let him alone, and have nothing more to do with him." It is not this the way you feel about the matter? But do you let him alone? The first thing you do is to tell it to someone else. Now this is what the Bible calls a root of bitterness. You tell your trouble to everyone but Jesus, and the reason that you do this, is because you do not feel clear in your conscience, so, of course, you do not want to tell it to your Saviour. [Cf: RH 08-14-88 para. 13] p. 350, Para. 5, [1888MS].

Let the precious plant of love spring up in your hearts. When your neighbor tries to injure you, return good for evil. Do all in your power to please and help him, and you will soon see the hardness melted from his heart, if it is possible for it to be overcome at all. We are to manifest the love that Jesus has manifested, that we may be known and read of all men, as not of the world, but of the Father. Seek God with humiliation of soul, for the forgiveness of your sins. Go to your brother against whom you have had feelings of enmity, and say, "I want all variance to cease." God has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Take your brother right by the hand, and ask him to forgive you. It will not hurt you to get down on your knees, if necessary to do so. Get all the roots of bitterness out of the way. Have all these feelings blotted out by hearty confession one to another. Do not be satisfied with a sort of general confession. Come right to the point. Let the blood of Jesus cancel your wrongs in the Book of Life. You want to be set free, that you may perfect holiness in the fear to God. By Mrs. E. G. White. [Cf: RH 08-14-88 para. 14] p. 351, Para. 1, [1888MS].

The study of the Bible will give strength to the intellect. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The question has often been asked me, "Should the Bible become the important book in our schools?" It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been left to conjectures and fables in

regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. Those who are close students of the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners. It is an endowment of God that should awaken in every heart the most sincere gratitude; for it is the revelation of God to man. [Cf: RH 08-21-88 para. 1] p. 351, Para. 2, [1888MS].

If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures, will be found to be men and women who exert an elevating influence. In searching for the heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God, enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties in contact with stupendous truths. If the study of the Scriptures is made a secondary consideration, great loss is sustained. The Bible was for a time excluded from our schools, and Satan found a rich field, in which he worked with marvelous rapidity, and gathered a harvest to his liking. [Cf: RH 08-21-88 para. 2] p. 351, Para. 3, [1888MS].

The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in studying merely the sciences and histories of the word could make them. The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. The Bible contains just that quality of food that the Christian needs, in order that he may grow strong in spirit and intellect. The searching of all books of philosophy and science, cannot do for the mind and morals, what the Bible can do, if it is studied and practiced. Through the study of the Bible, converse is held with patriarchs and prophets. The truth is clothed in elevated language, which exerts a fascinating power over the mind; the thought is lifted up from the things of earth, and brought to contemplate the glory of the future immortal life. What wisdom of man can compare with the grandeur of the revelation of God? Finite man, who knows not God, may seek to lessen the value of the Scriptures, and may bury the truth beneath the supposed knowledge of science. [Cf: RH 08-21-88 para. 3] p. 352, Para. 1, [1888MS].

Those who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. There is a boasted wisdom of men, that is foolishness in the sight of God. 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." Those who have only this wisdom, need to become fools in their own estimation. The greatest ignorance that now curses the human race, is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's determined plan to so engage and absorb the mind, that God's great guide book shall not be the Book of books, and that the sinner may not be led from the path of transgression to the path of obedience. [Cf: RH 08-21-88 para. 4] p. 352, Para. 2, [1888MS].

The Bible is not exalted to its place, and yet of what infinite importance it is to the souls of men. In searching its pages, we move through scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. O how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own dear Son! Let every student of the Scriptures contemplate this great fact, and he will not come from such a contemplation without being elevated, purified, and ennobled. [Cf: RH 08-21-88 para. 5] p. 352, Para. 3, [1888MS].

The Bible is a book which discloses the principles of right and truth. It contains whatever is needful for the saving of the soul, and at the same time, it is adapted to strengthen and discipline the mind. If used as a text book in our schools, it will be found far more effective than any other book in the world, in guiding wisely in the affairs of this life, as well as in aiding the soul up the ladder of progress which reaches to heaven. God cares for us as intellectual beings, and he has given us his word as a lamp to our feet and a light to our pathway. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word that will accomplish the result that is designed by Heaven, but the truth revealed in the word of God must find an entrance into the heart, if the good intended is obtained. [Cf: RH 08-21-88 para. 6] p. 352, Para. 4, [1888MS].

The best educated in the sciences are not always the most effective instruments for God's use. There are many who find themselves laid aside, and those who have had fewer advantages of obtaining knowledge of books, taking their places, because the latter have a knowledge of practical things that is essential to the uses of everyday life; while those who consider themselves learned, often cease to be learners, are self-sufficient, and above being taught, even by Jesus, who was the greatest teacher the world ever knew. Those who have grown and expanded, whose reasoning faculties have been improved by deep searching of the Scriptures, that they may know the will of God, will come into positions of usefulness; for the word of God has had an entrance into their life and character. It must do its peculiar work, even to the piercing asunder of the joints and marrow, and discerning the thoughts and intents of the heart. God's word is to become the nourishment by which the Christian must grow strong, in spirit and in intellect, that he may battle for truth and righteousness. [Cf: RH 08-21-88 para. 7] p. 353, Para. 1, [1888MS].

Why is it that our youth, and even those of maturer years, are so easily led into temptation and sin?--It is because the word of God is not studied and meditated upon as it should be. If it were appreciated,

there would be an inward rectitude, a strength of spirit, that would resist the temptations of Satan to do evil. A firm, decided willpower is not brought into the life and character, because the sacred instruction of God is not made the study, and the subject of meditation. There is not the effort put forth that there should be, to associate the mind with pure, holy thoughts, and to divert it from what is impure and untrue. There is not the choosing of the better part, the sitting at the feet of Jesus, as did Mary, to learn the most sacred lessons of the divine Teacher, that they may be laid up in the heart, and practiced in the daily life. Meditation upon holy things will elevate and refine the mind, and will develop Christian ladies and gentlemen. [Cf: RH 08-21-88 para. 8] p. 353, Para. 2, [1888MS].

God will not accept one of us who is belittling his powers in lustful, earthly, debasement, by thought, or word, or action. Heaven is a pure and holy place, where none can enter unless they are refined, spiritualized, cleansed, and purified. There is a work for us to do for ourselves, and we shall be capable of doing it only by drawing strength from Jesus. We should make the Bible our study above every other book; we should love it, and obey it as the voice of God. We are to see and to understand his restrictions and requirements, "thou shalt," and "thou shalt not," and realize the true meaning of the word of God. [Cf: RH 08-21-88 para. 9] p. 353, Para. 3, [1888MS].

When God's word is made the man of our counsel, and we search the Scriptures for light, angels of heaven come near to impress the mind, and enlighten the understanding, so that it can truly be said, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is no marvel that there is not more heavenly-mindedness shown among the youth who profess Christianity, when there is so little attention given to the word of God. The divine counsels are not heeded; the admonitions are not obeyed; grace and heavenly wisdom are not sought, that past sins may be avoided, and every taint of corruption be cleansed from the character. David's prayer was, "Make me to understand the way of thy precepts; so shall I talk of thy wonderful works." [Cf: RH 08-21-88 para. 10] p. 353, Para. 4, [1888MS].

If the minds of our youth, as well as those of more mature age, were directed aright when associated together, their conversation would be upon exalted themes. When the mind is pure, and the thoughts elevated by the truth of God, the words will be of the same character, "like apples of gold in pictures of silver." But with the present understanding, with the present practices, with the low standard which even professed Christians are content to reach, the conversation is cheap and profitless. It is "of the earth, earthy," and savors not of the truth, or of heaven, and does not come up even to the standard of the more cultured class of worldlings. When Christ and heaven are the themes of contemplation, the conversation will give evidence of the fact. The speech will be seasoned with grace, and the speaker will show that he has been obtaining an education in the school of the divine Teacher. Says the psalmist, "I have chosen the way of truth: thy judgments have I laid before me." He treasured the word of God. It found an entrance to his understanding, not to be disregarded; but to be practiced in his life. [Cf: RH 08-21-88 para. 11] p. 354, Para. 1, [1888MS].

Unless the sacred word is appreciated, it will not be obeyed as a

sure, and safe, and precious text book. Every besetting sin must be put away. Warfare must be waged against it until it is overcome. The Lord will work with your efforts. As finite, sinful man works out his own salvation with fear and trembling, it is God who works in him, to will and to do of his own good pleasure. But God will not work without the cooperation of man. He must exercise his powers to the very utmost; he must place himself as an apt, willing student in the school of Christ; and as he accepts the grace that is freely offered to him, the presence of Christ in the thought and in the heart will give him decision of purpose, to lay aside every weight of sin, that the heart may be filled with all the fullness of God, and of his love. [Cf: RH 08-21-88 para. 12] p. 354, Para. 2, [1888MS].

The students of our schools should consider that, through the contemplation of sin, the sure result has followed, and their God-given faculties have been weakened and unfitted for moral advancement, because they have been misapplied. There are many who admit this as the truth. They have cherished pride and self-conceit, until these evil traits of character have become a ruling power, controlling their desires and inclinations. While they have had a form of godliness, and have performed many acts of self-righteousness, there has been no real heart change. They have not brought their life practices into definite and close measurement with the great standard of righteousness, the law of God. Should they critically compare their life with this standard, they could not but feel that they were deficient, sin-sick, and in need of a physician. They can only understand the depth to which they have fallen, by beholding the infinite sacrifice that has been made by Jesus Christ, to lift them out of their degradation. [Cf: RH 08-21-88 para. 13] p. 354, Para. 3, [1888MS].

There are but few who have an appreciation of the grievous character of sin, and who comprehend the greatness of the ruin that has resulted from the transgression of God's law. By examining the wonderful plan of redemption to restore the sinner to the moral image of God, we see that the only means for man's deliverance was wrought out by the self-sacrifice, and the unparalleled condescension and love of the Son of God. He alone had the strength to fight the battles with the great adversary of God and man, and, as our substitute and surety, he has given power to those who lay hold of him by faith, to become victors in his name, and through his merits. [Cf: RH 08-21-88 para. 14] p. 354, Para. 4, [1888MS].

We can see in the cross of Calvary what it has cost the Son of God to bring salvation to a fallen race. As the sacrifice in behalf of man was complete, so the restoration of man from the defilement of sin must be thorough and complete. The law of God has been given to us, that we may have rules to govern our conduct. There is no act of wickedness that the law will excuse; there is no unrighteousness that will escape its condemnation. The life of Christ is a perfect fulfillment of every precept of this law. He says, "I have kept my Father's commandments." The knowledge of the law would condemn the sinner, and crush hope from his breast, if he did not see Jesus as his substitute and surety, ready to pardon his transgression, and to forgive his sin. When, through faith in Jesus Christ, man does according to the very best of his ability, and seeks to keep the way of the Lord, by obedience to the ten commandments, the perfection of Christ is imputed to cover the transgression of the repentant and obedient soul. [Cf: RH 08-21-88

para. 15] p. 355, Para. 1, [1888MS].

There will be an effort made on the part of many pretended friends of education to divorce religion from the sciences, in our schools. They would spare no pains or expense to impart secular knowledge; but they would not mingle with it a knowledge of what God has revealed as constituting perfection of character. And yet a training in the truth of God would develop the mind, and impart secular knowledge as well; for the very foundation of true education is in the fear of the Lord. Says the psalmist, "The fear of the Lord is the beginning of wisdom." The living oracles of God reveal the deceptions of the father of lies. Who of our youth can know anything of what is truth, in comparison with error, unless they are acquainted with the Scriptures? The simplicity of true godliness must be brought into the education of our young people, if they are to have divine knowledge to escape the corruptions that are in the world through lust. Those who are truly the followers of Christ, will not serve God only when it is in accordance with their inclination, but, as well, when it involves self-denial and cross-bearing. The earnest counsel given by the apostle Paul to Timothy, that he might not fail in doing his duty, should be set before the youth of today: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Besetting sins must be battled with, and overcome. Objectionable traits of character, whether hereditary or cultivated, should be taken up separately, and compared with the great rule of righteousness; and in the light reflected from the word of God, they should be firmly resisted and overcome, through the strength of Christ. "Follow peace with all men, and holiness, without which no man shall see the Lord." [Cf: RH 08-21-88 para. 16] p. 355, Para. 2, [1888MS].

Day by day, and hour by hour, there must be a vigorous process of self-denial and of sanctification going on within; and then the outward works will testify that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but it comes to expand the mind, and to inspire it to search for truth, as for hidden treasure; and the knowledge of God's will advances the work of sanctification. There is a heaven, and O, how earnestly we should strive to reach it. I appeal to the students of our schools and college, to believe in Jesus as your Saviour. Believe that he is ready to help you by his grace, when you come to him in sincerity. You must fight the good fight of faith. You must be wrestlers for the crown of life. Strive, for the grasp of Satan is upon you; and if you do not wrench yourselves from him, you will be palsied and ruined. The foe is on the right hand, and on the left, before you, and behind you; and you must trample him under your feet. Strive, for there is a crown to be won. Strive, for if you win not the crown, you lose everything in this life and in the future life. Strive, but let it be in the strength of your risen Saviour. [Cf: RH 08-21-88 para. 17] p. 355, Para. 3, [1888MS].

Will the students of our schools study, and endeavor to copy the life and character of Him who came down from heaven to show them what they must be, if they would enter the kingdom of God? I have borne you a message of the near coming of the Son of God in the clouds of heaven, with power and great glory. I have not presented before you any definite time, but have repeated to you the injunction of Christ himself, to watch unto prayer, "for in such an hour as ye think not,

the Son of man cometh." The warning has come echoing down the ages to our time, "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." By Mrs. E. G. White. [Cf: RH 08-21-88 para. 18] p. 356, Para. 1, [1888MS].

Jesus came down from heaven to reflect his light upon a world that was hardened and corrupted with sin. He clothed his divinity with humanity, and for our sakes he became poor, that we through his poverty might become rich. He was not appreciated by those he came to save. He was scorned and rejected of men. He suffered ignominy and reproach, and at last was nailed to the cruel cross, that he might rescue man from his impenitence and hardness of heart. He reached down to the very depths of human woe and degradation, that he might lift fallen man to a place of joy and purity. He loved us, even unto death, and he says, "Love one another, as I have loved you. . . By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: RH 08-28-88 para. 1] p. 356, Para. 2, [1888MS].

O how much there is of human exaltation! How much there is of human pride, of selfish thoughts, of cruel feelings, that do not savor of Christ! Can we not get free from this harsh, dictatorial spirit, that has made us look upon one another with suspicion and distrust? Can we not let the tender, winning love of Jesus take possession of our hearts, that it may flow out in refreshing streams to others? The command is, "Strengthen ye the weak hands, and confirm the feeble knees." When we look upon each others' faces, how do we know but it is for the last time? Let us cherish love one for another. [Cf: RH 08-28-88 para. 2] p. 356, Para. 3, [1888MS].

Says the apostle, "If there be therefore any consolation in Christ, if any comfort of love, . . . if any bowels and mercies, fulfill ye my joy, that ye be likeminded." This does not teach that we should sacrifice our principles of truth in order to be charitable; but that we should not be unkind, uncourteous, harsh, and rough to those that are around us. We should not push any away from us, but we should bind them to our hearts with the tenderest words of love. Have we not allowed serious faults to mar our characters? Have we not been greatly wanting in that gentle thoughtfulness and love that is required of the child of God? Who of us can plead guiltless? We need to learn to think more highly of others, and less of self. [Cf: RH 08-28-88 para. 3] p. 356, Para. 4, [1888MS].

There are many who seem to find satisfaction in dwelling upon the errors of others. They feel, when a brother's faults are revealed and reproved, that their own faults, in contrast, are not so great, and will not be the subject of disapproval. This is the spirit of Satan. He is represented as standing before the throne, acting as an accuser of the brethren. He presents before God the sins that his people are committing, seeking to excuse his own sin, and hoping that God will not pardon the guilty, for whom Christ has died. But the converting power of God comes down to us who profess his name, as a pledge of his willingness to pardon and receive the soul that is truly penitent. [Cf: RH 08-28-88 para. 4] p. 356, Para. 5, [1888MS].

Those who exult over others, because they have been reprov'd, have the spirit of the self-righteous Pharisee. He thanked God that he was not like other men. He stood in the temple praising himself, while he belittled the character of others; and yet God knew his proud heart. The publican stood afar off. He was humbled with a deep sense of his own unworthiness. He had such a realization of his weakness, and infirmity, and sin, that he dared not lift up his eyes to heaven; but smote upon his breast and cried, "God be merciful to me a sinner." Yet he went down to his house justified, rather than the other. O that we might have the same spirit of self-distrust, the same realization of our utter unworthiness. Shall we not let the grace of Christ come into our souls, that we may go down to our house justified? [Cf: RH 08-28-88 para. 5] p. 357, Para. 1, [1888MS].

Said Jesus, "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." The reason there is so little real rest and settled peace of heart, is because there is such supreme love of self. Self is mingled with all that we do. We must have less of self and more of Jesus. If we could stand before the judgment seat of Christ, and hear what is said of us, what a different estimate would we hear of our characters than we give ourselves. We must fall on the Rock and be broken, that it may be none of self, and all of Jesus. [Cf: RH 08-28-88 para. 6] p. 357, Para. 2, [1888MS].

There is need of good home religion, that a saving influence may be exerted in our families. Let us learn to be missionaries within the walls of our own homes, by being tender, compassionate, gentle, and obliging toward the dear ones around the fireside. In many homes there is great need of the spirit of love. The words that are spoken are too often like the pitiless hail, that beats down the tender plant, whereas they should be like the dew and the showers, that fall to refresh and revive. Work in your own vineyard, and cultivate the spirit of love. Do not be so very zealous about the outside work, until there is seen in your hearts and homes a teachable, Christlike spirit, which will shed blessings upon all within the reach of its power. [Cf: RH 08-28-88 para. 7] p. 357, Para. 3, [1888MS].

Jesus loves us, and we should be so imbued with his love, that others will feel its influence when they enter our homes. Where the spirit of love dwells, it permeates the entire household, and the bitter, harsh, and passionate words are all restrained. Open the door of your hearts and houses, fathers and mothers. Let Jesus come in. Let him abide with you. Then you can bring him to church with you; and wherever you go, you will be like lamps, trimmed and burning, shedding rays of light on all around you, whether in the world, or in the privacy of your own homes. Each one of you would be in favor with God. If Jesus were abiding in every home, the church would feel the refreshing of the presence of the Lord. There is labor to be done for the wandering ones. But it will not do to argue with them. When I try to labor with such, and they seek for a controversy, I do not answer them back. I tell them I have not come to argue, but to talk of the love of God to us, and to find out how they are standing in this, the hour of his judgment. I seek to speak words of faith and hope; to take away the unbelief that is leading them away from Jesus. [Cf: RH 08-28-88 para. 8] p. 357, Para. 4, [1888MS].

The question with each of one of us should be, "How do I stand in spiritual things?" Brethren, do you feel the power of present truth upon your hearts, sanctifying your lives and characters? Are you winning souls to God? When you see one fall in his weakness by the way, do you hasten to him, to strengthen and help him? Do you bow down and plead with God in behalf of his soul? It is said that at one time an infidel came to argue the question of his unbelief with Mr. Moody. The evangelist said to the unbeliever, "Let us pray before we talk of these matters;" and they bowed down, and while Mr. Moody prayed, God changed the man's heart. It was God that wrought where argument would have failed. Let us work upon this plan, and pray for one another, bringing one another right into the presence of God by living faith. The Lord knows all the thoughts and feelings of the heart; and how easily he can melt us, how his spirit, like a fire, can subdue the flinty heart, and, like a hammer, can break the rock into pieces! How he can fill the soul with love and tenderness! How he can give us the graces of his Spirit, and fit us to go in and out, in laboring for souls! This power should be felt in the church today, and it would be felt, if we would but take heed to the doctrines and instructions of Christ. And when Jesus shall come in unto you, he will sweetly say, "Peace be unto you." He will not give such peace as the world gives; but the peace that passes all understanding. And with the peace of Christ in you, when you see a brother falling away, you will be enabled to say just the right thing at the right time. You will be a skillful workman, that need not be ashamed. [Cf: RH 08-28-88 para. 9] p. 358, Para. 1, [1888MS].

God has set a price on the souls of men. He says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Now if a man is so precious in the sight of God, how should he stand in the estimation of his fellow men? Is Jesus ashamed of us today, because we are so far from representing him to the world? Is he ashamed to call us brethren, because we are seeking our own glory, instead of the glory of God? God has done so much for us. What are we doing for Christ, and for each other? [Cf: RH 08-28-88 para. 10] p. 358, Para. 2, [1888MS].

O, put away the harsh and critical speech. Do not excuse yourself upon the ground that it is natural for you to speak in a certain way. Never say, "It is my way to be rough and outspoken," and deem that that is reason enough why you may indulge in the habit. Rend your heart, and not your garment, and turn unto the Lord. Seek to show your love for those for whom Christ has died. And when the righteous nation that keeps the truth, marches in, may you be among that victorious company that shall stand before the great white throne, ascribing salvation unto God, and to the Lamb. You may all have the privilege of standing with that blood-washed throng who have overcome through the blood of the Lamb and by the word of their testimony. How your heart will bound with joy, as you hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Cf: RH 08-28-88 para. 11] p. 358, Para. 3, [1888MS].

If you do not work the works of Christ, there will be those who will rise up in that decisive day to condemn you. The psalmist asks, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

When anyone comes to you with a tale about your neighbor, you should refuse to hear it. You should say to him, "Have you spoken of this matter to the individual concerned? If he has not done so, tell him he should obey the Bible rule, and go first to his brother, and tell him his fault privately, and in love. If the directions of God were carried out, the floodgates of gossip would be closed. [Cf: RH 08-28-88 para. 12] p. 358, Para. 4, [1888MS].

When your brethren and neighbors come in to see you, talk of the wonderful love of Jesus. Rejoice in his intercession for lost man. Tell your friends of the love that you have for their souls, because they are the purchase of the blood of Christ. God forbid that we should make the pathway of other weary travelers harder by magnifying their errors, and by sitting in judgment upon their actions. God help us, that we may speak words of comfort and hope and courage to cheer the life of the lonely, and discouraged, and erring. Let us be likeminded one toward another, and not differ in opinion, merely for the sake of being on the opposite side from our brother. Throw all the sunlight you possibly can, into the pathway of others. It will be dark enough for them, even if you do this; for Satan presses his darkness upon every soul. Let the beams of the Sun of Righteousness shine upon your fellow pilgrims, that they may rejoice in the Lord. This you can do in your home missionary work, in your neighborhood missionary work, and in your church missionary work. Let your light shine forth in such clear, steady rays, that no man may stand up in the judgment, and say, "Why did not you tell me about this truth? Why did you not care for my soul? Why did you love the world and its amusements so much, that you impressed me with the thought that they could not be wrong? Why did you not walk in the path cast up for the ransomed of the Lord to walk in, and make straight paths for your feet? You knew that we were in darkness, and your crooked steps have led us on into utter ruin." [Cf: RH 08-28-88 para. 13] p. 359, Para. 1, [1888MS].

O may God help us! There is only a little time left for us to prepare for the eternal world. If you have wronged anyone, you should go right to him, and take him by the hand, and say, "I am sorry I have injured you, by thought, or word, or act." Heaven would look with approval upon such a scene. We want all this dry, cold Phariseeism broken down. We want the spirit and power of God to work with our efforts in the Sabbath school, in the church, in the offices of publication, in our institutions of learning, and in our sanitariums. We want the abiding presence of Jesus with every individual member of our churches. [Cf: RH 08-28-88 para. 14] p. 359, Para. 2, [1888MS].

As humble, faithful soldiers of Jesus Christ, you are to stand in the world, breasting its opposition,--a little remnant to clear the King's highway. You want to exert such an influence that men will be drawn to give their heart's affections to God, and to take the requisite steps in faith, repentance, conversion, and baptism. It is not enough to be familiar with the arguments of the truth alone. You must meet the people through the life that is in Jesus. Your work will be made wholly successful, if Jesus is abiding with you; for he has said, "Without me, ye can do nothing." [Cf: RH 08-28-88 para. 15] p. 359, Para. 3, [1888MS].

Jesus stands knocking,--knocking at the door of your hearts,--and yet, for all this, some say continually, "I cannot find him." Why not? He

says, "I stand here knocking. Why do you not open the door, and say, Come in, dear Lord?" I am so glad for these simple directions as to the way to find Jesus. If it were not for them, I should not know how to find him whose presence I desire so much. Open the door now, and empty the soul temple of the buyers and sellers, and invite the Lord to come in. Say to him, "I will love thee with all my soul. I will work the works of righteousness. I will obey the law of God." Then you will feel the peaceful presence of Jesus. May God help you, that at last you may sing the conqueror's song, have your robe washed and made white in the blood of the Lamb, wave the palm branch in your hand, and strike the golden harp before the throne of God, with all those who have gotten the everlasting victory. By Mrs. E. G. White. [Cf: RH 08-28-88 para. 16] p. 359, Para. 4, [1888MS].

Text: "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 men, but in the power of God." [Cf: RH 09-04-88 para. 1] p. 360, Para. 1, [1888MS].

We want to obtain the same experience as had the inspired apostle. He does not disparage the human understanding. Every jot of ability is necessary in the work of the ministry, but all the capability that is in your possession should be sanctified, "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Two great forces are united. Through living faith, divine influences are combined with human effort. It is by this cooperation of man with God, that we become laborers together with him. [Cf: RH 09-04-88 para. 2] p. 360, Para. 2, [1888MS].

Those who labor in word and doctrine, are not to be novices. The word of God gives directions for their course. The Bible is in our hands, and the task of searching for a knowledge of the truth as it is in Jesus, is appointed us. It is at the peril of our souls, that we neglect the duty of searching for the truth, as for hidden treasures. We are not safe when we are content to float along with the current, believing because someone else believes. The questions of truth that are submitted to us, are of vital interest, in contrast with the idle traditions that are sustained by human authority and church pretension; and we must, through fervent prayer and deep and earnest research, become established and settled, rooted and grounded in the faith, and know, each for himself, that we have the truth. If we are thus established, we shall not depart from the faith when tested and tried, as some have done. Those who put their trust in God, and not in human effort, will be sustained under fierce temptation and trial, and will come forth from the conflict with firm faith and unshaken confidence. Their words will not be the enticing words of men's wisdom, but they will be words spoken in the demonstration of the Spirit and the power of God. If the works of the ambassadors of Christ are wrought in God, they will not be elated by praise from human lips; neither will they be depressed because they think they are not appreciated. Their work is to learn what is the mind of God, that they may show themselves approved unto God. [Cf: RH 09-04-88 para. 3] p. 360, Para. 3, [1888MS].

There can be no greater peril to the souls of those who profess to believe the truth, than to cease their research for light and knowledge from the Scriptures. God has put the truth into our hands; and with faithful, thoughtful, prayerful study, and with the counsel of God-

fearing teachers, we may become able in the exposition of the word of truth. You are to pray, and search for the truth on every point of faith and doctrine. You will be brought before critical, opposing councils. You will be tried for your faith, and you will want to know that you have good ground for every point of doctrine. God enjoins upon all men to search the Scriptures; but how doubly important is this injunction to those who teach the word to others. There will be apostasies from our own ranks, because men and women, even those who are teachers of the truth, have not brought the truth into their lives; and have not become sanctified through it. They have no living connection with God; and so slight is their hold upon the doctrine for the present time, that when trials come upon them, they depart from the faith, thinking that error is preferable to the truth. There should be most fervent, earnest work done in our several Conferences. Unconsecrated, unconverted men, who attempt to open the Scriptures to others, men whose lives and characters do not correspond with their teachings, will be a curse rather than a blessing to the cause. They present arguments in their own human wisdom, but they do not speak in the demonstration of the Spirit and of power. They hold the truth in unrighteousness. [Cf: RH 09-04-88 para. 4] p. 360, Para. 4, [1888MS].

In order to have prosperous Conferences, there must be in the several churches, laborers who are consecrated to God, having pure hearts and clean hands,--laborers who have purified their souls by obedience to the truth, and are vessels of honor, fitted for the use of the Master. The heavenly unction comes upon men unseen, to quicken those who love and fear God, and to make them powerful in the word of God. All heaven is interested in the work of saving souls, and if the teacher of Bible truth will seek the Lord, the promise is given he "shall find." If he asks, he shall receive. If he knocks, it shall be opened unto him. There is no excuse for anyone's being destitute of divine help. There is no reason why anyone should be stumbling upon the dark mountains of unbelief. The word of God is pledged in his abundant promises; and if we fail, the responsibility rests upon us individually, who have accepted the solemn position that makes us a mouthpiece for God; for the promises are made upon plainly stated conditions; and if we perish, we have no one to blame but ourselves. [Cf: RH 09-04-88 para. 5] p. 361, Para. 1, [1888MS].

We must depart from all iniquity. We must accept the invitation and come to Christ and learn in his school; for we cannot become efficient teachers, unless we learn daily from the great Teacher. We must bruise Satan under our feet. We must lay hold on eternal life. The forgiveness of sin is promised to him who repents, and the crown of life will be given to him who is faithful unto the end. In order to receive an increase of spiritual grace, we must improve wisely what we already have. If we would be found without spot before the throne of God, we must keep ourselves unspotted from the world. [Cf: RH 09-04-88 para. 6] p. 361, Para. 2, [1888MS].

Faith and works must go hand in hand, but either alone is dead. The whole work of God in the human soul is accomplished through the cooperation of the divine Spirit with the effort of humanity. "Without me," says Christ, "ye can do nothing." There are many Christless sermons preached, which are wholly destitute of the power and Spirit of God. The speaker may please the ear; but his words do not impress the soul. God will work through humble men, who love and fear him, and who

will not ascribe the glory to themselves; but will give all the praise of their being a light in the world to the Source of all light. O, for less of self, and more of Jesus! It is human pride and self-confidence, mingled with human depravity, that has enfeebled the churches, until they are sickly, and ready to die. [Cf: RH 09-04-88 para. 7] p. 361, Para. 3, [1888MS].

The ministers of these churches need to be converted. They need divine wisdom to take the place of human wisdom. The church may have divine enlightenment. The Lord God and the Lamb must be its light; for no church can live by its own light, or by sparks of its own kindling. It may be that the mechanical working of the church is like well-adjusted machinery, and this is as it should be; for it is necessary to have order and discipline; but it is not right to let everything stop at this point, and to rest satisfied while destitute of the power of vital godliness. Light must come from God to the people, as the word is preached in demonstration of the Spirit and with power. The members of the church must diffuse their derived glory all around them; for they cannot retain the light, unless they reflect its bright and heavenly evidences upon the pathway of others. The bitterest woe will be pronounced upon false shepherds, and upon those who profess to walk in the light of divine truth, and yet make themselves centers to absorb all the God-given rays, resting satisfied in the knowledge that they possess, and making no effort to enlighten others. The parable which our Lord has given, condemning the faithless servant who hid his Lord's money, condemns every member of the church who is not making a right use of his ability to communicate light and truth to others. Those who do not let the light which God has given them, shine upon the darkened pathway of others, are traitors to their Lord, and a burden to the church. They make it manifest that they do not care for the salvation of others, but only for themselves. Those who have had precious opportunities and privileges, and who possess talents, which they will not use in the service of God, will finally lay them all at the feet of Satan, to be employed as he shall direct. They will become receptacles of darkness, of whom it is written, "If the light that is in thee be darkness, how great is that darkness!" [Cf: RH 09-04-88 para. 8] p. 361, Para. 4, [1888MS].

In the time of Christ, and in the days of the apostles, there were unfaithful disciples, who were led from the truth,--some through love of the world, others through love of approbation,--who deemed that their superior ability was not appreciated as it should be, by their brethren in the church. And there were still others who were led away through lasciviousness. This last sin was existing in the church in the days of Paul, and he made vigorous battle upon it, that it might be destroyed from the midst of the early Christians. Some who may have been looked upon as special lights in the church and in the world, may cease to shine, and become bodies of darkness. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." If one star goes out in darkness, another will fill its place. [Cf: RH 09-04-88 para. 9] p. 362, Para. 1, [1888MS].

We may learn the truth of the Bible by living up to all the light that we have, in doing the will of God; or we may do as many others are doing, darken and pervert our belief, and corrupt our faith by disobedience. Men turn away from God's great moral standard of righteousness, and try to doubt that it is "holy, and just, and good."

They want liberty to sin, and at length they come to doubt that the claims of the law are binding. Because their carnal hearts desire to transgress its precepts, the law of God has become to them a yoke of bondage. Such may, after some disappointment, return to the truth; but they will leave it again, for their hearts are not thoroughly changed. The most useful men in the world have not been the exalted, self-sufficient ones, who have been praised and petted by society; but those who have walked humbly with God, who have been unassuming in manner and guileless in conversation, who have given all the glory to God, not taking any of it to themselves, are the ones who have exerted the most decided and healthful influence upon the church. When they stand before the people, as a mouthpiece for God, everything around them is forgotten. Their words come forth in the demonstration of the Spirit and with power. They exert their God-given ability to set things in order in the church, whether it makes them friends or foes. When straight, solemn testimony is needed, in rebuking sin and iniquity, even though it be in those of high position, they will not hold their peace, but will heed the instruction of the God of truth, when he commands, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." They will stand as faithful watchmen upon the walls of Zion,-- not to hide sin, not to flatter the wrongdoer, not to obtain the sympathy of their brethren, but to meet the approval of God. They will not suppress one syllable of truth that should be brought out, in reproof, or warning, or in vindication of the righteousness of the oppressed, in order to gain the favor and influence of anyone. In a crisis, they will not be found in a neutral position, but they will stand firmly on the side of righteousness and truth, even when it is difficult to take this position; and to maintain it may imperil their prosperity, and deprive them of the friendship of those whom they love. [Cf: RH 09-04-88 para. 10] p. 362, Para. 2, [1888MS].

Self has been petted and favored altogether too much. Those who should have been unselfish and uncorrupted, have permitted self to wield a controlling influence over their lives. O that our ministering brethren would copy the model! O that they would learn in the school of Christ, lessons of the Master's meekness and lowliness of heart! If the eye were single to the glory of God, the Lord would bless them with his Spirit and power, and it would not then be their ruin. There is great need of the sanctification that comes through obedience to the truth. All resistance of God, all departures from virtue and truth, pervert the faith as well as the morals, while conformity to God's revealed will always increases faith and knowledge. "If any man will do his will, he shall know of the doctrine, whether it be of God." Those who are workers together with God, must be men of blameless habits, and most unambitious pretensions. Their highest ambition must be, to be found sons of God, and partakers of the divine nature. It was for the glory of God that the excellent treasure of his truth was committed to earthen vessels. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." No one should enter the ministry until he clearly understands his own faith, so that he can give an intelligent answer to any man that asketh the reason of his hope. It is his privilege, as well as his duty, to believe in a near and present Saviour,--one who is by our side, in our hearts. His presence is far more efficacious than the most eloquent sermons, and it is our right to expect that he will be with us in seasons of worship, for he promised when he commissioned his disciples

to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," that "where two or three are gathered together in my name, there am I in the midst of them," and added, "Lo, I am with you always, even unto the end of the world." [Cf: RH 09-04-88 para. 11] p. 362, Para. 3, [1888MS].

It is the presence of Jesus that is needed in our assemblies, to make the preaching of the word effectual to the salvation of souls. Preaching, in itself, has no natural power to renew the heart, and yet this is the object of preaching. It is the divine influence accompanying the word, that brings souls in penitence to the foot of the cross. O that Christ's ambassadors would feel their need of Jesus, that their preaching might not be in vain, nor their ministry unsuccessful. When the minister hears the voice of the great Shepherd saying, "Lo, I am with you always," he works as if in the presence of Jesus; and out of weakness he is made strong. The word becomes quick and powerful, and, in proportion as faith appreciates the divine presence, and honors it, and trusts it, the preaching is in the demonstration of the Spirit and with power. [Cf: RH 09-04-88 para. 12] p. 363, Para. 1, [1888MS].

If we hide self in Jesus, if we lift up and exalt the Saviour, if we take no credit to ourselves, the preaching will not be in the wisdom of man, but in the power of God. Jesus, the world's Redeemer, will be presented before the people as the one who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them." "We have an advocate with the Father, Jesus Christ, the righteous." Then let us do those things that are pleasing in his sight. Let us come in full assurance of faith. Let us draw from the heavenly storehouse, and present to the people things new and old, giving to every man his portion of meat in due season; "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." By Mrs. E. G. White. [Cf: RH 09-04-88 para. 13] p. 363, Para. 2, [1888MS].

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Cf: RH 09-11-88 para. 1] p. 363, Para. 3, [1888MS].

Who was so capable of giving the very best instruction to Timothy as was Paul, his father in the gospel? This instruction was to be kept in trust by Timothy, to be committed to faithful men, who should be able to teach others also; and, in this way, it was to be brought down the line, to our time. It was by a miracle that Paul had been called to the apostleship of Jesus Christ, and he became a zealous worker for the Master. The light which flashed along his pathway from the Source of all light, entered his heart, and converted his understanding. Like Heaven's light, it was inextinguishable. The deepest waters of trouble could not quench it. [Cf: RH 09-11-88 para. 2] p. 363, Para. 4, [1888MS].

A more hearty, persevering, energetic disciple of Jesus Christ than was Paul, has never been upon the earth. He counted all things but loss, for the excellency of the knowledge of Christ. He had one aim before him, and that was, that from his lips should go forth the tidings of redemption to perishing souls, that they might be brought into acquaintance with the Redeemer of the world. His whole soul was wrapped up in Jesus, and in the light of truth received from the Source of all light. This light must be carefully cherished. As he gave his last commission to Timothy to teach others also, that nothing of the divine instruction should be lost, he left him his example in faith. The apostle had carefully guarded himself, that he should not betray any murmuring, or make any appeal to his own sympathies. But, for the benefit of those who should follow Christ, he was determined to leave an example worthy of imitation. He was continually "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." This knowledge in his experience he committed to Timothy, that it might be committed by him to others. He desired that Timothy should heartily believe, and carefully meditate upon the sufferings, the crucifixion, and the resurrection, of Christ, and find in the mission of Jesus sufficient support under all trials in the Christian life, that he might be able to endure all for Christ's sake. For if the Master of the house had to suffer trial and persecution, shall not they of his household? Is the servant above his Lord? When Timothy should suffer trouble as an evildoer because he testified of the mission, the sufferings, the crucifixion, the resurrection, and the ascension of Christ, he was to remember that Paul, his father in the gospel, had been a partaker with Christ in his sufferings, because he was a believer in him, and a doer of his words. Timothy was not to be surprised if he received the same treatment as had his father in the gospel. [Cf: RH 09-11-88 para. 3] p. 363, Para. 5, [1888MS].

But the apostle Paul was rejoiced that the gospel was not bound. The power of persecution may hinder or restrain the efforts of the minister; but it cannot hinder the operation of the word of truth upon hearts and consciences. Paul may be bound, he may be a prisoner in chains, but the word of God cannot be bound. It will accomplish the work whereunto it is sent, and human forces cannot prevent it. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful: he cannot deny himself." The condition on the part of the believer, if he is dead with Christ, is that he have his life hid with Christ in God. He must steadfastly believe the truth, and walk humbly before God, in the light that he gives, without turning away, or falling from the holy commandment delivered unto him. He must believe God. He must rest in his word with that confidence and strength of faith, that makes him willing to suffer the loss of all things for Christ's sake. His character, his life course, must be a living testimony to the faithful improvement of talent received from God. He must have an experience and a knowledge in the things of God. His conversation must be in heaven; and while he is engaging in communion with God; he must hold intercourse with men, and shine as a light in the world. [Cf: RH 09-11-88 para. 4] p. 364, Para. 1, [1888MS].

If we believe not, it will not make of none effect the word of God; for if we deny him, he will also deny us. God's word is faithful; and how terrible will be the situation of the man whom Christ shall disown at last. God's threatenings of judgment and of wrath, will just as surely be fulfilled, as will his promises. Neither one nor the other will fail. If we are false to Christ, if we dishonor him by doing works that are contrary to the character of Christ, we deny him, and put him to an open shame. Especially is this the case, when men who have been set apart for the work of the gospel, give up their allegiance to the cause of truth. Those who have been put in trust of the gospel, should be of the excellent of the earth, that they may be able to impart blessing of the highest order to those with whom they come in contact. Although there are many who preach the oracles of God, there are some among them who are not made better by the truth which they preach. The law of God is on their lips, but it has not been written upon their hearts. After a time, if they are not sanctified by the truth, they will develop the fact,--they will work the works of unrighteousness. The development of those who are not of the truth, will become of more frequent occurrence, as we near the close of time. Many will show that they are not one with Christ, that they are not dead to the world, that they may live with him; and frequent will be the apostasies of men who have occupied responsible positions. To be dead with Christ, means to be dead to all sin,--dead to the pleasures, the enjoyments, the profits, the honors, of the world; and, if we are partakers of Christ's self-denial and suffering, we shall lose nothing by it, for we shall be partakers with him of his glory. It is at the peril of our souls that we prove unfaithful. [Cf: RH 09-11-88 para. 5] p. 364, Para. 2, [1888MS].

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The ministers of Christ are in constant danger. They are to put their brethren in mind of the things which they already know. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." Satan is constantly at work to divert the mind with earthly things, that the truth may lose its force upon the heart; and then there will be no progress, no advancement from light and knowledge, to greater light and knowledge. Unless the followers of Christ are constantly stirred up to practice the truth, they will not be sanctified through it. Questions, speculations, and matters of no vital importance will occupy the mind, and become the subject of conversation, and then there will be caviling and striving about words, and presenting of different opinions, concerning points that are not vital or essential. Those who listened to the present truth in the days of Paul did as do the men of today. They would get up questions, presenting various ideas and opinions of men, and bring the mind of the minister from the important work of preaching the main truths of the gospel, to settle their disputes. The laborer for God must be wise enough to see the design of the enemy, and to refuse to be misled and diverted. The conversion of the souls of his hearers, must be the burden of his work, and he must keep out of controversy, and preach the word of God. [Cf: RH 09-11-88 para. 6] p. 364, Para. 3, [1888MS].

"Study to show thyself approved unto God, a workman that needeth not

to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness." The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the combativeness, and quenches the spirit of conviction, in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth. This was the effect in the days of Paul, and we see that it has been the same in our own time. It shakes the confidence of those already partially convinced, and it turns away others who are waiting for some excuse for rejecting the truth. The less the preacher shall multiply words of his own, the more distinct and clear will be the living utterances of God. Let your words be few. Let God speak. Let the plain, "Thus saith the Lord" settle all controversies. If we allow the mind to take its own course, there will be countless points of difference which may be debated by men who make Christ their hope, and who love the truth in sincerity, and yet who hold opposite opinions upon subjects that are not of real importance. These unsettled questions should not be brought to the front, and urged publicly, but should, if held by any, be done quietly and without controversy. [Cf: RH 09-11-88 para. 7] p. 365, Para. 1, [1888MS].

Men of ability have devoted a lifetime of study and prayer to the searching of the Scriptures, and yet not one half of the Bible has been fully explored; and all parts of it will never be fully comprehended until Christ shall open its wonderful mysteries in the future life. There is much to be unravelled, much that human minds can never harmonize. There are many themes that might seem of special importance to the minds of one class, that to another class would appear in an altogether different light. Satan will seek to create argument upon different points that might better remain unmentioned. A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon-coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention. [Cf: RH 09-11-88 para. 8] p. 365, Para. 2, [1888MS].

The work of the minister must be approved of God. He must live and work as in his sight, having an eye single to his glory. He must study, watch, pray, and search the Scriptures; and practical godliness must appear in his life. God requires that his hired servants shall be workmen of the highest order. They must take pains with their work; for it is bearing the inspection of God; and the work of every day is registered, with the manner in which it has been done, in the books of heaven. With God's employed servants there should be industry, careful study, and painstaking effort, that the work shall not be done in a negligent, unskillful, and unfaithful manner. The laborers cannot meet the mind of God, unless they go on from strength to strength. They have, as God's workmen, business to do with God; and if the work, coming from their hand, cannot bear the approval of God, they will be under his displeasure. [Cf: RH 09-11-88 para. 9] p. 365, Para. 3, [1888MS].

What is the work of the minister of the gospel? It is to rightly

divide the word of truth; not to invent a new gospel, but to rightly divide the gospel already committed to them. They cannot rely upon old sermons to present to their congregations; for these set discourses may not be appropriate to meet the occasion, or the wants of the people. There are subjects that are sadly neglected, that should be largely dwelt upon. The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in his condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and the fearfulness of the malediction of his Father, because of man's transgression of his law; for the Saviour was found in fashion as a man. Describe, if human language can, the humiliation of the Son of God, and think not that you have reached the climax, when you see him exchanging the throne of light and glory which he had with the Father, for humanity. He came forth from heaven to earth; and while on earth, he bore the curse of God as surety for the fallen race. He was not obliged to do this. He chose to bear the wrath of God, which man had incurred through disobedience to the divine law. He chose to endure the cruel mockings, the deridings, the scourging, and the crucifixion. "And being made in fashion as a man, he humbled himself, and became obedient unto death; "but the manner of his death was an astonishment to the universe; for it was even the death of the cross. Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as his nature was more exalted, and pure, and holy than that of the sinful race for whom he suffered. He was the majesty of heaven, he was equal with the Father, he was the commander of the hosts of angels, yet he died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption, and seek to learn the meekness and lowliness of Jesus! [Cf: RH 09-11-88 para. 10] p. 366, Para. 1, [1888MS].

The deepest joy of the heart springs from the deepest humiliation. Let not one of us make the mistake that will prove fatal to the Christian life, and evade the demands of duty, because we may see others doing so. We must take counsel of God, and build up a strong, symmetrical character, by meeting the demands of truth and duty, and by shirking no responsibilities that come to us. Peace comes when the conflict has been met and sustained, through the help and power obtained from Jesus Christ. The constant surrender of the will to God, brings conquests in the spiritual life. We must not be overcome with Satan's specious temptations. We must war against them, if we would gain the prize of perfect peace. This peace is not the peace that the world giveth, but the peace of Christ. The most precious promises of God are to be claimed, and held fast, by the exercise of faith. The gifts of Him who has all power in heaven and in earth, are in store for the children of God. Gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity, will be received and enjoyed by all who will come to God as little children. Take God's promises as your own, plead them before him as his own words; and you will receive fullness of joy. By Mrs. E. G. White. [Cf: RH 09-11-88 para. 11] p. 366, Para. 2, [1888MS].

In his sermon on the mount, Christ taught his disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of instruction and comfort. The divine Teacher said to his followers: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 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? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" [Cf: RH 09-18-88 para. 1] p. 367, Para. 1, [1888MS].

The Saviour pointed his followers to the birds of the air, as they warbled their carols of praise, unencumbered with thoughts of care; for "they sow not, neither do they reap," and yet the great Father provides for their needs. He asks, "Are ye not much better than they?" Those who profess to be the children of God dishonor their Heavenly Father when they manifest unbelief. The great Provider for man and beast opens his hand, and supplies all his creatures. The birds of the air are not beneath his notice. He does not drop the food into their bills, but he makes provision for their needs. They must exert themselves to gather the grains he has scattered for them. They must prepare the material for their little nests. They must feed their young. They go forth singing, to their labor; for "your Heavenly Father feedeth them." "Are ye not much better than they?" Are not ye, as intelligent, spiritual worshipers, of more value than the fowls of the air? Will not the Author of man's being, the Preserver of his life, the One who formed him in his own divine image, provide for his necessities, if he but trust in him? [Cf: RH 09-18-88 para. 2] p. 367, Para. 2, [1888MS].

Christ pointed his disciples to the flowers of the field, growing in rich profusion, and glowing in the simple loveliness which the Heavenly Father had given them, as an expression of his love to man. He exclaimed, "Consider the lilies of the field, how they grow." The beauty and simplicity of these natural flowers far outrivalled the splendor of Solomon. The most gorgeous attire produced by the skill of art, cannot bear comparison with the natural grace and radiant beauty of the flowers of God's creation. And yet they are cut down in a day. Jesus asked, "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: RH 09-18-88 para. 3] p. 367, Para. 3, [1888MS].

If God, the divine artist, gives to the simple flowers, that perish in a day, their delicate and varied colors, how much greater care will he have for those who are created in his own image? He gave his only begotten Son to come to earth and redeem man, because he loved him; "and he that spared not his own Son, but delivered him up for us all,

how shall he not with him also freely give us all things?" God is our Creator, and we are the work of his hands. He formed man out of the dust of the ground, and he sustains him from moment to moment, and from hour to hour. "In him we live, and move, and have our being." [Cf: RH 09-18-88 para. 4] p. 367, Para. 4, [1888MS].

While men should see that no bounty of providence is needlessly wasted, a parsimonious, acquisitive spirit will have to be overcome. This disposition will lead to overreaching and unjust dealing, which is an abhorrence in the sight of God. Christians should not allow themselves to be troubled with anxious care as to the necessities of life. If men love and obey God, and do their part, God will provide for all their wants. Although your living may have to be obtained by the sweat of your brow, you are not to distrust God; for in the great plan of his providence, he will supply your need from day to day. This lesson of Christ's is a rebuke to the anxious thoughts, the perplexities and doubts, of the faithless heart. No man can add one cubit to his stature, no matter how solicitous he may be to do so. It is no less unreasonable to be troubled about the morrow and its needs. Do your duty, and trust in God; for he knows of what things you have need. [Cf: RH 09-18-88 para. 5] p. 368, Para. 1, [1888MS].

The power of God is manifested in the beating of the heart, in the action of the lungs, and in the living currents that circulate through the thousand different channels of the body. We are indebted to him for every moment of existence, and for all the comforts of life. The powers and abilities that elevate man above the lower creation, are the endowment of the Creator. He loads us with his benefits. We are indebted to him for the food we eat, the water we drink, the clothes, we wear, the air we breathe. Without his special providence, the air would be filled with pestilence and poison. He is a bountiful benefactor and preserver. The sun which shines upon the earth, and glorifies all nature, the weird, solemn radiance of the moon, the glories of the firmament, spangled with brilliant stars, the showers that refresh the land, and cause vegetation to flourish, the precious things of nature in all their varied richness, the lofty trees, the shrubs and plants, the waving grain, the blue sky, the green earth, the changes of day and night, the renewing seasons, all speak to man of his Creator's love. He has linked us to himself by all these tokens in heaven and in earth. He watches over us with more tenderness than does a mother over an afflicted child. "Like as a father pitieth his children, so the Lord pitieth them that fear him." [Cf: RH 09-18-88 para. 6] p. 368, Para. 2, [1888MS].

We are bound to the Lord by the strongest ties, and the manifestation of our Father's love should call forth the most filial affection and the most ardent gratitude. The laws of God have their foundation in the most immutable rectitude, and are so framed that they will promote the happiness of those who keep them. God is our master; we are his servants, and all his commandments are mercy and truth. God is a friend in perplexity and affliction, a protector in distress, a preserver in the thousand dangers that are all unseen to us. He is our instructor, and in him is the source of all wisdom. He has declared, "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." He is our God, and he spared not his own Son, that we might be redeemed from all iniquity. [Cf: RH 09-18-88 para. 7] p. 368, Para. 3, [1888MS].

In the lesson of faith that Christ taught on the mount, are revealed the principles of true religion. Religion brings man into personal relation with God, but not exclusively; for the principles of heaven are to be lived out, that they may help and bless humanity. A true child of God will love him with all his heart, and his neighbor as himself. He will have an interest for his fellowmen. True religion is the work of grace upon the heart, that causes the life to flow out in good works, like a fountain fed from living streams. Religion does not consist merely in meditation and prayer. The Christian's light is displayed in good works, and is thus recognized by others. Religion is not to be divorced from the business life. It is to pervade and sanctify its engagements and enterprises. If a man is truly connected with God and heaven, the spirit that dwells in heaven will influence all his words and actions. He will glorify God in his works, and will lead others to honor him. [Cf: RH 09-18-88 para. 8] p. 368, Para. 4, [1888MS].

While the shepherds were watching their flocks on the hills of Bethlehem, the angels of heaven visited them; and while the humble worker for God is pursuing his employment, they stand by his side to note in what manner the work is done, and to see if larger responsibilities may be safely intrusted to his hands. If the work is slighted, the fact is recorded. Every act of overreaching, every wrong done to our neighbor, every imperfection, is registered against them in the books of heaven. [Cf: RH 09-18-88 para. 9] p. 369, Para. 1, [1888MS].

As we deal with our fellowmen in petty dishonesty, or in more daring fraud, so will we deal with God. Men who persist in a course of dishonesty will carry out their principles until they cheat their own souls, and lose heaven and eternal life. They will sacrifice honor and religion for a small worldly advantage. There are such men right in our own ranks, and they will have to experience what it is to be born again, or they cannot see the kingdom of God. Honesty should stamp every action of our lives. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, "wanting" is written in the records. [Cf: RH 09-18-88 para. 10] p. 369, Para. 2, [1888MS].

Says Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Treasures are those things which engross the mind, and absorb the attention, to the exclusion of God and the truth. The love of money, which prompts the acquisition of earthly treasure, was the ruling passion in the Jewish age. High and eternal considerations were made subordinate to the considerations of securing earthly wealth and influence. Worldliness usurped the place of God and religion in the soul. Avaricious greed for wealth exerted such a fascinating, bewitching influence over the life, that it resulted in perverting the nobility, and corrupting the humanity of men, until they were drowned in perdition. Our Saviour gave a decided warning against hoarding up the treasures of earth. [Cf: RH 09-18-88 para. 11] p. 369, Para. 3, [1888MS].

All branches of business, all manner of employments, are under the eye of God; and every Christian has been given ability to do something in

the cause of the Master. Whether engaged in business in the field, in the warehouse, or in the counting-room, men will be held responsible to God for the wise and honest employment of their talents. They are just as accountable to God for their work, as the minister who labors in word and doctrine is for his. If men acquire property in a manner that is not approved by the word of God, they obtain it at a sacrifice of the principles of honesty. An inordinate desire for gain will lead even the professed followers of Christ into imitation of the customs of the world. They will be influenced to dishonor their religion, by overreaching in trade, oppressing the widow and the orphan, and turning away the stranger from his right. [Cf: RH 09-18-88 para. 12] p. 369, Para. 4, [1888MS].

Property that is treasured up upon the earth will prove only a curse, but if it is devoted to the upbuilding of the cause of truth, that God may be honored, and that souls may be saved, it will not prove a curse, but a blessing. Means are necessary to the furtherance of every good cause; and as some men have been endowed with more ability to acquire wealth than have others, they should put out their talents to the exchangers, that the Lord may receive his own, with usury, at his appearing. But no man can be justified before God in doing one act that is covetous and dishonest, in order to gain any amount of wealth. There is, however, a large class who do not deal dishonestly, and who still profess to be followers of the dear Redeemer. They claim to be representatives of Christ, but, in character, they represent the worst and greatest enemy of our Lord. [Cf: RH 09-18-88 para. 13] p. 369, Para. 5, [1888MS].

If the Christian world had sacredly cherished the instruction of Christ, and had heeded his injunction, "Lay not up for yourselves treasures upon earth," how different would be the condition of the world at the present time. Avarice, extortion, and crime, are fast turning the earth into a second Sodom, and preparing it for the avenging wrath of God. Jesus foresaw all this, and wished to save his followers from the insane passion of making haste to be rich, of hoarding up wealth, and he said, "Lay not up for yourselves treasures upon earth." [Cf: RH 09-18-88 para. 14] p. 370, Para. 1, [1888MS].

Those who acquire means for the purpose of doing good, feeling while they use it, that they are only stewards to whom it has been intrusted, are not endangering their salvation. God will, through his providence, open ways whereby his cause may be sustained, and souls may be saved. Those who are ready and willing to invest in the cause of God, will be blessed in their efforts to acquire money. God created the source of wealth. He gave the sunshine, and the dew, and the rain, and caused vegetation to flourish. He blessed men with mental and physical ability, and qualified them to acquire property, so that his cause might be sustained by his professed children. The needy are all around us, and God is glorified, when the poor and the afflicted are aided and comforted. It is no sin to acquire and control property as stewards for God, holding it only until he shall require it for the necessities of his work. [Cf: RH 09-18-88 para. 15] p. 370, Para. 2, [1888MS].

"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." Here is portrayed the value of eternal riches, in contrast with the treasures

of earth. If the purpose and aim of your life is to lay up treasure in heaven, you will be lifted above the base, sordid, demoralizing influence of an inordinate desire to obtain wealth in this life. Laying up treasure in heaven will give nobility to the character; it will strengthen benevolence, encourage mercy; cultivate sympathy, brotherly kindness, and charity. It will unite the soul of man with Christ, by links that can never be broken. You may lay up for yourselves treasure in heaven by being rich in good works,--rich in imperishable and spiritual things. [Cf: RH 09-18-88 para. 16] p. 370, Para. 3, [1888MS].

The instruction is to "lay up for yourselves treasure in heaven." It is for our own interest, that we secure heavenly riches. God is not benefited by our benevolence. The cattle upon a thousand hills are his. "The earth is the Lord's and the fullness thereof." But in using the gifts that he has intrusted to our care for the salvation of souls, we transfer our wealth to the treasury of heaven. When we are seeking the glory of God, and hasting unto the day of God, we are co-laborers with Christ, and our joy is not a base and fleeting emotion; but it is the joy of our Lord. We are elevated above the corroding, perplexing cares of this frail fickle world. [Cf: RH 09-18-88 para. 17] p. 370, Para. 4, [1888MS].

While we are in this world, we are subject to losses and disappointments. Thieves break through and steal; moth and rust corrupt; fire and storm sweep away our possessions. How many have become insane over the loss of their bank deposits, or their failure in business! How many have devoted life and soul to acquiring wealth, but were not rich toward God; and when adversity came upon them, and their possessions were swept away, they had nothing laid up in heaven. They had lost all,--both temporal and eternal riches. In despair and cowardice, they have taken their own lives, and put an end to the opportunities and privileges that had been purchased for them at an infinite cost to the Son of God. He died, that their souls might be redeemed, elevated, ennobled, cleansed by his blood, and fitted for an immortal life. But all was lost because they persisted in laying up for themselves treasures upon earth. Everything that is laid up upon earth may be swept away in a moment; but nothing can disturb the treasure that is laid up in heaven. [Cf: RH 09-18-88 para. 18] p. 370, Para. 5, [1888MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" If the physical and mental organs are in a healthy condition, and the man is equally balanced, his judgment will be sound. With a discerning eye, he will be enabled to see the value of heavenly and eternal things. If the eye of the mind beholds the excellence of the mystery of godliness, the advantage of spiritual riches over worldly riches, the whole body will be full of light. If the imagination is perverted by the fascination of earthly pomp and splendor, until gain seems godliness, the whole body will be full of darkness. When the powers of the mind are concentrated upon the treasures of earth, they are debased and belittled. The Saviour makes more plain the results of covetousness on heart and soul, when he calls the condition of such a person "darkness." When the eye is blinded by desires for worldly treasure, the value of eternal

treasure cannot be discerned. It was this fearful darkness that wrapped the Jews in stubborn unbelief, making it impossible for them to appreciate the character and mission of Him who came to save them from their sins. Worldly riches, bigotry, and pride made their eye evil, and they could see nothing in the Redeemer of the world that was desirable, because they were filled with darkness and unbelief. Virtue can never be related to avarice; self-indulgence, love of luxury, and greed of gain, can never be united with supreme love of God; but "if thine eye be single, thy whole body shall be full of light." By Mrs. E. G. White. [Cf: RH 09-18-88 para. 19] p. 371, Para. 1, [1888MS].

The testimony of Noah, in regard to the judgments that were to fall upon the antediluvian world, was not received by the people as the message of God. The servant of God gave to the transgressors of the law of Jehovah, a warning which announced that in one hundred and twenty years the world would be destroyed by a flood. His warning was scoffed at, ridiculed, and rejected. The preacher of righteousness was proclaimed to be an ignorant fanatic, who had no knowledge of the laws of nature. The wise men of that time argued that it was an impossibility for water to rise high enough to deluge the world. They reasoned from scientific principles, that the world could not be destroyed, and that no attention should be paid to the predictions of Noah. This philosophy, or science falsely so called, exalted the law above the Lawgiver, and things created above the Creator. [Cf: RH 09-25-88 para. 1] p. 371, Para. 2, [1888MS].

Unmindful of the solemn words of the man of God, the people of that age continued their course of merriment, gratifying the desires of their carnal natures, and following the corrupt imaginations of their hearts. After rejecting the messenger of truth, they plunged more deeply than ever into the business of planting, and building, marrying, and giving in marriage. They spent the time of their probation as if it were one long holiday; and Noah and his predictions were the jest of the careless, wicked scoffers of the age. But while the people were lulled to sleep in the cradle of carnal security, the windows of heaven were opened, and the fountains of the great deep were broken up; and the prophecy was fulfilled, and "the world that then was being overflowed with water, perished." [Cf: RH 09-25-88 para. 2] p. 371, Para. 3, [1888MS].

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Then, the world was destroyed by a flood; in our day, it is to be destroyed by fire. The message of warning is going forth to the world, to prepare a people who will be saved out of the general ruin of earthly things. We are living in a very solemn time, and solemn thoughts should occupy the mind; the earnest inquiry should be made by every soul, "What shall I do to be saved?" The message that the coming of Christ is at hand, is not received. The thought that he is at the door, is not a welcome thought. As the message of the coming deluge was rejected, in the time of Noah, so the announcement of the final destruction of this world, is disbelieved. Thousands will reason after the same manner as did the people in the days prior to the flood. The message of truth is refused; and one turns away to his merchandise, another to his farm, another to his cattle, and another to the pleasures of life. While one is absorbed in business, and in the cares of this world, another is taken up with thoughts and plans for marriage, and he has no disposition to heed the warning of truth. He

responds to the invitation of God to come, for the feast is now ready, "I have married a wife, and therefore I cannot come." [Cf: RH 09-25-88 para. 3] p. 372, Para. 1, [1888MS].

Christ declared, "For as it was 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." He foresaw that men would be engaged in every selfish work, living without fear of God, eating, drinking, marrying, and giving in marriage, when the day of final judgment was about to break. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." And while they are crying, "Peace and safety," sudden destruction shall come upon them, and they shall not escape. [Cf: RH 09-25-88 para. 4] p. 372, Para. 2, [1888MS].

In the days of Noah, the earth was filled with violence. Is it not in a similar condition today? Of the vast population in the world before the flood, only eight persons were saved from the general destruction. In the days of Noah, the mass of mankind would not listen to the warning of the servant of the Lord. In our own day, the majority of men will "turn away their ears from hearing the truth, and shall be turned unto fables." In the time of Noah, the people were intensely worldly. They were without the fear of God. God was not in all their thoughts. They had no care whether he approved their course or not. They were eating and drinking, marrying and giving in marriage, with no thought of their Creator, or of their responsibility to him. [Cf: RH 09-25-88 para. 5] p. 372, Para. 3, [1888MS].

There is in itself no sin in eating and drinking, or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and it is lawful to marry now, if that which is lawful is properly treated, and not carried to sinful excess. But in the days of Noah, men married without consulting God, or seeking his guidance and counsel. So it is at the present day; marriage ceremonies are made matters of display, extravagance, and self-indulgence. But if the contracting parties are agreed in religious belief and practice, and everything is consistent, and the ceremony be conducted without display and extravagance, marriage at this time need not be displeasing to God. "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." [Cf: RH 09-25-88 para. 6] p. 372, Para. 4, [1888MS].

The fact that all the relations of life are of a transitory nature, should have a modifying influence on all we do and say. In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. There are many who are losing their souls in this age of the world, by becoming absorbed in the thoughts of marriage, and in the marriage relation itself. In the days of Noah the people indulged the appetite

and the baser passions, until they were an abhorrence in the sight of the holy God. They became the slaves of that which was vile, and they made a god of this world. The inhabitants of the earth are doing the same thing today. Eating, drinking, and amusement are the supreme order of the time. Men do not manifest an interest in the things that pertain to their eternal welfare. [Cf: RH 09-25-88 para. 7] p. 373, Para. 1, [1888MS].

God has placed men in the world, and it is their privilege to eat, to drink, to trade, to marry, and to be given in marriage; but it is safe to do these things only in the fear of God. We should live in this world with reference to the eternal world. The great crime in the marriages of the days of Noah, was that the sons of God formed alliances with the daughters of men. Those who professed to acknowledge and revere God, associated with those who were corrupt of heart; and without discrimination, they married whom they would. There are many in this day who have no depth of religious experience, who will do exactly the same things as were done in the days of Noah. They will enter into marriage without careful and prayerful consideration. Many take upon themselves the sacred vows as thoughtlessly as they would enter into a business transaction; true love is not the motive for the alliance. [Cf: RH 09-25-88 para. 8] p. 373, Para. 2, [1888MS].

The thought of marriage seems to have a bewitching power upon the minds of many of the youth. Two persons become acquainted; they are infatuated with each other, and their whole attention is absorbed. Reason is blinded, and judgment is overthrown. They will not submit to any advice or control, but insist on having their own way, regardless of consequences. Like some epidemic, or contagion, that must run its course, is the infatuation that possesses them; and there seems to be no such thing as putting a stop to it. Perhaps there are those around them who realize that, should the parties interested be united in marriage, it could only result in lifelong unhappiness. But entreaties and exhortations are given in vain. Perhaps, by such a union, the usefulness of one whom God would bless in his service, will be crippled and destroyed; but reasoning and persuasion are alike unheeded. All that can be said by men and women of experience proves ineffectual; it is powerless to change the decision to which their desires have led them. They lose interest in the prayer meeting, and in everything that pertains to religion. They are wholly infatuated with each other, and the duties of life are neglected, as if they were matters of little concern. Night after night, these young people burn the midnight oil to talk with each other,--in reference to subjects of serious and solemn interest?--O no. Rather of frivolous things, that are of no importance. Satan's angels are keeping watch with those who devote a large share of the night to courting. Could they have their eyes opened, they would see an angel making a record of their words and acts. The laws of health and modesty are violated. It would be more appropriate to let some of the hours of courtship before marriage run through the married life. But as a general thing, marriage ends all the devotion manifested during the days of courtship. These hours of midnight dissipation, in this age of depravity, frequently lead to the ruin of both parties thus engaged. Satan exults, and God is dishonored when men and women dishonor themselves. The good name of honor is sacrificed under the spell of this infatuation, and the marriage of such persons cannot be solemnized under the approval of God. They are married because passion moved them, and when the novelty of the affair is over, they will begin

to realize what they have done. In six months after the vows are spoken, their sentiments toward each other have undergone a change. Each has learned in married life more of the character of the companion chosen. Each discovers imperfections that, during the blindness and folly of their former association, were not apparent. The promises at the altar do not bind them together. In consequence of hasty marriages, even among the professed people of God, there are separations, divorces, and great confusion in the church. [Cf: RH 09-25-88 para. 9] p. 373, Para. 3, [1888MS].

This kind of marrying and giving in marriage is one of Satan's special devices, and he succeeds in his plans almost every time. I have the most painful sense of helplessness when parties come to me for counsel upon this subject. I may speak to them the words that God would have me; but they frequently question every point, and plead the wisdom of carrying out their own purposes; and eventually they do so. They seem to have no power to overcome their own wishes and inclinations, and will marry at all hazards. They do not consider the matter carefully and prayerfully, leaving themselves in the hands of God, to be guided and controlled by his Spirit. The fear of God does not seem to be before their eyes. They think they understand the matter fully, without wisdom from God, or counsel from man. When it is too late, they find that they have made a mistake, and have imperiled their happiness in this life and the salvation of their souls. They would not admit that anyone knew anything about the matter but themselves, when if counsel had been received, they might have saved themselves years of anxiety and sorrow. But advice is only thrown away on those who are determined to have their own way. Passion carries such individuals over every barrier that reason and judgment can interpose. [Cf: RH 09-25-88 para. 10] p. 374, Para. 1, [1888MS].

Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether, While pure love will take God into all its plans, and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage. Those who are thus controlled, will not be absorbed in each other's society, at a loss of interest in the prayer meeting and the religious service. Their fervor for the truth will not die on account of the neglect of the opportunities and privileges that God has graciously given to them. [Cf: RH 09-25-88 para. 11] p. 374, Para. 2, [1888MS].

If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world, and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not himself, I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme

affections. [Cf: RH 09-25-88 para. 12] p. 374, Para. 3, [1888MS].

The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims. We are rapidly approaching the close of this world's history. Every moment is of the most solemn importance to the child of God. The questions that should come to every heart are, "Am I a Christian? Is the word of God my study? Is Christ dwelling in my heart by faith? Is the law of God the rule of my life? Do the searching truths I profess to believe, penetrate into the very secret places of my life? Do I carry out its principles in my business life? Is the influence I exert, having a saving power on those with whom I associate? Unless the truth does have a marked and decided influence upon the character and life of its recipient, it is not doing its office work in the life, as it should be; and those who are not being sanctified through obedience to the truth, must be converted, or they will be lost. By Mrs. E. G. White. [Cf: RH 09-25-88 para. 13] p. 374, Para. 4, [1888MS].

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." After Adam and Eve had transgressed the law of God, and had fallen from their high estate, the race was plunged into hopeless misery. But the Son of God proposed to take the wrath of his Father upon himself, that he might save the fallen world. It was because of his pity and love for man that he consented to make this marvelous sacrifice. There was the greatest need for his help; for when he came to our world, he found in man very little moral power to resist the temptations of Satan. [Cf: RH 10-09-88 para. 1] p. 375, Para. 1, [1888MS].

But although Jesus was the light of the world, the world knew him not. Says the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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 hunted from place to place; and for what reason? What had he done?--He had healed the sick. He had comforted the desponding. He had lifted up the fallen. He had raised the dead. He had broken the yoke of oppression. He had given rest to the weary and the heavy laden. He had healed the wounded, and bound up the broken in heart. But he was treated as a malefactor, and suffered reproach and shame. He became poor, that we through his poverty might be made rich. He suffered a shameful death upon the cross of Calvary, that we might have everlasting life. And shall we flatter ourselves that he has done it all, and that we have no sacrifices to make; that we may go on in the path of our own choosing, and yet enter into glory, and have part in that kingdom which he has purchased for us at such infinite cost? Shall we think to be fitted for heaven, while indulging in sin? Only

obedience to the requirements of God can elevate man to a place with Christ in his kingdom. As transgression caused the fall and degradation of man, so obedience will lift him up, and purify and ennoble his character. [Cf: RH 10-09-88 para. 2] p. 375, Para. 2, [1888MS].

As Jesus led his disciples out to Gethsemane, he told them of the union that must exist between himself and them, if they would inherit eternal life. He directed their attention to a flourishing vine, and declared, "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." "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." Whenever the disciples should behold the vine, they were to remember the Saviour's words, and to take heed to the lesson he had given them. They were to be grafted into the True Vine, in order to bear fruit to the glory of God. [Cf: RH 10-09-88 para. 3] p. 375, Para. 3, [1888MS].

Although Gethsemane and Calvary were before him, the Son of God still sought to instruct and console his disciples, whom he was so soon to leave in the dark, opposing world. Their hearts were filled with sorrow because he had said, "I go unto my Father." He strove to comfort them, as he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." What a scene is this! Before him is the conflict of Gethsemane and the cross of Calvary, yet he thinks not of himself at such a moment. His whole burden is for those who have followed his steps and shared his toils, and who are to be left in the midst of a world at enmity with God. [Cf: RH 10-09-88 para. 4] p. 375, Para. 4, [1888MS].

As he entered the garden, the darkness of the final conflict pressed upon him, and he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. Every step that the Saviour now took was with labored effort. He groaned aloud, as though suffering under the pressure of a terrible burden. He felt that he must seek greater solitude, and he said to the three favored ones, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." He went still farther into the darkness of the garden, but his disciples were in sound of his anguished prayers, in sight of his prostrate form. He was overpowered by the terrible fear that God was removing his presence from him. He felt himself becoming separated from his Father by a gulf of sin, so broad, so black, so deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale, convulsed lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. It was not dread of the physical suffering that he was so soon to endure, that brought this agony upon the Son of God. He was suffering the penalty of man's transgression, and shuddering beneath his Father's frown. He must not call his divinity to his aid, but, as a man, he must bear the consequences of man's sin, and the Creator's displeasure toward a

disobedient subject. [Cf: RH 10-09-88 para. 5] p. 376, Para. 1, [1888MS].

Feeling the need of human sympathy, Jesus finally sought his disciples. His anguish had forced the drops of bloody sweat upon his brow, and his face was pale and haggard. The suffering Son of God, craving human sympathy, hoped that those who had so lately vowed to go with him, even to prison and to death, would be engaged in prayer; but he found them sleeping--no sympathetic countenance was raised to his. As he roused them from their slumber, he said to him who had given most positive assurances of his fidelity, "Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." As they arouse, they saw his countenance marked with an agony which to them was unaccountable. "His visage was so marred more than any man, and his form more than the sons of men." As the superhuman powers of darkness again came upon him, he went away alone to wrestle for the salvation of man. He fell prostrate, and prayed, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." [Cf: RH 10-09-88 para. 6] p. 376, Para. 2, [1888MS].

Again he staggered to his feet, his human heart yearning for the sympathy of his companions; and again he found them sleeping. This time he did not address them, but turning away, sought his retreat and fell prostrate, overcome by the horror of great darkness. The awful hour had arrived when the destiny of the world was to be decided. The fate of humanity trembled in the balance. Would the Son of God drink the bitter potion of humiliation and agony? Would the innocent suffer the consequences of God's curse, to save the guilty? The words fell tremblingly from the pale lips of Jesus, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." [Cf: RH 10-09-88 para. 7] p. 376, Para. 3, [1888MS].

The history of the human race came up before the Redeemer. He saw the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arose before him. He beheld its impending fate, and his decision was made. He would save man at any cost to himself. He accepted his baptism of blood, that perishing millions through him might gain everlasting life. He had left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep--the one world that had fallen by transgression--and he would not turn from the mission he had chosen. He would reach to the very depths of misery to rescue a lost and ruined world. When he fainted upon the scene of his conflict, an angel ministered to him, to strengthen him for the night of mockery, and the hour of crucifixion, while his disciples slept. He sought them at last, and said, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." Even while he was speaking, the sound of coming feet fell upon their ears, and he said to his disciples, "Rise up, let us go; lo, he that betrayeth me is at hand." [Cf: RH 10-09-88 para. 8] p. 377, Para. 1, [1888MS].

The Saviour was now, after being betrayed by a kiss from one of his own disciples, dragged from place to place by the murderous mob that surrounded him. He was finally taken to the judgment hall. Then they smote the Lord of glory. They crowned him with thorns. Mocking, they bowed to him as if to a king, and cried in derision, "Hail, King of the

Jews." They laid upon him the heavy cross to bear to Calvary. They drove the cruel nails through his hands and his feet; and as he hung between earth and heaven as a malefactor, dying for the sins of the world, the satanic spirit took possession of the murderous throng. The chief priests and rulers mocked and derided his dying agonies, saying, "If thou be the Son of God, come down from the cross." The bitter cup of suffering was not refused. He drained it to the dregs. As the soldiers were casting lots upon his vesture, darkness covered the face of the sky. Jesus cried out, "My God, my God, why hast thou forsaken me?" The earth was rent by a terrible earthquake as the Redeemer of the world died, a sacrifice for guilty man; that the transgressor of God's holy law might be restored to the favor of the Father, and fitted for the society of heaven. He carried out the plan of salvation, and Satan was vanquished by the power of the Conqueror. [Cf: RH 10-09-88 para. 9] p. 377, Para. 2, [1888MS].

They took his body down, and laid it in Joseph's new tomb, and rolled a great stone to the door of the sepulcher, stating as their reasons for so doing that his disciples would come and steal him away by night. Evil angels exulted around that sepulcher, because they thought that Christ had been overcome. A body of Roman soldiers had been stationed to guard the tomb, and the greatest precautions had been exercised by the Jews to make their triumph complete. But heavenly angels were guarding the place where their beloved Commander slept. At last, one of the most exalted of the hosts of heaven was sent to roll away the stone from the sepulcher. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men." An earthquake marked the hour of the death of the Son of God, and an earthquake marked the hour of his resurrection. As he came forth, conqueror over death and the grave, a multitude of the captives who had fallen in death were released from their dark prisons. The resurrection from the dead was made a certainty forever. [Cf: RH 10-09-88 para. 10] p. 377, Para. 3, [1888MS].

The Roman guards hastened to make known to the priests and rulers the wonderful events that had taken place; but they were bribed to withhold the truth from the people. The priests framed the false words for their lips, saying, "Say ye, his disciples came by night, and stole him away while we slept." But although the soldiers would not bear witness to his resurrection, the saints who had been released from the grave, went before him, and appeared unto many, bearing the news of a risen and triumphant Saviour. Jesus himself met with his disciples, and confirmed the glad tidings. As two of his followers journeyed toward Emmaus, talking sadly of the events that had so recently taken place, Jesus walked with them. And as they journeyed together, "he expounded unto them in all the Scriptures the things concerning himself." Their hearts burned within them as they heard the evidences of the divine character and work of their Master, and they urged him to tarry with them through the night. As they sat at meat, he was known of them in the breaking of bread. O, what joy came to their hearts! They rose, and returned to Jerusalem, for they could not think of keeping the knowledge of a risen Saviour to themselves. While they were relating their experience, the Saviour himself stood in the midst of them, and said, "Peace be unto you." But the disciples were "terrified and affrighted." "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself." Then he began to teach them of all that was written in the Old Testament

Scriptures concerning himself; and for forty days he instructed them in the way of life. "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and he was parted from them, and carried up into heaven." [Cf: RH 10-09-88 para. 11] p. 378, Para. 1, [1888MS].

Were there any among that company who had witnessed the humiliation, crucifixion, and ascension of Jesus, who expected to be able to carry their sins to heaven with them, because they believed on the Son of God? Are they any who know what the love of Christ is, who believe they may continue in transgression, and yet be saved in his everlasting kingdom? He gave his life that he might save his people,--not in their sins, but from their sins. If we would be partakers with him of his glory, we must be partakers with him of his sufferings. [Cf: RH 10-09-88 para. 12] p. 378, Para. 2, [1888MS].

There is no argument in favor of the unchangeable character of God's law, so forcible as that presented in the cross of Calvary. If God could have altered one precept of his law to meet man in his fallen condition, then Christ need not have died. But the fact that the Son of God must become man's substitute and sacrifice, in order to atone for his transgression, proves the immutable nature of the law of Jehovah. Do you believe in Jesus as the Saviour of the world? Do you believe in him as your Saviour? He came not to destroy the law, but to fulfill it. He came to "save his people from their sins;" and "sin is the transgression of the law." "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: hereby know we that we are in him." "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." [Cf: RH 10-09-88 para. 13] p. 378, Para. 3, [1888MS].

If we are obedient children of Christ, we shall show our love to him, and to his children; for all who seek to imitate the lovely Pattern, will reflect the moral image of God. Christ is soon coming in the clouds of heaven with power and great glory. Who is getting ready for that grand and awful event? Angels of God are watching the development of human character, and weighing moral worth. It is for our own interest that we put away our sins. The Bible and its principles must be brought into practical contact with the conscience; and where divine truths are accepted and loved, they will develop in man whatever is needful to adorn his character, to dignify his nature, and to fit him for a home among the angels. Piety is power. Sin is weakness and ruin. We are looking for the Saviour. We want to be like him when he shall appear; and "every man that hath this hope in him, purifieth himself, even as he is pure." By Mrs. E. G. White. [Cf: RH 10-09-88 para. 14] p. 379, Para. 1, [1888MS].

"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." "We are laborers together with God: ye are God's husbandry, ye are God's building." No man liveth unto himself. God has so linked humanity together that everyone who follows Christ, the light of life, will have an influence for good upon the lives of others. If

we have indeed become Christians, and are partakers of the divine nature, we shall reveal it in our characters, by escaping the corruptions that are in the world through lust, and by shedding light upon the pathway of those with whom we associate. [Cf: RH 10-16-88 para. 1] p. 379, Para. 2, [1888MS].

The subjects of saving grace are brought into family relationship with Christ. They will be branches of the Living Vine, bearing rich clusters of fruit. If you are growing in grace, in the knowledge of Christ, you will be earnest, working, spiritual Christians, and you will be lightbearers in the church. He who has a vital connection with Christ will not be influenced by unholy ambitions to desire the places of honor among his brethren. He will not make the proud boast, "I am holy; I am sanctified." In making this assertion, his claim is proved false; for the spirit manifested is a contradiction of the statement." [Cf: RH 10-16-88 para. 2] p. 379, Para. 3, [1888MS].

As you make advances in the Christian life, you will be constantly growing up unto the measure of the stature of the fullness of Christ. In your experience, you will be proving what is the length and breadth, the depth and height, of the love of God, which passeth knowledge. You will feel your unworthiness. You will have no disposition to claim perfection of character, but only to exalt the perfection of your Redeemer. The more thorough and rich your experience in the knowledge of Jesus, the more humble will be your views of self. The lower you lie at the foot of the cross, the clearer and more exalted will be your conceptions of your Redeemer. To love God supremely, and your neighbor as yourself, is true sanctification. Bible conversion will lead to constant and abiding activity, which will be free from all selfishness, all self-exaltation, and all boastful claims of holiness. If you are truly converted to God, you will exert a strong and telling influence on the side of truth. An intelligent knowledge of what it means to be a Christian will make you a blessing wherever you go. Whether you have one, two, or five talents, all will be devoted to the service of Him who has committed them to you in trust, that you may not receive the grace of God in vain. According to the light and knowledge given to us, we are to be examples to others. We are to have such a hold upon truth, and the Author of truth, as to make us a power for good in the world, to bless and to elevate those around us. [Cf: RH 10-16-88 para. 3] p. 379, Para. 4, [1888MS].

Let your light shine forth in good works. Said Christ, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." I fear that there are many who are in this condition. All have not the same work to do; different circumstances and talents qualify individuals for different kinds of work in God's vineyard. There are some who fill more responsible positions than do others; but to each one is given his work, and if he does his work with fidelity and zeal, he is a faithful steward of the grace of God. [Cf: RH 10-16-88 para. 4] p. 380, Para. 1, [1888MS].

God does not intend that your light shall so shine that your good words or works shall bring the praise of men to yourself; but that the Author of all good shall be glorified and exalted. Jesus, in his life, gave to men a model of character. How little power did the world have over him to mold him according to its standard! All its influence was

thrown off. He declared, "My meat is to do the will of Him that sent me, and to finish his work." If we had this devotion to the work of God, doing it with an eye single to his glory, we should be able to say with Christ, "I seek not mine own glory." His life was full of good works, and it is our duty to live as our great Example lived. Our life must be hid with Christ in God, and then the light will be reflected from Jesus to us, and we shall reflect it upon those around us, not in mere talk and profession, but in good works, and by manifesting the character of Christ. Those who are reflecting the light of God, will cherish a loving disposition. They will be cheerful, willing, obedient to all the requirements of God. They will be meek and self-sacrificing, and will work with devoted love for the salvation of souls. In such workers there is an independent love for and a confidence in the truth, united with wisdom to set it before others. [Cf: RH 10-16-88 para. 5] p. 380, Para. 2, [1888MS].

All who are true lightbearers will reflect light upon the pathway of others. Let those who have named the name of Christ, depart from all iniquity. If you yield to the claims of God, and become permeated with his love, and filled with his fullness, children, youth, and young disciples will look to you for their impressions of what constitutes practical godliness; and you may thus be the means of leading them in the path of obedience to God. You will then be exerting an influence which will bear the test of God, and your work will be compared to gold, silver, and precious stones, for it will be of an imperishable nature. Many, very many, will be disappointed to find that their lifework is a failure, bearing the character of wood, hay, and stubble, to be consumed in the fires of the day of God. [Cf: RH 10-16-88 para. 6] p. 380, Para. 3, [1888MS].

There are many who are looking to you, to see what religion can do for you. If you are faithful in your God-given work, you will make right impressions, and will lead souls in the way of righteousness. If you give counsel to others, be sure to practice your own teaching, illustrating your own instructions by a harmonious life. A bold acknowledgment of a faith and doctrine, followed by a careless, faithless life, is only a stumblingblock to sinners, and results in making skeptics and infidels. Let us be decided in our profession of Christ, and let us be just as decided in living an earnest, consistent life, that will correspond to our profession. Let us make it manifest to all around us, that we abhor that which is evil, and walk worthy of the vocation wherewith we are called, "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The Christian life is one of constant humiliation of self. Our wills must be conformed to the will of Christ, that we may work out the good pleasure of his will. When we contemplate the life and character of Jesus,--beholding his self-denial, and the poverty he submitted to endure, in order that those who had forfeited the divine nature might become the sons and heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away,--we must have the deepest conviction of our own personal depravity and unworthiness. [Cf: RH 10-16-88 para. 7] p. 380, Para. 4, [1888MS].

In the year that King Uzziah died, Isaiah was permitted in vision to look into the holy place, and into the holy of holies in the heavenly sanctuary. The curtains of the innermost sanctuary were drawn aside,

and a throne high and lifted up, towering as it were to the very heavens, was revealed to his gaze. An indescribable glory emanated from a personage on the throne, and his train filled the temple, as his glory will finally fill the earth. Cherubim were on either side of the mercy seat, as guards round the great king, and they glowed with the glory that enshrouded them from the presence of God. As their songs of praise resounded in deep, earnest notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. These holy beings sang forth the praise and glory of God with lips unpolluted with sin. The contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the seraphim, astonished and humiliated the prophet. He had for the time being, the sublime privilege of appreciating the spotless purity of Jehovah's exalted character. While he listened to the song of the angels, as they cried, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory," the glory, the infinite power, and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance, that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out before him with startling clearness. His very words seemed vile to him. [Cf: RH 10-16-88 para. 8] p. 381, Para. 1, [1888MS].

Thus when the servant of God is permitted to behold the glory of the God of heaven, as he is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the king, the Lord of hosts." This is not that voluntary humility and servile self-reproach that so many seem to consider it a virtue to display. This vague mockery of humility is prompted by hearts full of pride and self-esteem. There are many who demerit themselves in words, who would be disappointed if this course did not call forth expressions of praise and appreciation from others. But the conviction of the prophet was genuine. As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, he felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple? While Isaiah was trembling and conscience-smitten, because of his impurity in the presence of this unsurpassed glory, he says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." [Cf: RH 10-16-88 para. 9] p. 381, Para. 2, [1888MS].

We may always be startled and indignant when we hear a poor, fallen mortal exclaiming, "I am holy; I am sinless!" Not one soul to whom God has granted the wonderful view of his greatness and majesty, has ever uttered one word like this. On the contrary, they have felt like sinking down in the deepest humiliation of soul, as they have viewed the purity of God, and contrasted with it their own imperfections of life and character. One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement

painfully distinct, and lays bare the deformity and defects of the human character. How can anyone who is brought before the holy standard of God's law, which makes apparent the evil motives, the unhallowed desires, the infidelity of the heart, the impurity of the lips, and that lays bare the life,--make any boast of holiness? His acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influences of the Spirit of God. He loathes himself, as he views the greatness, the majesty, the pure and spotless character of Jesus Christ. [Cf: RH 10-16-88 para. 10] p. 381, Para. 3, [1888MS].

When the Spirit of Christ stirs the heart with its marvelous awakening power, there is a sense of deficiency in the soul, that leads to contrition of mind, and humiliation of self, rather than to proud boasting of what has been acquired. When Daniel beheld the glory and majesty surrounding the heavenly messenger that was sent unto him, he exclaimed, as he described the wonderful scene, "Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." The soul that is thus touched will never wrap itself about with self-righteousness, or a pretentious garb of holiness; but will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for that purity of heart which is in harmony with the law of God and the character of Christ. He will then reflect the character of Christ, the hope of glory. It will be the greatest mystery to him that Jesus should have made so great a sacrifice to redeem him. He will exclaim, with humble mien and quivering lip, "He loved me. He gave himself for me. He became poor that I, through his poverty, might be made rich. The man of sorrows did not spurn me, but poured out his inexhaustible, redeeming love that my heart might be made clean; and he has brought me back into loyalty and obedience to all his commandments. His condescension, his humiliation, his crucifixion, are the crowning miracles in the marvelous exhibition of the plan of salvation. That the just should die for the unjust, the pure for the impure, is beyond all manifestations of human love; and all this he has done to make it possible to impart to me his own righteousness, that I may keep the law I have transgressed. For this I adore him. I will proclaim him to all sinners. I will cry, 'Behold the Lamb of God, which taketh away the sin of the world!'" [Cf: RH 10-16-88 para. 11] p. 382, Para. 1, [1888MS].

To the question, "Whom shall I send, and who will go for us?" who will respond, "Here am I, send me"? Men are to be instruments in the hands of God to execute his commission--"Go ye into all the world and preach the gospel to every creature." The apostles were to commence at Jerusalem; for the work should ever begin nearest home. Who will do missionary work? Who will unfurl the banners of truth in the dark places of the earth! Who are striving to possess many-sided characters, that they may adapt themselves to different situations? God wants men who are self-possessed and unselfish, men who are sympathetic,--not for themselves, but having Christlike sympathy for those who are perishing for the knowledge of the Saviour of the world. [Cf: RH 10-16-88 para. 12] p. 382, Para. 2, [1888MS].

There are many ministers of the gospel who need to have the live coal from off the altar touch their lips, and sanctify their tongues and hearts, till their souls are purified, ennobled, refined, and wholly

given to the work. The humility, meekness, and lowliness of Christ, must characterize their lives. Their energy is represented by an angel flying through the midst of heaven. The Lord will give to the consecrated workers a new and enlarged commission, and will say, "Go into the harvest field. Lo, I am with you to work with human effort." The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord. God hates all coldness, all commonness, all cheap efforts. Those who labor acceptably in his cause, must be men who pray fervently, and whose works are wrought in God; and they will never have cause to be ashamed of their record. They will have an abundant entrance into the kingdom of our Lord Jesus Christ, and their reward will be given them,--even eternal life. By Mrs. E. G. White. [Cf: RH 10-16-88 para. 13] p. 382, Para. 3, [1888MS].

God has permitted the clear light of his truth to shine upon his people. He has provided grace for every hour of trial, strength for their weakness, and wisdom for their ignorance. He has not only promised guidance and protection all along the path of life, but he declares that as we follow in its rays, the light which now shines upon us shall increase "more and more unto the perfect day." [Cf: RH 10-23-88 para. 1] p. 383, Para. 1, [1888MS].

With all the gracious promises which God has made for his people, many are inquiring, "Why is it that there is no more light and power among us? We have accepted the truth, why does the Lord hide his face from us?" It is not because his ears are closed against our prayers; it is not because there are no precious blessings in store for us, that we are in this state of weakness. Do we ever come to God, asking for heavenly wisdom, and find our plea rejected, and ourselves turned away empty?--No; never. The fault is in ourselves. It is our errors, our sins, our backslidings, that have separated us from God. And yet the longsuffering Saviour's voice is inviting us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "And whosoever will, let him take the water of life freely." It is the needy, the fainting, those who are weighed down with care, those who are burdened with sorrow, to whom the invitation is given. [Cf: RH 10-23-88 para. 2] p. 383, Para. 2, [1888MS].

When we have been well nigh overwhelmed, we have sent up the earnest cry. "Lord, save, or we perish," and how sweet it has been to find that his hand has been stretched out to save. He has been to us, just as he promised to be, a present help in every time of need. He who was once the Man of sorrows is now high and lifted up, and the train of his glory fills the temple. He is surrounded with light and glory. Why is it withheld from us who are in a world of sin, sorrow, suffering, and death?--It is because we do not ask for it aright. We do not feel our need. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The promise is for you, my brethren and sisters, for me, and for all. We may come to Jesus just as we are, with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love, and to bind up our wounds, to sympathize with those who need sympathy, and to strengthen those who need strength. When our Saviour was upon earth, he said to the stubborn and unbelieving Pharisees, "Ye will not come to me, that ye might have life." [Pray] that this may never be said of us!

[Cf: RH 10-23-88 para. 3] p. 383, Para. 3, [1888MS].

We must comply with the conditions laid down in the word of God, if we would be strong in the strength of the Mighty One. "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." There are many of the professed followers of Christ who may be represented by the vine that is trailing upon the ground, its tendrils entwining about whatever chances to lie in its way. The heart's affections must be fixed upon God, separated from everything which would hinder this divine union. We are exhorted, "Touch not the unclean." Those who associate with the impure, themselves become impure. If we choose the society of the ungodly, we shall be affected by their ungodliness. "What communion hath light with darkness? and what concord hath Christ with Belial?" [Cf: RH 10-23-88 para. 4] p. 383, Para. 4, [1888MS].

The requirements of God are plainly set before us in his word, and there are also presented before us great and precious promises. The question to be settled is, "Are we willing to separate ourselves from the world, that we may become children of God? This is not the work of a moment, or of a day; it is not accomplished by bowing at the family altar, and there offering up lip service. It cannot be accomplished by merely uniting in the services of the prayer meeting. It is a lifelong work. Love to God must be a living principle, underlying every act and word and thought. [Cf: RH 10-23-88 para. 5] p. 384, Para. 1, [1888MS].

If in the strength of Christ we are seeking to maintain such a consecration, we shall be daily holding communion with God, understanding more of the mysteries of godliness, enjoying the fellowship of the Spirit, coming closer to our Redeemer, and taking hold with a firmer grasp, of a better and higher life. The principles of God's law will dwell in the heart, and control the actions. It will then be as natural for us to seek purity and holiness, to shun the spirit and example of the world, and to seek to benefit all around us, as it is for the angels of glory to execute the mission of love assigned them. None will enter the city of God but those who have been doers of the word. They will be partakers of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to know more of Christ's presence and power, and through faith to become transformed into his likeness. The great apostle prayed for his Colossian brethren that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding;" that they "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." And it is as one of the steps by which we may alone attain to this position, that we are to separate ourselves from sin and sinners. But this separation from the world, in obedience to the divine exhortation, will not prevent us from accomplishing the work which the Lord has given us to do. It will not debar us from doing good to those who are around us. The firmer our hold of heaven, the greater will be our power for usefulness. [Cf: RH 10-23-88 para. 6] p. 384, Para. 2, [1888MS].

When Christ was on the earth, he went about doing good. It was his mission to help those who needed help, to seek the lost, to rescue the perishing, to lift up the bowed down, to break the yoke of oppression from those who were in bondage, to heal the sick, and to speak words of

sympathy and consolation to all the sorrowing and distressed. He was not often found among the most wealthy and honored, nor with those who were seeking their own ease and pleasure. He went among the humble and the poor. He sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow-creatures; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of our divine Master. [Cf: RH 10-23-88 para. 7] p. 384, Para. 3, [1888MS].

Our probation is soon to close. Soon will the voice from the throne declare, "It is done;" "he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The work of man's redemption will soon be ended. The last prayer for sinners will have been offered, the last tears shed, the last warning given. Satan knows this, and he is making one last, mighty effort to destroy the souls of men. Especially does he work to entice into his ranks the professed followers of Christ; for he can work through them with the greatest effect to destroy others. While Christians are sleeping at their post, Satan is active, vigilant, and untiring. None are secure from his wiles. We are each playing the game of life, and Satan is working with all his skill and cunning to rob us of every heavenly grace, and in its place to introduce the passions of the carnal heart. He is never off the watch. He stands ready to take advantage of every unguarded moment, and to assail us at every weak point. With all deceivableness of unrighteousness, he pursues his work. [Cf: RH 10-23-88 para. 8] p. 384, Para. 4, [1888MS].

God's word plainly warns us of this time of peril, and teaches us how to escape the wiles of Satan. Few understand the warnings, because they do not give sufficient attention to the Scriptures to know what God has spoken. The Jewish nation rejected and crucified the Lord of glory, because in their worldliness, pride, and bigotry, they failed to understand the scriptures which foretold his coming. They were too much absorbed in their petty strife for place and power, to study the word of God with a prayerful heart. And for the same reason, many in this time will fail of a preparation for Christ's second appearing. The precious truths which are to elevate, refine, and sanctify the receiver, and prepare him for the finishing touch of immortality, are set aside for the glittering baubles of the world. O that the blindness of God's professed people might pass away! O that they might realize the work that Satan is accomplishing among them. [Cf: RH 10-23-88 para. 9] p. 385, Para. 1, [1888MS].

It is our privilege, our duty, to receive light from heaven, that we may perceive the wiles of Satan, and obtain strength to resist his power. Provision has been made for us to come into close connection with Christ, and to enjoy the constant protection of the angels of God. Our faith must reach within the vail, where Jesus has entered for us. We must lay hold with firmer grasp on the unfailing promises of God. We must have faith that will not be denied, faith that will take hold of the unseen, faith that is steadfast, immovable. Such faith will bring the blessing of heaven to our souls. The light of the glory of God that shines in the face of Christ may shine upon us, and be reflected upon all around, so that it can be truly said of us, "Ye are the light of the world." And it is this connection of the soul with Christ, and this

alone, that can bring light to the world. Were it not for this connection, the earth would be left in utter darkness. As in Sodom and Gomorrah, iniquity would prevail, and all would perish together beneath the judgments of God. How great is the responsibility placed upon the disciple of Christ. How imperative the duty to reflect the light of heaven upon a world enshrouded in darkness. The deeper the surrounding gloom, the brighter should shine out the light of Christian faith and Christian example. [Cf: RH 10-23-88 para. 10] p. 385, Para. 2, [1888MS].

The fact that unbelief prevails, that iniquity is increasing all around us, should not cause our faith to grow dim, nor our courage to waver. How was it with Enoch in his day? Was a life of holiness more easy then than it is now? Was the world more favorable to a growth in grace? Was the earth less corrupt, when God was forced to destroy its inhabitants for their heaven-defying wickedness? If we will but seek God with all our hearts, if we will work with that same determined zeal, and believe with that unyielding faith, the light of heaven will shine upon us, even as it shone upon the devoted Enoch. By Mrs. E. G. White. [Cf: RH 10-23-88 para. 11] p. 385, Para. 3, [1888MS].

Text: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12. [Cf: RH 10-30-88 para. 1] p. 385, Para. 4, [1888MS].

There is a work that everyone of us must do if we would be saved in the eternal world. But while we must on our part do what God has given us to do, we must realize that, having done all, we should come far short of salvation, did not the Lord on his part do that which finite, sinful man cannot do for himself. The religious life is wholly dependent upon the blending of both human and divine forces. Man is to work out his own salvation, but he cannot do this without divine aid; and although Christ has paid an infinite price to save the souls of men from everlasting ruin, he will not do that part of the work which was left for man to perform. We are to live by faith. We are not to be controlled by impulse and feeling, but the principles of God's law must govern our lives. While we look to Jesus as the source of all power, we shall not fail to receive help in every time of need, "for it is God which worketh in you both to will and to do of his good pleasure." [Cf: RH 10-30-88 para. 2] p. 386, Para. 1, [1888MS].

In the work of salvation, God requires the cooperation of man. The Christian must put forth strenuous exertions, and God will unite divine grace with his human effort. The servant of God must avail himself of the precious privileges and opportunities that are given to him, that he may become efficient and successful in copying the divine Pattern. In the work of salvation the grace of Christ is united with a willing and obedient service, on the part of man. The sincerity of our profession of love to God will be made manifest by our earnest endeavors to fulfill the requirements of his law. Those who are the servants of God will renounce all evil habits and associations. There will be constant and earnest efforts made to lift up the soul from its defilement. There will be repentance toward God for past transgressions, and faith toward our Lord Jesus Christ,--a faith that says, "I believe that God for Christ's sake has forgiven my sins."

Supplication will be made to God for his transforming grace. [Cf: RH 10-30-88 para. 3] p. 386, Para. 2, [1888MS].

We are not to be altogether passive, thinking that there has been no task allotted to those who would win immortality. No; no; God calls upon us to do our best with the powers that he has given us,--to put to the stretch every faculty, and exercise every ability, that we may not fail of everlasting life. That man can be saved in indolence, in inactivity, is an utter impossibility. There is a constant conflict before those who would win eternal life. Faith and works go hand in hand. That man has nothing to do but to believe, is a fallacy and a most dangerous doctrine. Faith without works is dead. A man saved in his sins would be out of harmony with the plan of redemption and the work of God. Sin must be hated, and put away. The works of the flesh must be warred against. The Christian cannot be an idler. No sluggard ever engages in a determined opposition to inclination and folly. He will not be found on the defensive when Satan presses his temptations upon the soul. Those who would inherit eternal life must subdue pride, conquer passion, walk in the light as God is in the light. They must run in the way of God's commandments. They must make use of all the helps that providence has placed within their reach, looking constantly unto Jesus, the author and the finisher of their faith. Christ says, "Without me, ye can do nothing." [Cf: RH 10-30-88 para. 4] p. 386, Para. 3, [1888MS].

We want to understand how to do our work intelligently, and this makes the searching of the Scriptures a necessity. If we neglect to study the word of God,--a duty which Christ has especially enjoined,--we shall be left to the subtle delusions and errors of the world. "The entrance of thy words giveth light; it giveth understanding unto the simple." Not only must we read the word of God; but prayer must be offered, that the truth of its teaching may find an entrance into our hearts, and may be received, believed, and acted upon. We must know what is truth, in contrast with error, and then we must weave it into our lives, and exemplify it in our characters, that all with whom we associate may see our good works, and glorify our Father which is in heaven. We are to conduct ourselves in such a way in all our affairs that God will be pleased with our course. We are required to put as much more earnestness into our religious life than into our common, business life, as heavenly treasure is of more value than earthly. Has God given you tact and ability to be employed in earthly things? Is this God-given ability esteemed of too much value to be used in the matters that pertain to your eternal interests? What false ideas prevail in regard to the salvation of the human soul! [Cf: RH 10-30-88 para. 5] p. 387, Para. 1, [1888MS].

We see ingenuity displayed in the inventions and the productions of human skill. Why not bring this very tact and power into the work of God? Do we not need the taste, the talent, the strong ability, and the measure of knowledge as much in the cause of Christ, as in the affairs of this world? God is not pleased when we devote all our powers to the achievement of worldly success. We should give our best energies to the service of God, in doing that work which will outlive the mere transitory things of this life. We commit sin when we talk of our weakness and inability. It is an offense to God for his children to do this, when Jesus, through taking upon himself the nature of man, has exalted humanity, and has brought the fallen race into favor with God,

and has opened to us the resources of power and the treasures of his grace. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" [Cf: RH 10-30-88 para. 6] p. 387, Para. 2, [1888MS].

As we engage in the contest against unrighteousness, we are invited to lean upon Christ for strength. Those who venture in the path of self-pleasing bring tact and talent into their work, that they may accomplish their end; and the Lord requires that those who serve him shall bring into their lifework, intelligence and tact and an experimental knowledge of our Lord and Saviour Jesus Christ. [Cf: RH 10-30-88 para. 7] p. 387, Para. 3, [1888MS].

Those who take the position that Christ has done it all, and that we need not obey the requirements of God, will fail of everlasting life. But what a terrible thing it is to trample upon the holy commandments of the Lord,--to be unthankful, unholy, and so lose the soul at last. We should seek most earnestly to make our calling and our election sure. We should search diligently that we may know the conditions upon which salvation is promised, and then we should carefully comply with the conditions. Daniel and his companions were greatly favored of God, because they fulfilled his requirements. The inspired record states that "as for these four children, God gave them knowledge and skill in all learning and wisdom." Every hour, every day, comes to us freighted with great responsibilities and terrible significance, from the fact that we are either laborers together with God, or agents of the enemy of all righteousness. [Cf: RH 10-30-88 para. 8] p. 387, Para. 4, [1888MS].

The most powerful agencies, the most impelling motives have been set in operation by the God of heaven, in order that man may be saved. The plan of redemption has been devised, and those who fail of securing eternal life will have no one but themselves to blame. God has made every provision for the redemption of the lost. It is the corrupt heart that closes against truth and holiness. Those who turn away from so great salvation, for the fleeting joys of this world, are registered in heaven in the lamentable words, "Lovers of pleasures more than lovers of God." In vain has Jesus died for the souls of those who reject his mercy. [Cf: RH 10-30-88 para. 9] p. 388, Para. 1, [1888MS].

My soul cries unto God in hunger for the revelation of his truth. O that I may have that faith that grasps the precious promises that God has given to all those who will obey him, walking in the light as he is in the light. If it had not been for the great condescension and goodness of God, there would have been no hope for our souls. I thank God every day for the great plan of redemption. All that will, may come and be saved. We can obtain power from the Saviour of men, which will make us more than conquerors. It is our duty to overcome indolence, to speak of our inability and weakness, but to put mind and soul and body to the task of working out our own salvation with fear and trembling. Talk no more of doubts; but dwell upon the matchless love of Jesus. Let his praise be continually in your heart and upon your lips. When this is your condition, you will not fail to give to others the right impression as to what constitutes a Christian. You should show to all around you that Jesus is a tower of strength. In him the Christian may rejoice. Through his name we may receive the forgiveness of sin, and the treasures of his grace. [Cf: RH 10-30-88 para. 10] p. 388, Para.

2, [1888MS].

Let us lay hold of the blessed hope that has been set before us in the gospel. We may contemplate the plan of salvation hour by hour, day by day, year by year, until we shall see as we are seen, and known as we are known; and yet we shall find an infinity beyond. Although we devote our whole life to the study of the truth of God, we shall have but a limited comprehension of the work of God in the salvation of lost man. If we walk in the light, our light will be constantly growing brighter; and the more light we receive, the more light we shall shed upon the pathway of others. [Cf: RH 10-30-88 para. 11] p. 388, Para. 3, [1888MS].

But Christ never works without the cooperation of man. 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." Christ represents himself as calling to you to open the door. But you are to respond to that call. You are to open the door of the heart. You are to clear away the rubbish from the portals, and throw wide the door, that the heavenly Guest may find a welcome and an entrance. Christ will not enter a heart that is defiled with sin. It is our work to put away all iniquity. We are to represent the character of our divine Lord. [Cf: RH 10-30-88 para. 12] p. 388, Para. 4, [1888MS].

Christ prayed to his Father in regard to his disciples, saying, "Sanctify them through thy truth; thy word is truth." If this prayer is answered in us, we must have a daily experience in divine things. Jesus has made an infinite sacrifice, that we may build up our lives in pure, holy, upright deeds, and may grow up into an holy temple for God. We cannot afford to have our minds dwelling upon things of minor importance. We are building for time and for eternity. We must cherish the loveliness of Christ. We are nearing the end of earth's history, and we are to be laborers together with God to the end of time. We must do our work with fidelity, bringing life and vitality into the church of Christ. Jesus has pledged himself to do for us abundantly, above what we are able to ask or think. Heaven is worth everything. If we gain the eternal reward, we gain everything; and if we lose it, we lose everything. [Cf: RH 10-30-88 para. 13] p. 388, Para. 5, [1888MS].

There is a work for each one to do in enlightening others; for we are responsible for the souls of those who are around us. There are but few in this place who are obeying the commandments of God. The Sabbath of the fourth commandment is not observed by many; but this very fact makes it more necessary that those who know the truth should let their light shine out in clear, steady rays. As professed Christians, we are a spectacle unto the world, to angels, and to men. We stand before many witnesses, and we must reach a high standard of character. If the unbelieving world see that we are no better than others, they will not be constrained to believe that the faith we profess is worthy of their attention. I wish to impress upon you the necessity of strengthening every God-given ability, that you may double the powers you now possess, by improving them to the glory of God. It is by revealing the transformation that the truth has worked in our characters, in giving us a Christlike mold, that we show our appreciation of the great sacrifice that has been made in our behalf. We bear fruit to the glory of God, when we show to the world that the truth has sanctified our lives, and changed our characters. We are then registered in the books

of heaven with those who have washed their robes, and made them white in the blood of the Lamb. We shall receive the heavenly benediction, "Well done, thou 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." [Cf: RH 10-30-88 para. 14] p. 389, Para. 1, [1888MS].

Those who have labored for the glory of God will meet around his throne many who have been influenced through their efforts to accept the truth as it is in Jesus. With them they will exclaim, "Saved! eternally saved!" And while all honor and majesty and glory shall be given to God and to the Lamb, yet those who have sought for the salvation of their associates will share in the joy of their Lord. Many will say to the faithful followers of Jesus, "It was your constant efforts, your Christlike character, that influenced me to seek the salvation of my soul; and this acknowledgment will not detract in the least from the glory that shall flow forth from immortal tongues to the Father and to the Son. Let us have more earnest zeal for the souls that are out of Christ. We need to broaden our efforts, enlarge our plans, and make it manifest that the truth has a vitalizing power in our life. If you work with earnestness and unselfish effort, you will see the salvation of souls. We must have the spirit of supplication to God. The enemy holds many of you from prayer, by telling you that you do not feel your prayers, and that you would better wait until you realize more of the spirit of intercession, lest your prayers should be a mockery. But you must say to Satan, "It is written" that "men ought always to pray, and not to faint." We should pray until we do have the burden of our wants upon our souls; and if we persevere, we shall have it. The Lord will imbue us with his Holy Spirit. The Lord knows, and the Devil knows, that we cannot resist the temptations of Satan without power from on high. For this reason the evil one seeks to hinder us from laying hold upon Him who is mighty to save. Our Lord made it our duty, as well as our privilege, to connect our weakness, our ignorance, our need, with his strength, his wisdom, his righteousness. He unites his infinite power with the effort of finite beings, that they may be more than victors in the battle with the enemy of their souls. [Cf: RH 10-30-88 para. 15] p. 389, Para. 2, [1888MS].

Let no one be discouraged, for Jesus lives to make intercession for us. There is a heaven to gain, and a hell to escape, and Christ is interested in our welfare. He will help all those who call upon him. We must mingle faith with all our prayers. We cannot bring Christ down, but, through faith, we can lift ourselves up into unity and harmony with the perfect standard of righteousness. We have a wily foe to meet and to conquer, but we can do it in the name of the Mighty One. I am glad we have a Saviour whose love cannot be measured, except as we look to the cross of Calvary with comprehensive faith. The light that streams from Calvary shows us the value of the soul and of eternal life. If we, then, lift up Jesus, and humble ourselves, we shall finally receive honor, glory, and eternal life. By Mrs. E. G. White. [Cf: RH 10-30-88 para. 16] p. 390, Para. 1, [1888MS].

Our Saviour has given to everyone his work, and no one can plead any excuse to God why he has not done the very work which God has given him to do. God does not require of the man to whom he has intrusted two talents, the use of five; but he expects us to do our very best, according to the capability and power he has given us. The varied

trusts are proportioned to our varied capabilities. Though we may have but one talent, if we use that well, God will accept it; but our improvement of it will be according to the measure of the gift of Christ. [Cf: RH 11-06-88 para. 1] p. 390, Para. 2, [1888MS].

The plans which have been suggested by our brother, I believe to be sound; and if we practice something in this line in the several churches with which we are connected, we shall find that those churches that carry out a system of labor, educating and training all to do something for the Master, will be living churches; for a working church is a living church. But here it may be urged that there should be ability to educate properly, and to teach how the different members shall do their part in the work. The one who is appointed as leader in the church, or the minister who has charge in the district, should consider it a part of his work to be overseer of the flock of God. Now, how is it possible for the servants of God to neglect this part of the work, when Paul describes his work in the ministry as "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his workings which worketh in me mightily?" Now that same order of work is devolving upon every man who becomes a minister. It is to educate, educate, educate, not only by precept, but by example; and if the one who thus teaches, can bring a church into working order, showing them how to work in this very line, he will have a special interest in the prosperity and success of the church. Such will say, "I have acted a part in that work, and was much blessed in attempting to do something; and I have an interest to do more and better work." [Cf: RH 11-06-88 para. 2] p. 390, Para. 3, [1888MS].

Just according to the measure of the ability which God has committed to them, can they work intelligently, and work in Christ. Here is the great and essential point,--for these workers to be sure that they have the spirit of Christ. And if they are filled with the love of God, which should be in the heart of every worker; and if they seek wisdom from above, they will seek to be more and more intelligent in regard to their work, and will become efficient and useful workers. They should never be satisfied with their present condition, but should continually increase in the knowledge of Jesus Christ. The first thing necessary is to have our hearts and minds touched with that love for souls which Christ manifested, that our ways and manners will not offend. We should be such excellent representatives of the missionary cause that it shall stand high and elevated, pure and holy. [Cf: RH 11-06-88 para. 3] p. 390, Para. 4, [1888MS].

It is essential that we begin at the first round of the ladder, and climb step by step. It is not best for those uneducated and undisciplined to grasp at the top round of the ladder, and think they can do the work of another who is more experienced; but if they will be humble, they may gain the very best kind of experience. They can gain an aptitude for the work, if they will put their ingenuity to work as to the best methods and means of making everything they undertake full of earnest interest. Their work will then become a living work, not a dead form. [Cf: RH 11-06-88 para. 4] p. 391, Para. 1, [1888MS].

I want to know why we as Christians who profess to believe the most solemn truths that God ever gave to mortals, should not have works to correspond to our faith. Christ has said, "Let your light so shine

before men, that they may see your good works, and glorify your Father which is in heaven." It is of great consequence to ourselves and others, in what manner we let our light shine in the work in which we engage; and if we seek to glorify Christ, God will help us by letting his light so shine through us, that the glory shall redound to him. We should be the very best and most intelligent workers in the Master's vineyard. We may legitimately seek to excel in copying our Pattern, Christ Jesus. [Cf: RH 11-06-88 para. 5] p. 391, Para. 2, [1888MS].

We see many of our sisters who know how to crochet fine articles for their dress; but this kind of work is represented as hay, wood, and stubble. God has earnest work for all to do; and if our sisters would spend their God-given time in earnest prayer to God, and the study of his word, he would impart to them heavenly wisdom, that they might know how to labor through the grace given them of God, to save the souls of those around them. Our sisters might begin with missionary work in their own households; then they would know how to work intelligently for their neighbors. If they would become interested in this kind of work, they might be sowing the seeds of truth. We must sow beside all waters, though we know not which will prosper, this or that. This kind of work pays; for its results are as lasting as eternity. It is represented as bringing to the foundation, gold, silver, and precious stones,--materials which are not consumable and perishable, but as enduring as eternity. The first work for us individually is a personal consecration to God. [Cf: RH 11-06-88 para. 6] p. 391, Para. 3, [1888MS].

I have seen ladies in England riding in their carriages with their lap dogs, covered with their little blankets, in their arms. How I longed to place some poor homeless child in the place of that dog! I saw houses beautifully and expensively built, like palaces, and on inquiring in regard to them, was told that they were built by wealthy men for their hounds and dogs. But you could see little children and women in the streets, miserable and poor, and destitute of clothing. Now what reason is there in this? Will that work be as far-reaching as eternity? We do not want to misuse any of God's creatures, but we should give our first attention to those souls for whom Christ died; and we should not allow our means to flow out in these foolish channels for our own selfish gratification. We should use all of God's gifts in gaining an experience that will help us to benefit our fellow creatures, and advance the missionary work; for in doing this, we are laying up for ourselves treasure in heaven. Every self-sacrificing work and effort that shall be made for the sake of Christ, to reflect back glory to God, in educating and training ourselves for this kind of labor, will meet the approval of Heaven; and God himself will connect with these efforts, and put his seal upon them. This work may appear to us very feeble, and we may never in this life understand the results of such labor; but God knows all about it, and we must sow continually beside all waters, not knowing which will prosper, this or that. [Cf: RH 11-06-88 para. 7] p. 391, Para. 4, [1888MS].

We find by interested inquiry that there are churches in different places that are ready to die. If they were ready to die to self and sin; if covetousness and love of pleasure were let die, it would not be so bad; if they were ready to die in this sense, they would be led to bring all their powers into exercise for the Master; but it is a spiritual death that pervades our churches. Are there not those who

feel the importance of teaching the members of the church, and trying to get workers for the cause of God? Who will see the importance of putting to the stretch every power and talent that God has given them? Our sisters can work for the women at their homes, and thus do a good work for the Master. Our brethren can reach the men. If those who have a little time, will give courteous attention and well-directed effort, they can help men to become elevated, and in the place of smoking the cigar and enjoying themselves at the saloon, they may be led to Christ, who has died for all. [Cf: RH 11-06-88 para. 8] p. 392, Para. 1, [1888MS].

I remember when the converting power of God came upon me in my childhood. I wanted everyone else to have the blessing that I enjoyed, and I could not rest till I had told them of the love I had for Jesus. I visited my young companions at their homes, and told them my experience,--how precious the Saviour was to me, and how I wanted to serve him, and that I wanted them to love Jesus and serve him also. I would talk of the preciousness of Christ, and ask them if they would kneel down and pray with me. Some would kneel, and some would continue to sit in their chairs; but before we arose, all would be on their knees, and we would often continue in prayer for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle. There is great power in presenting the love of Jesus. [Cf: RH 11-06-88 para. 9] p. 392, Para. 2, [1888MS].

When we go into a house to visit families, we should not begin to talk of frivolous things, but come right to the point, and say, "I want you to love Jesus, for he has first loved you." You can talk of the Christian's hope, and the reward that is presented to the obedient; and as has been suggested, make it a part of your work to take with you publications, and ask the people to read. When they see that you are sincere, they will not despise your efforts. It is possible to reach the hardest heart. It is the simplicity, sincerity, and humility that you manifest which will help you to reach the souls for whom Christ has died; therefore let us not be negligent in this work. [Cf: RH 11-06-88 para. 10] p. 392, Para. 3, [1888MS].

The plan now under consideration, I believe to be one that God will be pleased with. The churches that are weak and ready to die, need someone who has the ability to set things in operation, and to help devise means and lay proper plans for putting life into their work. But who will do this work? There are many who have ability, and who want to be Christians, who should be set to work in the meetings and out of the meetings. First one should be called upon and then another, to give Bible readings, to pray, or speak, and the Spirit of God will work with your efforts; and as strangers come into your gatherings, they will be impressed, and you can reach the people--not by your own ability, but by the Spirit of God working with your efforts, though of course we want all the ability and power that God has given us, brought into use. We should not be novices forever, but should study how to conduct ourselves properly at all times and all places. We should carry Christian politeness with us in all our work. We must be hewn and squared and fitted, that we may do the work of God in humility, and that the sharp corners which may be in our characters may not be prominent. [Cf: RH 11-06-88 para. 11] p. 392, Para. 4, [1888MS].

Much depends upon the manner in which you meet those with whom you visit. We should have a cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner will repulse them, and you will find no warmth of feeling. We should not act as though it were a condescension to come in contact with the poor. They are as good by nature as we, and we must talk to them as though we considered them so. The joy which comes into the homes of the poor is often very limited, and why not carry rays of light to shine in upon them and fill their hearts? What we need is the tender sympathy of Jesus Christ; then we can win our way into the hardest heart. We should clothe ourselves in plain, simple attire, so that none will feel that they are not our equals, and that we do not consider them worth saving. [Cf: RH 11-06-88 para. 12] p. 393, Para. 1, [1888MS].

The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; but he should make it a part of his work to educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings, and in so doing you will be calling into use the talents which God has given you, and at the same time educating workers. I read of a man who had a company of workmen over whom he placed an overseer, whose duty it was to see that the work was done to the best advantage. One day he came along to where his overseer, in charge of twelve men, was digging a trench. He found the overseer down in the trench digging away, with the sweat dropping from his brow; but the twelve men were above, watching him in his labor. The overseer was called up and asked what he was doing there. "I ordered you," said the man, "to keep twelve men at work; why have you not done this? There you are, doing the work of one man, while twelve are idle. Here are your wages." [Cf: RH 11-06-88 para. 13] p. 393, Para. 2, [1888MS].

Now God has made some of us overseers of the flock, and he does not want us to do all the work ourselves, but he wants us to educate others in different branches of the work, that all the talents may be discerned and appropriated. Our ministers often do the labor instead of educating others to share the responsibility in the cause. The work of the minister should be the work of a teacher. This part of the work has been sadly neglected, and the result is that much is left undone that might have been accomplished, if talents had been wisely brought into the work. Some, through inexperience, will make mistakes, but should kindly be shown how they can do their work better. And thus you can be educating, until you have men and women of experience in the cause of God, who can carry responsibilities, and who will be prepared for the good work that is suffering so much for the want of laborers. We need men who can bear responsibility, and the best way for them to gain the experience they need, is to engage with heart and mind in the work. [Cf: RH 11-06-88 para. 14] p. 393, Para. 3, [1888MS].

If we work for others, an experience will be gained about which we can talk when we assemble together. We shall not have a dark, gloomy testimony, but we shall speak of life and joy and courage; and instead of talking about our brethren, and thinking of our trials, we shall be thinking of the love of Christ, and studying how to become more efficient workers for him. If this branch of the work could be taken up in every church in our Conferences, we should see in the year to come

an advancement, an elevation, a healthfulness, an altogether different atmosphere among our people; and there would not be so much time for gossiping and talking about our neighbors. The time spent in idle tales would witness the conversion of many souls to Christ. Why should we not feel an interest for those around us, when Christ has given us such an evidence of his love? Brethren and sisters, God will not leave us; he will let his converting, sanctifying grace be upon us, if we will move right forward in faith. [Cf: RH 11-06-88 para. 15] p. 393, Para. 4, [1888MS].

Brethren and sisters, we want to do more than we have been doing to set things in working order for God. We want to do the work that has been given us to do, in saving souls, that at last we may be welcomed into the joy of our Lord; that we may not only give praises to God and the Lamb for our own salvation, but also that we have been the means of saving some soul through Jesus Christ; and in this way we must work, if we expect to enter into that joy. We cannot know here what the effect of our work has been, but eternity will reveal what we have done for the Master. Shall we not lay plans and devise means to carry forward these principles, to the letter? Then the blessing of the Lord will attend all our labors. By Mrs. E. G. White. [Cf: RH 11-06-88 para. 16] p. 394, Para. 1, [1888MS].

The work of parents is an important, a solemn work; the duties devolving upon them are great. But if they will study the word of God carefully, they will find in it full instructions, and many precious promises made to them on condition that they will perform their work faithfully and well. It exhorts them to bring up their children "in the nurture and admonition of the Lord," and assures them that if they train up their children in the way they should go, when they are old they will not depart from it. Again, the admonition is given concerning the commands of God, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." [Cf: RH 11-13-88 para. 1] p. 394, Para. 2, [1888MS].

In order to do this work, parents must themselves become acquainted with the word of God. Instead of spending their time in gossip, or in needless ornamentation of their houses or their persons, they will seek diligently to understand the will of God as revealed to them in his word; and instead of speaking vain words and telling idle tales to their children, they will talk with them upon Bible subjects. That book was not designed for scholars alone. It was written in plain, simple style, to meet the understanding of the common people; and, with proper explanations, a large portion of it can be made intensely interesting and profitable to very small children. [Cf: RH 11-13-88 para. 2] p. 394, Para. 3, [1888MS].

Both parents and children should be under the control of God. There should be no oppression of the part of the parents, and no disobedience on the part of the children. Intelligent reason should take the lines of control. If parents in this age of the world meet the mind of God in the training, of their children, a great reformation will be experienced in the character of many. Their habits, their tempers, and their ideas will have to be entirely changed before they can lead their children to obey God. They must first control their own will, and obey the word of God themselves. Instead of scolding, flying into a passion

at one time, and then indulging their children at another, those parents who are conscientiously walking in the way of the Lord will seek by precept and example to educate their children in self denial and self-control. They will also feel the responsibility of teaching them the truth. With the word of God spread out before them, the parents will show their children the importance of following the teaching of the Bible, and not departing from it under any consideration. [Cf: RH 11-13-88 para. 3] p. 394, Para. 4, [1888MS].

After the death of Moses, Joshua was the leader of Israel. But notwithstanding his national burdens, he did not forget the duties which rested upon him in regard to his own family. He inquires of the people whether they will serve the Lord fully, and keep all of his commandments; and then he declares emphatically, "As for me and my house, we will serve the Lord." This should be the language of every father and mother in our day. [Cf: RH 11-13-88 para. 4] p. 395, Para. 1, [1888MS].

Parents have before them the example of Abraham, the father of the faithful. The God of heaven says, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There will be no betrayal of the truth on his part; there will be no compromise in the matter. He will keep the law of God, he will teach his children to keep it. He will not allow blind affection, which is the veriest cruelty, to control him, neither will he permit his children to become the ruling power in the household. He will see that allegiance is given to the God of heaven, and that Satan does not gain control over the members of his family. [Cf: RH 11-13-88 para. 5] p. 395, Para. 2, [1888MS].

Not until the parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. The Holy One of Israel has made known to us the statutes and laws which are to govern all human intelligences. These precepts, which have been pronounced "holy, and just, and good," are to form the standard of action in the home. There can be no departure from them without sin; for they are the foundation of the Christian religion. One of the plainest of these precepts is that which relates to the observance of the Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." [Cf: RH 11-13-88 para. 6] p. 395, Para. 3, [1888MS].

All through the Bible we find that a careful observance of the Sabbath is repeatedly enjoined. God has plainly stated that those who knowingly break the Sabbath shall not prosper. He who has given man six days wherein to labor to obtain a livelihood, has reserved only one day to himself; and he looks with indignation upon those who appropriate any portion of this time to their own secular business. There are some who carry their business into the hours of the Sabbath to such an extent that they write business letters, and even collect debts, pay bills, and settle accounts upon the Sabbath. But God's eye is upon them, and although they may appear for a time to prosper, he will surely visit them with judgment. He can by a word scatter faster than they can gather. By fire, by flood, by the tempest, or the earthquake, he can cause them to lose all that they have gained by violating the Sabbath.

[Cf: RH 11-13-88 para. 7] p. 395, Para. 4, [1888MS].

How blind are the Christian world to their own highest interest! They could see, if they would, how the favor of God was removed from his people anciently, and they were left to be overcome by their enemies, and to become a scattered and hated people, because they transgressed his commands, and violated his Sabbath. The Lord has not changed, neither has he removed the sanctity from his rest day. [Cf: RH 11-13-88 para. 8] p. 395, Para. 5, [1888MS].

Some who claim to be giving allegiance to the law of Jehovah have even gone so far in Sabbath desecration as to unite in partnership with those who have no respect for the Sabbath. The professed Sabbathkeeper may cease his own labors on the Sabbath, but his partner continues the work. How must angels look upon this partnership, as the Sabbath observer kneels reverently before God in the house of worship, while those with whom he is united in business continue their labor just the same as on any other day! How does Heaven look upon the noise and confusion, the sound of the mechanic's ax and hammer, which ascends instead of thanksgiving, as if in defiance of his injunctions! Can the Lord regard as guiltless the man who thus unites with transgressors? [Cf: RH 11-13-88 para. 9] p. 396, Para. 1, [1888MS].

There is such a thing as holding the truth in unrighteousness,-- professing to believe it while our actions are like those of transgressors. Bible truth will be a power in the true believer's life. It will give directness to all his efforts, and a holy purpose to all his labors. Unbelievers frequently argue that those who profess to believe the Bible do not exemplify its teachings in their business relations with their fellowmen. My soul has often been grieved as I have seen those who advocate the law of God failing to carry out its principles, in the public and private walks of life. [Cf: RH 11-13-88 para. 10] p. 396, Para. 2, [1888MS].

We have no time now to confer with flesh and blood,--no time to study profits and losses, and to cut the sharp corners of truth, so that they shall not disturb others. The customs of the world should not be imitated by the people of God. What may seem perfectly proper in unbelievers may not be at all right for those who profess to love God and keep his commandments. The question should not be, What is custom? What will others think and say? but rather, What has God said in his word? What will be the effect of my example upon the world and upon the members of my own family? By Mrs. E. G. White. [Cf: RH 11-13-88 para. 11] p. 396, Para. 3, [1888MS].

We are nearing the close of another year. Christmas and New Year's will soon be here. Let us candidly and carefully review our life during the year that is about to pass, with its burden of history, into eternity, and consider the many tokens we have had of the favor of God in the blessings he has bestowed upon us. The most unspeakable gift which God could bestow upon the world was the gift of his beloved Son. [Cf: RH 12-11-88 para. 1] p. 396, Para. 4, [1888MS].

We do not half appreciate the grandeur of the plan of salvation. He who was one with the Father stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble

faculties. "For your sakes he became poor, that ye through his poverty might be rich." Infinite was the sacrifice on the part of the Father; infinite the sacrifice of the Son! The highest gift that Heaven could bestow was given to ransom fallen humanity. O, what divine benevolence! It would have been far easier to crush the world out of existence than to reform it. But Christ declares, "The Son of man is not come to destroy men's lives, but to save them." The Son of God understood the desperate situation, and himself came to our world, that man through him might have eternal life. Son of the Most High though he was, he submitted himself to insult, mockery, and a cruel death because he loved man, and would save him from ruin. But, as if determined to cut themselves off from all communication with Heaven, as if scorning God's mercy and defying Omnipotence, the world whom he came to save, crucified the Lord of glory. Can we, my dear brethren and sisters, behold such love, such infinite sacrifice, unmoved? O, what abundant resources divine power has provided for the fallen race! [Cf: RH 12-11-88 para. 2] p. 396, Para. 5, [1888MS].

Let us look to Jesus, and see the amazing love for fallen man of which the cross of Calvary gives evidence. The great sacrifice has been made, and Christ has purchased man at an infinite cost. "Ye are bought with a price," even the precious blood of the Son of God. And now Jesus says, "I have claims upon the human heart; man is the purchase of my blood." Thus he asserts his ownership of the consciences of men; and his Spirit, sent forth into all the world, convicts men of the claim God has to all there is of them, and writes his name upon the heart of everyone who accepts that claim. He engages to renovate the soul through the medium of the truth. "This is life eternal, that they might know thee, the true God, and Jesus Christ, whom thou hast sent." All other knowledge is worthless only as Christ dwells in the heart, and is interwoven with the affections. Our Lord designed that his church should reflect to the world the fullness and sufficiency that we find in him. His children derive their enjoyment from a Source higher than the world can comprehend; and as they are constantly receiving of God's bounty in spiritual and temporal gifts, they are to represent to the world the love and beneficence of Christ. [Cf: RH 12-11-88 para. 3] p. 397, Para. 1, [1888MS].

The church of Christ is the only object on the earth upon which he bestows his supreme regard; yet it has grown feeble and inefficient through selfishness. While all heaven is astir, dispatching messengers to bear the divine will to every part of the earth, they expect the church of the living God also to be co-laborers with Christ. He engages to come into the midst of his church, and to honor their prayers and decisions by the manifestation of his grace and power. They are members of his mystical body. Christ is their living head, controlling all the members of the body. Jesus himself, in his infinite mercy, is experimenting on human hearts, and by his efforts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master, is seen in human lives and characters, and is qualifying them to bear their part in the decisions of the judgment, and to share in the pleasures of heaven. Christ expects that man will be partaker of his divine nature while in the world, and thus convey a large amount of glory from earth to heaven. In full-souled piety, devotion, and ardor, man is to be one with Christ and one with God. [Cf: RH 12-11-88 para. 4] p. 397, Para. 2, [1888MS].

The church of Christ is the repository in which heaven's wealth is stored, to be imparted to others, in the providence of God, as the extension of his work and the upbuilding of his cause shall demand. The rich dowry of grace, the intrusted capital of money, and the possessions in houses and lands, he has intrusted to his stewards upon the earth; and nothing can be more offensive to God, who is constantly bestowing his gifts upon man, than to see him selfishly grasping these gifts, and not rendering back to God either interest or principal. God designs that his stewards shall work as Christ worked, exerting all their influence to win souls to him, denying self as he denied himself, and practicing strict economy, in order to have means to use in Christ's cause. I have seen that we do not answer the claims of God upon us as we should. We might invest larger treasures in the bank of heaven, to be employed in missionary work. Said Christ, "Ye are the light of the world." God is constantly clothing us with temporal and spiritual blessings as with a garment. Jesus is today in heaven, preparing mansions for those who love him; yea, more than mansions, a kingdom, which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ in the salvation of souls. [Cf: RH 12-11-88 para. 5] p. 397, Para. 3, [1888MS].

If men and women and youth could only realize the part that it is their privilege to act in connection with Jesus Christ, they would make far greater effort than they are making now. God forbid that any who are made partakers of the mercy and the grace of Christ, should devote their thoughts and their energies to serving themselves in these precious golden hours of probation. What answer can you give to the Master when he shall call for an account of your stewardship, if you have not been the means of saving souls for Jesus Christ? If your tithes and offerings, and even yourselves, have been withheld from his service; if the precious talents intrusted to your stewardship, either in property, in physical strength, in mental ability, or in all united, are not wisely improved; if they are turned to selfish gratification, you imperil your soul, and dishonor God, your Creator. [Cf: RH 12-11-88 para. 6] p. 398, Para. 1, [1888MS].

There are today a large number who are not rendering to God the things that are God's. Opportunities, precious beyond price, of doing good to those around us, are being lost, because our eyes are not single to the glory of God. Satan has his devices to divert the mind to selfish purposes, so that the pressing needs of the cause, both for personal effort and means, shall be lost sight of. Not only your tithes, which belong to God by a special contract between him and his people, but your freewill offerings, are lost to his cause. One dollar now is of more value to the work than ten dollars will be at some future period. The Lord tests his people with prosperity, to see if they will consider souls of more value than money, or houses, or lands. If you cling to the means with which he intrusts you, and do not consider the wants of the cause in its various branches as more important than any temporal gain, you do not give evidence that you appreciate the gift of God's dear Son, whose life was the price of your redemption. Souls are perishing in the very shadow of your own doors, and many of you are too indolent and indifferent to make an effort to bring them to a knowledge of the truth. [Cf: RH 12-11-88 para. 7] p. 398, Para. 2, [1888MS].

My soul is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea, "Come over and help us." Brethren and sisters, will you answer the cry? saying: "We will do our best, both in sending you missionaries and money. We will deny ourselves in the embellishment of our houses, in the adornment of our persons, and in appetite. We will give the means intrusted to us into the cause of God, and we will devote ourselves also unreservedly to his work." Your property, your time, your strength, your opportunities all belong to God, and for these talents you must render an account. The wants of the cause are laid before us; the empty treasuries appeal to us most pathetically for help. [Cf: RH 12-11-88 para. 8] p. 398, Para. 3, [1888MS].

Work, brethren, work while you have the opportunity; while the day lasts. Work, for "the night cometh, when no man can work." How soon that night may come, it is impossible for you to tell. Now is your opportunity; improve it. Invest every dollar that you can spare, in the bank of heaven. Will you believe the words of Christ? and will you be doers of his word? [Cf: RH 12-11-88 para. 9] p. 398, Para. 4, [1888MS].

"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." [Cf: RH 12-11-88 para. 10] p. 399, Para. 1, [1888MS].

These are the words of Jesus, who loved you so much that he gave his own life, that you might have a home with him in his kingdom. Did he not know your great need? Did he not in these words present the only safe course for you to follow, if you would gain the crown of glory? Then do not dishonor your Lord by disregarding his positive commands. Do not disobey the injunctions of Him who loved you. [Cf: RH 12-11-88 para. 11] p. 399, Para. 2, [1888MS].

There are those who seem determined to invest their means in the world, or tie them up somewhere, lest they return to the Giver in the gifts and offerings which are his due. More than this, they rob God in tithes; and he will not bless them in their selfishly withholding from him his own. O, what an amount of means and time is wasted in the indulgence of pride! God will wait for a time still imparting his blessings; but if men continue to dishonor him by withholding that which is his due, reverses will surely come, in punishment for their base ingratitude. God sees that the more he places in the hands of these men who divorce themselves from him,--men for whom he has done so much,--the more their affections are placed on the earthly treasure, and the less thought and interest they have for the eternal reward. [Cf: RH 12-11-88 para. 12] p. 399, Para. 3, [1888MS].

God calls upon those who have possessions in lands and houses, to sell, and to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted, and brought

into the church. These souls will, in their turn, practice the same self-denial, economy, and simplicity, for Christ's sake that they, too, may bring their offerings to God. Through these talents, wisely invested, still other souls may be converted; and thus the work goes on, showing that the gifts of God are appreciated. The Giver is acknowledged, and glory redounds from earth to heaven in the salvation of souls, through the faithfulness of God's stewards. Although Jesus was the Prince of Life, he did not take his place with the rich and lordly ones of earth, but he honored the lowly, the oppressed, and the suffering, and bestowed upon them the blessings of his love. [Cf: RH 12-11-88 para. 13] p. 399, Para. 4, [1888MS].

Christ was the majesty of heaven, yet the world rejected him. Let not his professed followers be guilty of this neglect. Is not the sin of covetousness fearfully denounced in the Holy Scriptures? "For this ye know, that no . . . covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." "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; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life." [Cf: RH 12-11-88 para. 14] p. 399, Para. 5, [1888MS].

Brethren, are your lands and houses of more value than the precious souls for whom Christ has died? Every church member should awake, and go to work in the Lord's vineyard. If there are some who cannot give personal effort in missionary work, let them live economically and give of their earnings. Thus they can contribute money to send papers and books to those who have not the light of truth; they can help pay the expenses of students who are fitting for missionary work. Open your hearts in gifts and offerings; bring them to Jesus; lay them at his feet, and he will bless you. The necessities of the cause of God demand a continual flow of liberality. Let those who have been selfishly withholding their means, now bring offerings to the Lord. Be prompt in rendering to God his own. One reason why there is so great a dearth of the Spirit of God, is because so many are robbing God of his just claims. [Cf: RH 12-11-88 para. 15] p. 400, Para. 1, [1888MS].

There are poor men and women who are writing to me for advice as to whether they shall sell their homes, and give the proceeds to the cause. They say the appeals for means stir their souls, and they want to do something for the Master who has done everything for them. I would say to such, "It may not be your duty to sell your little homes just now; but go to God for yourselves; the Lord will certainly hear your earnest prayers for wisdom to understand your duty." If there was more seeking God for heavenly wisdom, and less seeking wisdom from men, there would be far greater light from Heaven, and God would bless the humble seeker. But I can say to those to whom God has intrusted goods, who have lands and houses: "Commence your selling, and giving alms. Make no delay. God expects more of you than you have been willing to do." We call upon you who have means, to inquire with earnest prayer: What is the extent of the divine claim upon me and my property? There is work to be done now to make ready a people to stand in the day of the Lord. Means must be invested in the work of saving souls, who, in

turn, shall bring their offerings to the treasury, and win souls to the Lord. [Cf: RH 12-11-88 para. 16] p. 400, Para. 2, [1888MS].

When we make these earnest appeals in behalf of the cause of God, and present the financial wants of our missions, conscientious souls who believe the truth are deeply stirred. Like the poor widow, whom Christ commended, who gave her two mites into the treasury, they give, in their poverty, to the utmost of their ability. Such often deprive themselves even of the apparent necessities of life; while there are men and women who, possessing houses and lands, cling to their earthly treasure with selfish tenacity, and do not have faith enough in the message and in God to put their means into his work. To these last are especially applicable the words of Christ: "Sell that ye have and give alms." Lay up treasure in heaven. Commit some of your earthly possessions to the bank of heaven. [Cf: RH 12-11-88 para. 17] p. 400, Para. 3, [1888MS].

Let us so manifest our faith and our love for God and the souls of men, that Jesus and his angels can look down from heaven upon us as a people, and bless us upon the coming Christmas and New Year's. How unworthy we are of all the priceless gifts and the continued mercies with which the Lord blesses us! How marvelous has been the goodness of God to the children of men! And how can we better testify our gratitude to God than by making thank offerings to him at this Christmas time? [Cf: RH 12-11-88 para. 18] p. 400, Para. 4, [1888MS].

Our children have been educated to expect gifts from parents and friends upon Christmas. Christmas is celebrated to commemorate Christ's birth. If we celebrate it only in seeking to give pleasure to our children and one another, our offerings are diverted from the true object. We should bring our thank offerings to the Lord, laying our gifts at the feet of Him who has opened the treasures of heaven to us. [Cf: RH 12-11-88 para. 19] p. 401, Para. 1, [1888MS].

The enemy plans that human minds and hearts shall be diverted from God and his cause, to praise and honor one another. God has been left out of the question, and positively dishonored. Christmas has been made a day of feasting of gluttony, of selfish indulgence. Now let every family consider this matter in all its bearings. Let the parents place it in all its wonderful significance before their children and friends, and say: "This year we will not expend money in presents upon ourselves, but we will honor and glorify God. We will testify of our gratitude to him who gave his Son to die as our sacrifice, that we might have the gift of eternal life." Let us show that we appreciate this gift, and respond as far as it is in our power, with thank offerings. Let us celebrate Christmas by remembering God, instead of remembering our friends and relatives with gifts which they do not need. [Cf: RH 12-11-88 para. 20] p. 401, Para. 2, [1888MS].

Will not God acknowledge the offerings thus bestowed? Will he not bless the little ones who bring some offering of their own to the Master?--Indeed he will. Is not this a most precious opportunity to educate your children in the work of self-denial for Jesus's sake? Tell the children of the great missionary field, and talk to them of the love of Christ; of the great sacrifice made because he loved us, and wanted us to have a home with him in his kingdom. He came to our world to bless it with his divine presence, to bring peace, and light, and

joy; but the world would not receive him, and put the Prince of Life to death. His death was to bring the treasures of heaven within the reach of all who should believe in Jesus. Make this glorious theme plain to your children; and as their young hearts expand with love to God, let them present their little offerings, that they may act their part in sending the precious light of truth to others. Thus the children may become little missionaries for the Master. Their little offerings coming into the treasury like many tiny rivulets, may swell the stream to a river that shall refresh many souls who are thirsting for the truth of God; and even these children may see some souls saved in the kingdom of God as the result of their self-denial. By Mrs. E. G. White. [Cf: RH 12-11-88 para. 21] p. 401, Para. 3, [1888MS].

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." 1 Chron. 29:14. The time when David was to be gathered to his fathers had almost come; but before his career closed, he turned his attention to the sanctuary to be erected for the Lord. David was not the one chosen of the Lord to build the temple; but he had no jealousy in his heart on this account, and manifested none the less zeal and earnestness in its behalf. He had prepared in abundance the most costly material,--gold, silver, onyx stones, and stones of divers colors, marble, and the most precious woods. And now all this valuable treasure that he had collected must be committed to others; for other hands must build the house for the ark, the symbol of God's presence. [Cf: RH 12-11-88 para. 1] p. 401, Para. 4, [1888MS].

David summons the princes of the congregation to receive his legacy in trust, but he has a special appeal to make to the people before he commits to them all this substance for the temple of the Lord. He says, "I have prepared with all my might for the house of my God," and then goes on to enumerate the materials he had gathered. More than this, he says: "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asks of the assembled multitude who had brought their liberal gifts, "who then is willing to consecrate his service this day unto the Lord?" [Cf: RH 12-11-88 para. 2] p. 402, Para. 1, [1888MS].

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as

head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king." 1 Chron. 29:6-20. [Cf: RH 12-11-88 para. 3] p. 402, Para. 2, [1888MS].

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the gifts, giving of their own possessions into the treasury. David had felt deeply his own unworthiness in gathering the material for the house of God, and the expression of loyalty in the ready response of the nobles of his kingdom, as they came forward, with willing hearts dedicating their treasures to Jehovah, and devoting themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He must be glorified, not man. God must receive the honor and praise due to his name. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his divine power had not wrought with human effort, moving upon the hearts of the people, the king's efforts would have been in vain, and the temple would never have been erected. [Cf: RH 12-11-88 para. 4] p. 403, Para. 1, [1888MS].

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,--to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver acknowledging, meanwhile, with David, "For all things come of thee, and of thine own have we given thee." [Cf: RH 12-11-88 para. 5] p. 403, Para. 2, [1888MS].

It is an honor bestowed upon man that God should intrust to his

keeping the riches of earth, and it is done that he may cooperate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God can do his work without the aid of man, if he so choose. But this is not his plan; he has given to every man his work, and he trusts men with treasures of wealth or of intellect, as his stewards. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee." [Cf: RH 12-11-88 para. 6] p. 403, Para. 3, [1888MS].

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he cannot withdraw, if these precious tokens of his favor are not appreciated, and rightly applied. Angels of God, with clear, fine perceptions unclouded by sin, recognize the endowments of Heaven as bestowed with the intention that they be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities to procure his own happiness, or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say, with David: "All things come of thee, and of thine own have we given thee." By Mrs. E. G. White. [Cf: RH 12-11-88 para. 7] p. 403, Para. 4, [1888MS].

A great crisis awaits the people of God. Very soon our nation will attempt to enforce upon all, the observance of the first day of the week as a sacred day. In doing this, they will not scruple to compel men against the voice of their own conscience to observe the day the nation declares to be the Sabbath. In view of this, there must be, among God's commandment-keeping people, more spirituality and a deeper consecration to God, and a zeal in his work that has never yet been reached, to hold aloft the banner of God's truth. The law of God, the only standard of righteousness, must be prized in proportion as the professed Christian world manifest contempt for it. [Cf: RH 12-11-88 para. 1] p. 404, Para. 1, [1888MS].

The law of God should be loved and prized by God's true people now, more than ever before. There is the most urgent necessity of enforcing the words of Christ upon the mind and heart of every believer, both men and women, youth and children: "Search the Scriptures." Examine your Bibles as you have never done before. Unless you arise to a higher, holier attitude in your religious life, you will not be ready for the appearing of our Lord. There are many who are not purifying their souls by obeying the truth. As great light has been given them, God expects proportionate zeal, devotion, and faithfulness upon the part of his people. But there will be proportionate darkness, unbelief, and blindness as the truth is not appreciated and acted upon. [Cf: RH 12-11-88 para. 2] p. 404, Para. 2, [1888MS].

The Lord will not remove from his people every occasion to doubt; but he will give sufficient light and evidence to encourage faith and confidence; and if they walk as Christ, the light of the world, leads the way, they will not step aside into the paths of doubt and unbelief. When declension and danger threaten the church, there will be more praying, more fasting, by the faithful few, and the Lord will answer the prayers offered to him in sincerity, and at the same time he will

come forth as an avenger because of the guiltiness of the evil-workers. He will be a protector; for he will "avenge his own elect, which cry day and night unto him, though he bear long with them." [Cf: RH 12-11-88 para. 3] p. 404, Para. 3, [1888MS].

It will appear as though Satan is triumphant, and that truth is overborne with falsehood and error; because the people over whom God has spread his shield, and the country which has been an asylum to the conscience-oppressed lovers of God and the defenders of his truth, are placed in desperate jeopardy through its oppressive legislation. Should our nation abjure the principles of Protestantism, to give countenance and sanction to the Sunday law, they will in this act join hands with popery; for it will be nothing else than giving life to the tyranny which has been eagerly waiting and watching its opportunity to spring into active despotism. And now, as this evil is on the point of realization, it is the business of all believers in the Bible to arouse. [Cf: RH 12-11-88 para. 4] p. 404, Para. 4, [1888MS].

For years many have sat in calm expectation of this event, and they will not be working out the purposes of God if they comfort themselves with the thought that what is to come will come, and anything that they may do will not prevent it. They should not settle down in an easy, comfortable indolence, thinking that God will shelter his own people in the day of this calamity. This is the time for action, not for indolence and spiritual stupor. Satan is preparing his forces with a power from beneath, and all heaven is in busy activity, ready to work in the interests of those who are awake to the condition of things, and, like faithful sentinels, are doing all they can to arouse the people to avert, if possible, the threatened evil. [Cf: RH 12-11-88 para. 5] p. 404, Para. 5, [1888MS].

If our people continue in the listless attitude in which they have been, God cannot pour upon them his Spirit. They are unprepared to cooperate with him. They do not realize the threatened danger, and are not awake to the situation. They should feel now as never before their need of vigilance and well-concerted action. [Cf: RH 12-11-88 para. 6] p. 405, Para. 1, [1888MS].

The following quotation from "Testimony, No. 32," pages 208-210, which was published in 1885, shows that our people have not been left without warnings as to the duties and dangers of the times:-- [Cf: RH 12-11-88 para. 7] p. 405, Para. 2, [1888MS].

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty

to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [Cf: RH 12-11-88 para. 8] p. 405, Para. 3, [1888MS].

Those who have access to God through Christ have important work before them. Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of the Lord weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought for his people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to his power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, of his truth and his people, can be turned aside, even as the rivers of water are turned, if he orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,--the same infinite Creator will work in behalf of his people if they call upon him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict. "The wrath of man shall praise Thee," says the psalmist; "the remainder of wrath shalt Thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber. [Cf: RH 12-11-88 para. 9] p. 405, Para. 4, [1888MS].

Thus it has been in the past history of God's people. For refusing to worship the great golden image which Nebuchadnezzar had set up, the three Hebrews were cast into the fiery furnace. But God preserved his servants in the midst of the flames, and the attempt to enforce idolatry resulted in bringing the knowledge of the true God before the assembled princes and great men of the vast kingdom of Babylon. So it was when the decree went forth forbidding prayer to any god save the king. As Daniel, according to his custom, made his supplications three times a day to the God of heaven, the attention of the princes and rulers was called to his case. He had an opportunity to speak for himself, to show who is the true God, and to present the reason why he alone should receive worship, and the duty of rendering him praise and homage. And the deliverance of Daniel from the den of lions was another evidence that the Being whom he worshiped was the true and living God. [Cf: RH 12-11-88 para. 10] p. 406, Para. 1, [1888MS].

So the imprisonment of Paul brought the gospel before kings, princes, and rulers, who otherwise would not have had this light. The efforts made to retard the progress of truth will serve to extend it. The excellence of truth is more clearly seen from every successive point from which it may be viewed. Error requires disguise and concealment.

It clothes itself in angel robes, and every manifestation of its real character lessens its chance of success. [Cf: RH 12-11-88 para. 11] p. 406, Para. 2, [1888MS].

The people whom God has made the depositaries of his law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been intrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many people, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world." [Cf: RH 12-11-88 para. 12] p. 406, Para. 3, [1888MS].

Through fraud and falsehood Satan is now using those who claim to be Christians to divorce the world from God's mercy. They are working in blindness. They do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution, principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the Dark Ages. But this need not be, just at this point of time, if the church is aroused to her duty and her work. A vast responsibility is devolving upon men and women of prayer throughout the land, to petition that God may sweep back this cloud of evil, and give a few more years of grace to work for the Master. [Cf: RH 12-11-88 para. 13] p. 406, Para. 4, [1888MS].

The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of what they are today. But now, when the time has come for them to spring into action, they have the getting ready to do. When Satan made his advances, it was high time for the watchmen on the walls of Zion to arouse and counteract his efforts to obtain the advantage. It is not in the order of God that light has been kept from our people,--the very present truth which they needed for this time. Not all of our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time. The third angel's message comprehends more than many suppose. What interpretation do they give to the passage which says an angel descended from heaven, and the earth was lightened with his glory? This is not a time when we can be excused for inactivity. If this work, which was so essential, had been taken up by our ministers, there would be today a far different state of things in all our churches. [Cf: RH 12-11-88 para. 14] p. 407, Para. 1, [1888MS].

Some in the church will prove to be false brethren; their faith, their love, their patience, their constancy will be tested and tried; and if they are not rooted and grounded in the truth, if they are not filled with the fruits of righteousness which are by Jesus Christ unto the glory and the praise of God, they will become offended at reproofs and warnings, will not humble their souls before God, and will go back and walk no more with those who love the truth. The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given to them to see the dangers. Let them blow the trumpet, not in a general way, but so that it may give a certain sound, that other watchmen upon the walls of Zion may hear, and in their turn send forth the warning note. [Cf: RH 12-11-88 para. 15] p. 407, Para. 2, [1888MS].

Perils now threaten the people of God; and what will they do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls us to awake; for the end is near. The prophecies that show us the closing scenes of earth's history, are fast fulfilling. The time is fast approaching when we shall be made to feel the hand of oppression, because we demand our religious rights. Shall we then dishonor God by keeping silent, when his holy commandments are being trampled under foot? [Cf: RH 12-11-88 para. 16] p. 407, Para. 3, [1888MS].

We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, What are our people going to do in the matter? Do you realize that the night will soon come, when no man can work? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition is brought upon you? If God has ever spoken by me, the time will come when we shall be brought before councils, and every position of truth which we hold will be severely criticised. The time that we are now allowing to go to waste should be devoted to the charge God has given us, of preparing for the approaching crisis. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb. [Cf: RH 12-11-88 para. 17] p. 407, Para. 4, [1888MS].

We should especially seek God for grace and power to be given his people now. God lives; and we do not believe that the time has fully come when he would have our liberties restricted. The prophet saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Another angel ascending from the east, cried to them, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This points out the work we now have to do, which is to cry to God for the angels to hold the four winds until missionaries shall be sent to all parts of the world, and shall have proclaimed the warning against disobeying the law of Jehovah. But every conceivable thing that the enemy can bring against the people of God, to hinder them in their work, will be employed. The Lord, on the other hand, bids all to be awake and to watch; for it was while men slept, that the enemy sowed tares. By Mrs. E. G. White. [Cf: RH 12-11-88 para. 18] p. 408, Para. 1, [1888MS].

Text: "It is time for thee, Lord, to work, for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." Ps. 119:126, 127. [Cf: RH 12-18-88 para. 1] p. 408, Para. 2, [1888MS].

There was a time during David's reign over the kingdom of Israel, when he saw that special contempt was shown for the law of God. But what influence did this have upon him? Did it have the effect to sweep him into the current, so that he shared the same distrust in the law of Jehovah, and manifested the contempt that was revealed by those around him?--It had an entirely different influence. He saw that the disregard of the law of Jehovah brought moral desolation instead of increased piety, devotion, and love for God. God seemed to be put out of their minds; and the picture presented was not a pleasant one to the king and prophet of God. He beheld the influences that resulted from the transgression of the law of God, and it quickened his zeal, earnestness, and devotion, so that he felt urged to elevate the standard of righteousness, and hold it high amid the people, instead of uniting with them in transgression. [Cf: RH 12-18-88 para. 2] p. 408, Para. 3, [1888MS].

If David thus marked the depravity of his time, and attributed it to the neglect of keeping the law of God, may we not interpret the increasing depravity, and the prevalence of iniquity in our world today, to the universal scorn shown for God's law? From generation to generation, from age to age, there has been a growing disrespect and contempt for the law of Jehovah. And when we come to our time, as we near the close of this world's history, there is a depravity existing everywhere, which reveals the fact that the law of God is made void, and that there is not in the minds and hearts of the people a yearning desire that God should reveal himself. "It is time for thee, Lord, to work; for they have made void thy law." [Cf: RH 12-18-88 para. 3] p. 408, Para. 4, [1888MS].

What should be the attitude of the people of God at the present time? We see this growing contempt for the law of God revealed everywhere; and the outlook for the future is perilous for those who love that law, for they stand in marked contrast to those who are showing it such contempt. The secular and the Christian world seem to have joined hands in this matter, and all are trampling under foot the law of Jehovah. Why is it that today, as we look around us, we see so few youth whose moral sensibilities can be aroused? We are forced to admit that it is next to impossible to get them to appreciate the claims that high Heaven has upon them. How difficult it is for them to see the sinfulness of sin, and to realize that God has made an infinite sacrifice in giving his Son to come into our world, that man might have another trial, notwithstanding his transgression of the law. God was, in the beginning, dishonored by the holy pair in Eden, because they held the word of Satan above the word of God. This is the difficulty with the people today. If they would take God's word just as it reads, and have reverence for it, and receive the sacred oracles of God as his voice, there would be a growing regard for the law of Jehovah. [Cf: RH 12-18-88 para. 4] p. 408, Para. 5, [1888MS].

God has a law which governs the intellects of all the holy beings in his universe, and this law is designed to govern the inhabitants of

this world. Christ died that the human family might be brought back to their allegiance to God. He was their only hope of redemption. He did not suffer and die on Calvary's cross to annul the law, because he would thus be the administrator of sin by perpetuating transgression. If the law of God could have been changed, or one precept of it altered to meet man's fallen condition, then the Son of God need not have come into our world and died. But because the law of God was changeless in its character; because not one principle of it, not even a jot or a tittle, could be dishonored and swept away, God consented to let his Son take upon himself the results of man's transgression of that law, thus making it possible for man to be pardoned, and to become obedient to all God's commandments. It is the righteousness and perfection of his Son, who takes upon himself our sins, our defects, our weaknesses, which God accepts; and through faith in the merits of the blood of a crucified and risen Saviour we are prisoners of hope. Christ's righteousness becomes our righteousness, if we sustain a living connection with him. Then we cease to transgress the holy law of God, and become partakers of the divine nature. [Cf: RH 12-18-88 para. 5] p. 409, Para. 1, [1888MS].

A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin. We see that those who are now keeping the commandments of God need to bestir themselves, that they may obtain the special help which God alone can give them. They should work more earnestly to delay as long as possible the threatened calamity. If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, well may we plead, "It is time for thee, Lord, to work, for they have made void thy law." Some may think that because it has been revealed in prophecy that our nation shall restrict the consciences of men, it must surely come; and that if we make an effort to preserve our liberty, we shall be acting the part of unfaithful servants, and thus come under the condemnation of God. [Cf: RH 12-18-88 para. 6] p. 409, Para. 2, [1888MS].

This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake. We know the end is near. We know that the prophecies are fast fulfilling which show that we are living in the close of this world's history. [Cf: RH 12-18-88 para. 7] p. 409, Para. 3, [1888MS].

John was shown the last work for this time (Rev. 14:9-12), and he saw a people of whom he says, "Here are they that keep the commandments of God, and the faith of Jesus." John tells us what was opened to him in vision: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This vision represents a people whose attention was called to the sanctuary in heaven. There

John saw the ark of God, containing the tables of stone whereon was engraven the law of God; and this people have been seeking to be in harmony with heaven by keeping all God's commandments. There has been great opposition because they have respected the Sabbath of the fourth commandment, which by the secular and religious world has been ignored. [Cf: RH 12-18-88 para. 8] p. 409, Para. 4, [1888MS].

Now God speaks to us 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." It is the only commandment which is prefaced with a "remember," as though God had said, "Do not forget it." He has given to man the Sabbath as a memorial of creation. Man is to obey his command, and as he observes this memorial, the mind will be directed to the living God, who created the heavens and the earth. If man had always remembered to keep holy the Sabbath, there would never have been an atheist or an infidel in our world; but Satan has made an effort to keep God out of the mind, and has worked his plans so as to accomplish this; and having banished God from the memory of man, he puts himself, if possible, in the place of God, and even goes so far as to exalt himself above God, in compelling the consciences of men, which God has never done. [Cf: RH 12-18-88 para. 9] p. 410, Para. 1, [1888MS].

We are now keeping the seventh day,--the very day God has told us to keep,--and are here assembled on it for religious worship. The papacy has brought in another day, a common working day, and established it in opposition to the Sabbath of the Lord. This he has done so that men shall not see or understand what are the sacred claims of God resting upon them. Well, what are we to do about it? Are we going to let the enemy make us captives, so that we shall not pay respect and reverence to God's holy day? Notwithstanding the fact that nearly the whole Protestant world have taken this child of the papacy, and cradled and nursed it, and given it prominence, it is our privilege and duty to keep holy the Sabbath of Jehovah. [Cf: RH 12-18-88 para. 10] p. 410, Para. 2, [1888MS].

Prophecy tells us that the man of sin, the papacy, was to change times and laws; and because we are not, with the whole world, accepting a spurious Sabbath for the genuine, persecution will be poured out upon us. And it is fast coming to that point when we shall see the power of the oppressive hand brought against our religious liberty, and have our right disputed to keep the day that God has blessed, and given to the world as a memorial of his creative work. Shall we therefore honor a day which has no foundation in God's word, an institution of the papacy, and trample on the holy day that Jehovah has blessed, and set apart for man? John, looking down to the close of this world's history, saw a class who kept the commandments of God, and had the faith of Jesus. I want to be among that number; I want to be on God's side of the question. [Cf: RH 12-18-88 para. 11] p. 410, Para. 3, [1888MS].

We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow I want to ask, Are you awake to this matter? and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? It

does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah. [Cf: RH 12-18-88 para. 12] p. 410, Para. 4, [1888MS].

The means we are devoting to our comfort here, the time that we allow to go to waste, ought to be devoted to the charge that God has given us: "Search the Scriptures;" and much time should be spent in prayer to God, that our garments, the robes of character, the inmost adornment, may be washed in the blood of the Lamb. But this cannot be, unless we keep the commandments of God in verity and truth; and unless we are awake to the times in which we are living, we shall be unfaithful servants. Obedience to the law of God will give protection from his wrath. We need now to pray for strength from heaven, to press back this movement that is being made in our country, and we should do everything on our part to preserve our liberties, and our right to worship God according to the dictates of our own conscience. [Cf: RH 12-18-88 para. 13] p. 411, Para. 1, [1888MS].

Has the Protestant world stopped to look back at the suffering caused by popery in attempting to bind men's reason, so that they should not worship God as seemed right to them? Can they not see how the Roman Church has exercised her revengeful and cruel power? Those who would not bow to her mandates had to endure the prison and the stake, torture and death. And when those were swept away who would not bow their conscience to any but the God of heaven, others would spring up to fill the ranks, and lift the standard of religious liberty and right. And now this nation,--the greatest nation of earth,--under whose government we are blessed with every religious and temporal advantage; which has been the recipient of unrivaled mercies; which Providence has watched over and shielded; by which the standard of liberty and religious freedom has been lifted,--will it follow the course of the papacy, and make void God's law? And shall we sit with folded hands, and do nothing in this crisis? Shall we let this Religious Amendment movement come in, and shut us away from our privileges and rights, because we keep the commandments of God? God help us to arouse from the stupor that has hung over us for years! There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been accomplished. We should seek God, especially that his grace and his power may be revealed in behalf of his people. We believe that God lives. We do not think the time specified in prophecy, when our liberties should be restricted, has fully come. [Cf: RH 12-18-88 para. 14] p. 411, Para. 2, [1888MS].

Rev. 7:1, says: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." It seems that the breaking loose of the four winds is about to take place. Verses 2, 3: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we

have sealed the servants of our God in their foreheads." [Cf: RH 12-18-88 para. 15] p. 411, Para. 3, [1888MS].

Here was a work to be done before the angels should let go the four winds; and if we shall awake to what is transpiring right around us, we must admit that we are not ready for the contest and the perplexities which are to be brought upon us, after the decree shall go forth. We are to cry to the God of heaven in earnest, united prayer, for the angels to hold the four winds till missionaries shall be sent to all parts of the world, till we have proclaimed the warning against disobedience to the law of Jehovah, and against worshipping the beast and his image. The claims of God's law must be made known to the inhabitants of the earth. This is our work; but every conceivable thing that the enemy can do will be done to hinder the people of God from awaking. [Cf: RH 12-18-88 para. 16] p. 411, Para. 4, [1888MS].

The Lord bids us to watch; for we read that while men slept, the enemy sowed tares in the field. The work of these National Reformers has been done in a deceptive, underhanded way, to sweep in the whole Christian world, if possible; and if they shall carry this move to its result, and we are brought into straitened places, what are we to do? I beg of you, in the name of Jesus Christ of Nazareth, to awake out of sleep. God always cooperates with man in the carrying out of divine plans. Christ came to our world for the purpose of bringing to man moral power to combine with his human efforts, and that he might place divine strength within the reach of weak humanity. Every time that Jesus overcame the temptations of the enemy in behalf of man, he elevated man in the scale of moral value with God. But it is impossible to discern between the human and the divine without the enlightenment of the Spirit of God. It is next to impossible for human beings to separate the sacred from the common,--the divine from the human,--notwithstanding discerning power is in our midst. [Cf: RH 12-18-88 para. 17] p. 412, Para. 1, [1888MS].

God is working for his people, that they may not be left in darkness. He would have us anoint our eyes with eyesalve, that we may discern between the workings of the powers of darkness and the movings of the Spirit of God. We must not give our attention to unimportant things; we need to become acquainted with the Scriptures as we have never done before. They are the rock upon which we are to stand, for everything that is revealed is for us and for our children. We can study the Bible, and understand the fulfillment of prophecy, and everything that has to do with the law of God, and Christ's sacrifice in connection with the law of God; and we can, as did Paul, go from house to house, teaching repentance toward God, and faith toward our Lord Jesus Christ. Why repentance toward God?--Because the sinner has broken God's law, and he must repent and come back to obedience of it. He is to show to the world that there is a moral law which is the great standard of righteousness, and that Satan would break it down, if possible, and have man erect a standard of his own. God's word is sure standing fast forever; and as we look into that mirror, we see the defects of our characters. Will any stand before God's mirror, and because it shows them their defects, say that it is not true? We should not, as soon as our defects are pointed out, go away and forget what manner of persons we are; we must plead the blood of a crucified and risen Saviour by living faith, that pardon may be written opposite our names. We must wash our robes of character, and make them white in the blood of the

Lamb. [Cf: RH 12-18-88 para. 18] p. 412, Para. 2, [1888MS].

When Christ went away, he gave to every man his work. This rests upon every one of us. If God should speak to you, he would say as he did to Elijah, "What doest thou here?" God did not tell you to leave your small churches, to come and settle down in this large church, where your gift is swallowed up. I ask, "Is there no missionary work for you to engage in?" May the God of heaven stir up your minds and hearts. This work does not rest alone with the ministers; but every man is to search the Scriptures for himself, that he may give a reason of the hope that is within him with meekness and fear. Even though you have no great breadth of intellect, you can tell the simple story of the cross. There is a field before you in the home, in the neighborhood, in the city, and in the church; and it is this very work that God wants you to do. The people of God should arise and put on the armor. When all do this, we shall not see such congregations as we see here today. There are scores of you who could take your Bibles, and, without inquiring if it will be easy, bear reproaches for his name, that you may obtain eternal life. When the Lord shall come and ask, "What improvement have you made of your talent? have you put it out to usury that it might increase more and more?" what will you answer the Master, if you have sat at ease, and done nothing to win souls to Christ? [Cf: RH 12-18-88 para. 19] p. 412, Para. 3, [1888MS].

We each have a duty to perform. The light of Heaven has revealed to us that everyone who would take upon himself this work, would have the blessing of God, and thus the light of truth be reflected across the pathway of others. "What doest thou here, Elijah?" Who sent you here, that you might come into this large church, to be a burden instead of a shining light, as you should be? A living church is a working church. Here you sit under the light of Heaven, and give out no rays of light to those who are in darkness; and yet you seem to be content, and do not appreciate your blessings, because you are not awake. [Cf: RH 12-18-88 para. 20] p. 413, Para. 1, [1888MS].

We need not go to foreign lands to become missionaries. All around us are fields white already to the harvest. Do not be inactive now. God calls upon you in Battle Creek who are dying of spiritual sloth, to go out into the highways and hedges, and labor so earnestly and interestedly that you will compel men to come to the light of truth. Let there be a moving out of Battle Creek, even though it be at a sacrifice. Go where you may be a blessing to others. Go where you can be a help in some weak church. Shake off your spiritual lethargy. Work with all your powers to save perishing souls; and the heavenly benediction will fall upon you; and you will finally hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Cf: RH 12-18-88 para. 21] p. 413, Para. 2, [1888MS].

You do not appreciate or practice the truth of God. When you go to work for the Master in earnest, we shall not hear so many complaining, "Oh, I wish I knew whether I were a Christian or not." When you do the works of a Christian, you will have the witness that your ways please God. You must not be dependent upon a happy flight of feeling in your service to God. That is not the evidence that decides whether you are a Christian or not. The religion of Jesus Christ is a living principle within us, and every power and every faculty must be in subjection to the will of God. We are not our own; we are bought with a price. Christ

says we are laborers together with God. But how many souls are you laboring to bring to the Master? There is a great and important work to be done to prepare a people to stand in the day of the Lord; and may God help us to do this work to his acceptance. [Cf: RH 12-18-88 para. 22] p. 413, Para. 3, [1888MS].

We read in Isa. 8:12, 13: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; let him be your fear, and let him be your dread." What is the burden of the work required of the people of God at this time? Is there nothing for you to do? Has the Master given you no part to act in his vineyard?--Yes, all have a work to do. "Bind up the testimony, seal the law among my disciples." This is the work to be done by the people of God. "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me [converts to the truth] are for signs and for wonders in Israel, from the Lord of hosts which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead? 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: RH 12-18-88 para. 23] p. 413, Para. 4, [1888MS].

A correct understanding of "what saith the Scriptures" in regard to the state of the dead is essential for this time. God's word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth. Our feet should be shod with the preparation of the gospel, and the truth of God should be our shield and buckler. We must know for ourselves that we have the truth of God. Therefore let no one entertain the question whether this or that portion of the word of God is inspired. Go to work; gird on the armor of Christ's righteousness. [Cf: RH 12-18-88 para. 24] p. 414, Para. 1, [1888MS].

Satan came as an angel of light in the wilderness of temptation to deceive Christ; and he does not come to man in a hideous form, as he is sometimes represented, but as an angel of light. He will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. We shall be commanded to worship this being, whom the world will glorify as Christ. What shall we do?--Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God; and that when Christ shall make his appearance, it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands; and that when he shall come, we shall know his voice. [Cf: RH 12-18-88 para. 25] p. 414, Para. 2, [1888MS].

If you are walking humbly with God, you will understand the truth, and the preparation necessary to be made for this time. "The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children forever." If you believe this, and walk out by faith, you will be saved in the kingdom of glory. We should not try to know the "whys" and "wherefores" of everything, but be content to know the simplicity of godliness. Jesus Christ has laid the plan of salvation, and opened the way before us, clear and distinct, that even the simplest who desire the truth, may find it. Special forces of darkness are at work to encircle us, and to take away our liberty of conscience. The mouths of those who have not kept pace with the work are closed, and they do not know what to say; but we who have been waiting and watching for the appearing of our Saviour, are not taken by surprise. [Cf: RH 12-18-88 para. 26] p. 414, Para. 3, [1888MS].

Are there not men and women in this congregation who have a work to do for the Master? Are there not those here who should go into new places and work as missionaries? We need missionaries at home; and we need missionaries who will go out into new fields, and see what they can do. Trade upon your one talent or two talents. Although your talents may be limited, God will accept them. Why bury them in the earth? Go to work, and do your best, and God will give you some fruit for your labor. O, I would rather come to the Master with garnered sheaves than to have treasures of gold and of silver. Give me souls as the fruit of my labor; and I will not ask for convenience or ease in this world. Are there not men and women here whom God will call to give an account for the ability he has lent them? There are souls for whom you are to work; there are youth with whom you are to plead. There is work to be done in the temperance line; and here you sit, from Sabbath to Sabbath, listening to the truth, while souls are perishing around you. Why not let the light which God has given you shine on the pathway of others? I beg you to consider this matter seriously. [Cf: RH 12-18-88 para. 27] p. 414, Para. 4, [1888MS].

Get ready for the week of prayer by humbling your hearts before God. Though you have yet no sheaves to bring to the Master, you can go to work even at the eleventh hour, and God will help you. Be in earnest; pray and work, and work and pray; and then act as though success depended upon your efforts. Do to the best of your ability, and God will cooperate with you. You ought to work with all the powers of your being. Awake! awake! I pray you. "Arise from the dead, and Christ shall give thee light." Go out and do your little, and he will increase your capabilities, and you may keep growing in grace, and in the love of the truth. The more you use your talents, the more they will increase. We are drawing near the close of probation. We should put our talents out to the exchangers, that when the Master comes, he may receive our talents as his own; but he will return to us again both principal and interest. May the God of heaven place your feet upon the eternal Rock. I beg of you to be followers of Jesus Christ, and to bring many sheaves to the Master. By Mrs. E. G. White. [Cf: RH 12-18-88 para. 28] p. 415, Para. 1, [1888MS].

For three years now, warnings have been sounding forth to the world through the columns of the *Sentinel* and other publications, but these danger signals have not influenced our people as they should have done. God intends that his people shall heed whatever he sends them. Had those who claim to believe the truth, used the *Sentinel* as it was their

privilege to do, and been united in recommending it, and in raising their voices to give the trumpet a certain sound in every Conference and in every church, as God would have them do; had the attention of our people been called to this work, which was so essential to be done for this time; had they appreciated the light which God permitted to shine upon them in warnings, in counsels, and in the delineation of facts transpiring in our world--we should not now, as a people, be so far behind in making preparations for the work. The rebuke of God is upon us because of our neglect of solemn responsibilities. The testimonies given by God have not been heeded by those who professed to believe them; and as the result, his blessings have been withdrawn. When Satan has gained control of the mind, words of warning have no effect. [Cf: RH 12-18-88 para. 1] p. 415, Para. 2, [1888MS].

Much might have been done with the *Sentinel*, if counter-influences had not been at work to hinder it. Even though nothing may be said against it, actions reveal the indifference that is felt in regard to it. When light is presented to the people of God, it is their duty, not only to receive it, but to pass it along, adding their influence in its favor, that its full force may be felt in the church and the world. The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them. [Cf: RH 12-18-88 para. 2] p. 415, Para. 3, [1888MS].

There have been surprising indifference and inactivity in this time of peril. Truth, present truth, is what the people need; and if the startling transactions taking place in our country today, in regard to the Religious Amendment, had been realized by our people in every church; had they seen the plain, decided fulfillment of prophecy, and aroused to the demands of the crisis, they would not now be under such stupor and deathlike slumber. But as long as the watchmen do not give the trumpet a certain sound, the people are not alarmed, and are not on the lookout for danger. [Cf: RH 12-18-88 para. 3] p. 415, Para. 4, [1888MS].

God employs various agencies in preparing his people to stand in the great crisis. He speaks by his word and by his ministers. He arouses the watchmen, and sends them forth with messages of warning, of reproof, and of instruction, that the people may be enlightened. The *Sentinel* has been, in God's order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time. O for a religious awakening! The angels of God are going from church to church, doing their duty; and Jesus Christ is knocking at the doors of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution, have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way, instead of God's way, because self was not crucified in them. Thus the light has had but little effect upon hearts and minds. "Be zealous, and repent." [Cf: RH 12-18-88 para. 4] p. 416, Para. 1, [1888MS].

Will the people of God now arouse from their carnal lethargy? Will they make the most of present blessings and warnings, and let nothing come between their souls and the light God would have shine upon them? Let every worker for God comprehend the situation, and place the

Sentinel before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time. Let not unsanctified feelings lead anyone to resist the appeals of the Spirit of God. [Cf: RH 12-18-88 para. 5] p. 416, Para. 2, [1888MS].

The word of God is not silent in regard to this momentous time, and it will be understood by all who do not resist his Spirit by determining not to hear, not to receive, not to obey. The Lord's messages of light have been before us for years, but there have been influences working indirectly to make of none effect the warnings coming through the *Sentinel* and the "Testimonies," and through other instrumentalities which the Lord sends to his people. Stand not in the way of this light; let it not be disregarded or set aside as unworthy of attention or credence. [Cf: RH 12-18-88 para. 6] p. 416, Para. 3, [1888MS].

If you wait for light to come in a way that will please everyone, you will wait in vain. If you wait for louder calls or better opportunities, the light will be withdrawn, and you will be left in darkness. Grasp every ray of light that God sends. Men who neglect to heed the calls of the Spirit and word of God, because obedience involves a cross, will lose their souls. They will see when the books are opened, and every man's work, and the motives that prompted him, are scrutinized by the Judge of all the earth, what losses they have sustained. We should ever cherish the fear of the Lord, and realize that, individually, we are standing before the Lord of hosts, and no thought, no word, no act in connection with the work of God should savor of selfishness, or of indifference. By Mrs. E. G. White. [Cf: RH 12-18-88 para. 7] p. 416, Para. 4, [1888MS].

A great work is to be done in a short time. There is power in the present truth; but Satan is working in every conceivable way to keep the light away from the people. The controversy between Christ and Satan is not yet ended. The latter is constantly seeking to establish his own power and authority. If he can entangle minds, he will do it. If he can lead them to depend on human beings instead of upon the living God, he is well pleased. The deceptions of Satan are manifold, but the Lord will be our helper if we seek him earnestly. [Cf: RH 12-18-88 para. 1] p. 416, Para. 5, [1888MS].

The perils of the last days are upon us. We have been asleep, and our lamps are going out. We now need a thorough consecration, a deeper devotion, to the work. The Lord has shown me the corruption existing even among Seventh day Adventists. Satan, the originator of every evil, is Christ's personal enemy. If our eyes could be opened, we should see him working with his specious devices upon the minds of men whom we think are secure from his temptations, and who feel themselves secure. Are we prepared for the trials that await us? When the lying wonders of Satan shall be manifested, will not many souls be ensnared? Let us arouse and do our duty. We must individually draw near to God, repent of our sins, our lukewarmness, our selfishness, and give back into the Lord's treasury the goods he has lent us in trust. Faith in God and in the teachings of Christ our Saviour will be revealed, if it is in the heart. [Cf: RH 12-18-88 para. 2] p. 417, Para. 1, [1888MS].

The Laodicean message is applicable to the people of God at this time. They are saying, "I am rich, and increased with goods, and have need of

nothing;" and they know not that they are "wretched, and miserable, and poor, and blind, and naked." Christ, the True Witness declares, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." How is it, brethren? Have you not been giving up to self-indulgence, rather than growing into greater self denial? Have you not backslidden upon health reform? Has the light which God has been pleased to give his people been cherished? Have not life and health been sacrificed through the indulgence of appetite and carnal lusts? Will my brethren consider this matter carefully, and see if they have closely followed the self-denying Saviour? [Cf: RH 12-18-88 para. 3] p. 417, Para. 2, [1888MS].

There has been a great departure from God in this matter. There has been a loss of zeal for the truth, and the light contained in the "Testimonies" has been disregarded. May the Lord help you, my brethren, to come into a position where the animal powers will not predominate over the moral and the spiritual. May your eyes not be blinded by self-indulgence, so that you cannot discern between the sacred and the common. God forbid that the precious truth should be held in unrighteousness, and that you should dishonor God and the truth by a corrupt and unconsecrated life. Study your true position before God. At this time, when the prayers of faith should be going up to God, you are not ready to lift up holy hands, without wrath and doubting. Have you not a work to do, to seek the Lord with humiliation of soul, with fasting and prayer? Is it not time, high time, for you to awake out of sleep, and shake off this carnal security? "Seek ye the Lord while he may be found, call ye upon him while he is near." This privilege will not always be granted us, therefore we should make diligent use of our present opportunities. "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." Then make no delay. The gracious promise is yours today. Set your heart and house in order. God sees the defects in your character, and he desires that you should see them, and feel your great need of the help which he alone can give. [Cf: RH 12-18-88 para. 4] p. 417, Para. 3, [1888MS].

O backsliding Israel, return unto the Lord with full purpose of heart, confess your sins, and make humble supplications to God. It will not be possible for you to stand in the day of trial that is just before us, with your present sins resting upon you. You may understand the truth theoretically, but this will not save you. It must be impressed upon your heart by the power and Spirit of God. Unless truth is enthroned in the soul, unless the thoughts and the purposes, the aims, and the whole object of life, are brought into the service of Jesus Christ, under the control of his Spirit, there cannot be a transformation from darkness to light. Even ministers who proclaim the truth are only blind leaders of the blind,--clouds without water, carried about with every wind,--unless they have the principles of the truth deep down in the soul; trees are they "whose fruit withereth, without fruit, twice dead, plucked up by the roots." [Cf: RH 12-18-88 para. 5] p. 418, Para. 1, [1888MS].

Eternity demands of you individually a solid experience, such as will stand the test; and it is in this probationary period that you must obtain thorough transformation of character. Pure and undefiled

religion is to be brought into the sanctuary of the soul. Each has a work to do, and no friend or minister can do it for him; each must repent for himself, and confess his sins to God. Make thorough work of it. Believe for yourself; have the grace of God in your heart for yourself. God will have his true, faithful witnesses in every walk of life, testifying to the power of his grace. They may be humble, but they will be living in the sunshine of God's countenance, with the Bible as their guide. [Cf: RH 12-18-88 para. 6] p. 418, Para. 2, [1888MS].

See, O see, where your duties have been neglected, and where you have given an example to both believers and unbelievers which would lead them away from God, away from righteousness and the spirit of the truth. Jesus would have men come to him, trust in him, rely upon him, and have their experience founded upon him alone. Light and counsel have been sought of human beings who were as much in the dark and as far from living in the favor of God as were those who looked to them for aid, and therefore could not give the help sought. The result has been just what might have been expected,--counsel tainted with human weakness and defects. God has been dishonored, and souls have been robbed of that grace and light which Jesus is ever ready to impart to all who would seek his face. We have been interweaving with our experiences more and more of human appliances and human aids, and have sought less and less divine counsel, until our work is marked with grave defects, and is destitute of divine power. [Cf: RH 12-18-88 para. 7] p. 418, Para. 3, [1888MS].

Another grievous sin existing in our midst, is self-sufficiency,--Pharisaism,--feeling that we are righteous, and all our acts are meritorious, when we are far from cherishing the right spirit toward God or toward our brethren. It is a spirit of wanting to be first. Self-esteem has been cherished, and you have had a spirit of criticism toward others because you were not first. Envy, jealousy, suspicion, faultfinding, and false witnessing have existed. There are unconsecrated hearts among you, who turn everything said or done, even under the special direction of God, in a wrong way. The power of Satan's temptations is strong upon these, and they view things in a perverted light. They please the enemy by their criticisms, and by making a man an offender for a word. In many of these cases that are criticised there is no actual sin; the suspicion is the result of the condition of the mind that entertains it. If one crosses their path, they have no unity or fellowship with him. They feel disgusted with all he may say or do. Those who have confidence in them share their feelings and sentiments. A spirit of retaliation is secretly at work; yet those who are thus creating disaffection and disunion, and planting the seeds of jealousy, all the while claim to be firm believers in the truth. Such do not practice the spirit of the truth. The leaven of their evil surmisings permeates the company where it exists, and God is dishonored, the principles of truth are degraded, and the Christian experience is marred and dwarfed. [Cf: RH 12-18-88 para. 8] p. 418, Para. 4, [1888MS].

Now, is it not high time to change this order of things, and seek true repentance. This unsanctified element has weakened the church, and given a large place to the Devil. Is not this something to repent of, something to bring us to the foot of the cross in deepest humiliation, until Jesus shall be found of us, and be chosen as our guide, our

counselor, our Alpha and Omega? He is the Rock that is higher than we. He is our sun and our shield. He is our life, our wisdom. It is through his righteousness that we are saved, and his truth, as an abiding principle in the soul, sanctifies the man. But there is hope for the erring; it is not too late for wrongs to be righted. [Cf: RH 12-18-88 para. 9] p. 419, Para. 1, [1888MS].

The psalmist inquires, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Then should we not fear to be found sowing seeds of distrust, of jealousy, and of envy? Shall we not be afraid to transgress the word of God? [Cf: RH 12-18-88 para. 10] p. 419, Para. 2, [1888MS].

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" What an appeal is this! and we should heed it if we expect the forgiveness of God for our sins. We must have the mind of Christ, and forgive just as freely the sins of others. [Cf: RH 12-18-88 para. 11] p. 419, Para. 3, [1888MS].

The gospel of Christ is to be wrought into our everyday experience. The mind must be in a state to appreciate the divine claims of the gospel. It must be girded about, and disciplined to habits of self-control and obedience. If we open our Bibles with a spirit out of harmony with its sacred principles, we shall not be likely to bring from our research the spirit which it should impart. The true Bible reader finds that the teachings of the living oracles 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." Satan has great power over the soul, to drag it down to a low level. Those who really want to learn of Christ will have to empty the soul of all its proud imaginings, that there may be room to enthrone him there. Clothed in the robes of humility, we must take our places as children at his feet, to learn of his meekness and lowliness. [Cf: RH 12-18-88 para. 12] p. 419, Para. 4, [1888MS].

Will you not, my brethren, examine yourselves, to see if there are not humble confessions to be made of evil surmising,--watching for evil, thinking evil, and talking evil,--for if these things are cherished, God cannot bless you. All this must be put out of the heart. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. [Cf: RH 12-18-88 para. 13] p. 419, Para. 5, [1888MS].

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Who is a wise

man and endued with knowledge among you? Let him show out a good conversation his works, with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But 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." Let our people humble themselves with deep heart-searching, putting away from their families, and away from the churches, those things which have grieved the Spirit of God away from their hearts. [Cf: RH 12-18-88 para. 14] p. 420, Para. 1, [1888MS].

Then, again, let us consider prayerfully the subject of our possessions. How many are withholding from God his due? And how many, on the other hand, are letting the means which the Lord has lent them in trust, flow into the various channels of Christian liberality? Are not many moneyed men saying today. "By my wisdom have I gotten me this wealth?" Who gave you the intellect and ability to get wealth? You should consider that you are the Lord's property that you are dependent upon him for all your wisdom, and your ability to gain wealth. Then when the wants of home and foreign missions are presented, you will respond liberally, saying, "it is only of thine own that we have given thee." All the riches, even of the most wealthy, are not sufficient to hide the smallest sin from God. Neither riches or intellect will be accepted as a ransom for the transgressor. Repentance, true humility, a broken heart, and a contrite spirit, alone will be acceptable to God. [Cf: RH 12-18-88 para. 15] p. 420, Para. 2, [1888MS].

There are many in our churches who should bring large offerings, and not content themselves with presenting a feeble pittance to Him who has done so much for them. Immeasurable blessings are falling upon them, but how little they return to the Giver! Let those who are indeed pilgrims and strangers upon the earth, now send their treasures before them to the heavenly country, in the much needed gifts to the Lord's treasury. Let the grace of Christ open your hearts to give valuable offerings to God on this Christmas and New Year's. Has not the Lord made you channels of light to the world? Our missionary efforts must not be limited by lack of means. The calls for help in new fields should arouse us to do something, and to do it now. Shall we let home and foreign missions suffer through selfishness and covetousness? It is possible to confess Christ with our lips, while in works we deny him. [Cf: RH 12-18-88 para. 16] p. 420, Para. 3, [1888MS].

There are brethren who have little of this world's goods, yet are ever ready with their donations. These poor men, believing the truth, and acting out their faith, may be looked upon by the more wealthy as deficient in worldly wisdom, and of no special worth; yet God calls them rich, because as fast as money comes into their hands, they send it before them to the bank of heaven, where it is placed to their account. Such are precious in the sight of the Lord. Although they are not increasing in earthly possessions, they are laying up an incorruptible treasure in heaven. They show a wisdom as far superior to that manifested by the worldly-wise, acquisitive ones, as the divine and Godlike is superior to the earthly. It is moral worth that God values. A God fearing, Christian man, free from selfishness and

avarice, possessing meekness and humility, is more precious in the sight of God than the gold of Ophir. Wealthy men will be tested more closely than they have ever yet been tested. If they endure the test, overcoming the blemishes of their characters, and as faithful stewards, obey the injunctions of Christ to render to the Lord his own, then they show that they have a sense of the high claims of God upon them. But if they fail to do this, and invest the heaven lent treasures in earthly things, they are robbing God. [Cf: RH 12-18-88 para. 17] p. 420, Para. 4, [1888MS].

There are missionaries to be sent out to all nations, kindreds, tongues, and peoples. God calls for men and women to come to the front, and enlist in the various branches of the work. Awake, and see what can be done right around you for the Master. Error and sin are prevailing to an alarming extent close by you. Lay aside all romantic imaginings and castlebuilding. The Master calls you to meet the stern realities of the time in which we live. Christ says, "Without me, ye can do nothing." Begin in your own neighborhood, and strive judiciously to inculcate ideas of the truth, so that the contrast between truth and error may be seen. Sow gospel truth all around you, for each truth practiced and taught is a power which will live and accomplish a work as far-reaching as eternity. Be yourself a thorough Bible Christian. The great need of the time is an intelligent acquaintance with the Bible. [Cf: RH 12-18-88 para. 18] p. 421, Para. 1, [1888MS].

Will my brethren now arouse to do their work? The signs reveal to us that "the night cometh, in which no man can work." The time is coming in which you can neither buy nor sell. That will be a serious time for the people of God. Now you can sell and give alms. Now you can send your treasure before you into heaven, and God calls for your means to advance his cause. Let this Christmas-time and the entering in of a new year testify to the zeal of God's people. There has been a withholding from God of tithes and offerings. The question is asked, "Will a man rob God?" And the answer comes, "Ye have robbed me. But ye say, Wherein have we robbed thee?--In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Wonderful statement, and how true! Shall we humble our souls before God, and confess our sin in robbing him? Shall we be zealous and repent? Shall we redeem the failures of the past? "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." Shall we obey God, and bring in all our tithes and offerings, that there may be meat to supply the demands of souls hungering for the bread of life? God invites you to prove him now, as the old year draws to its close, and let the new year find us with God's treasures replenished. Let us literally prove the Lord, by bringing all the tithes and offerings into his storehouse, and let us repent of our robbery toward him. He tells us that he will open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. He pledges his word, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field saith the Lord of hosts" Thus his word is our assurance that he will so bless us that we shall have still larger tithes and offerings to bestow. "Return unto me, and I will return unto you, saith the Lord of hosts." [Cf: RH 12-18-88 para. 19] p. 421, Para. 2, [1888MS].

Brethren, will you comply with the conditions? Will you offer willingly, gladly, and abundantly? The foreign missions call for means from America. Shall they call in vain? Home missions are in great need of money; they have been established in faith, in different parts of the field. Shall they be left to languish and die? Shall we not arouse? God help his people to do their very best. [Cf: RH 12-18-88 para. 20] p. 421, Para. 3, [1888MS].

O, what gracious, full, complete assurances are given us, if we will only do what God requires us to do! Take hold of this matter as though you believed the Lord would do just as he has promised. Let us venture something upon God's word. In their zeal to be rich, many run great risks; eternal considerations are overlooked, and noble principles are sacrificed; yet they may lose all in the game. But in complying with the heavenly invitations we have no such risk to run. We must take God at his word, and in simplicity of faith walk out upon the promise, and give the Lord his own. It is perilous for you to rob God; for he says that all who do this are cursed with a curse. God designs that humanity shall cooperate with divinity in saving souls for Jesus Christ. What a privilege! Jesus denied himself for our sakes. The salvation of man cost a great price, even the life of the Lord of glory, which he freely gave to lift man from degradation, and to exalt him to be joint heir with himself to the eternal inheritance. [Cf: RH 12-18-88 para. 21] p. 422, Para. 1, [1888MS].

May the Lord impress upon each heart the importance of work we are engaged in. Let us return to the Lord. Let us heed the advice of the true Merchant-man, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in him, and will sup with him, and he with me. 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. He that hath an ear, let him hear what the Spirit saith unto the churches." By Mrs. E. G. White. [Cf: RH 12-18-88 para. 22] p. 422, Para. 2, [1888MS].

B-20-1888--Healdsburg, Cal., August 5, 1888. Dear Brethren Who Shall Assemble In General Conference:--We are impressed that this gathering will be the most important meeting you have ever attended. This should be a period of earnestly seeking the Lord, and humbling your hearts before Him. I hope you will regard this as a most precious opportunity to pray and counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, then you can in humility of mind, with the spirit of Christ, search the scriptures carefully to see what is truth. [Cf: 1888 Mt1. p. 38 para. 01] p. 422, Para. 3, [1888MS].

The truth can lose nothing by close investigation. Let the word of God speak for itself, let it be its own interpreter, and the truth will shine like precious gems amid the rubbish. [Cf: 1888 Mt1. p. 38 para. 02] p. 422, Para. 4, [1888MS].

It has been shown me that there are many of our ministers who take

things for granted, and know not for themselves, by close, critical study of the scriptures whether they are believing truth or error. If there was much less preaching by such and far more time spent upon their knees before God, pleading for Him to open their understanding to the truth of His word, that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be around about them, to help them in their endeavors. [Cf: 1888 Mtl. p. 38 para. 03] p. 422, Para. 5, [1888MS].

There is a most wonderful laziness that is indulged in by a large class of our ministers who are willing others should search the scriptures for them; and they take the truth from their lips as a positive fact, but they do not know it to be Bible truth, through their own individual research, and by the deep convictions of the spirit of God upon their hearts and minds. [Cf: 1888 Mtl. p. 38 para. 04] p. 423, Para. 1, [1888MS].

Let every soul now be divested of envy, of jealousy, of evil surmising, and bring their hearts into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evidenced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife; for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition. [Cf: 1888 Mtl. p. 39 para. 01] p. 423, Para. 2, [1888MS].

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticised by keen and critical minds. It is one thing to give assent to the truth, and another thing, through close examination as Bible students, to know what is truth. [Cf: 1888 Mtl. p. 39 para. 02] p. 423, Para. 3, [1888MS].

We have been apprised of our dangers, the trials and temptations just before us; and now is the time to take special pains to prepare ourselves to meet the temptations and the emergencies which are just before us. [Cf: 1888 Mtl. p. 39 para. 03] p. 423, Para. 4, [1888MS].

If souls neglect to bring the truth into their lives, and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies, and will lose their souls. I beg of you, my brethren, for Christ's sake, to have no selfish ambitions. [Cf: 1888 Mtl. p. 39 para. 04] p. 423, Para. 5, [1888MS].

As you shall assemble together at this general meetings, I beseech of you to make a personal effort to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for his Spirit to descend upon you as it came upon the disciples who were assembled together upon the day of Pentecost. "They were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto

them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Let every heart be subdued before God. Let there be a taking hold by living faith for victory over Satan. [Cf: 1888 Mtl. p. 39 para. 05] p. 423, Para. 6, [1888MS].

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what a different effect would follow their labors. It is because so many who handle the word of God in opening the scriptures to others are not diligent students of the scriptures, or doers of the word themselves, that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the scriptures from others' lips, but do not put their minds to the tax of searching the evidences for themselves, to know what is truth. [Cf: 1888 Mtl. p. 40 para. 01] p. 424, Para. 1, [1888MS].

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the word of God. One of the greatest hindrances to our spiritual success is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ, and to encourage that unity which is expressed in the prayer of Christ, that we may be one as he is one with the Father. [Cf: 1888 Mtl. p. 41 para. 01] p. 424, Para. 2, [1888MS].

Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan's sees that in unity there is strength; that in variance and disunion there is weakness. [Cf: 1888 Mtl. p. 41 para. 02] p. 424, Para. 3, [1888MS].

Heaven's enlightenment is what is needed, so that when we look upon the faces of our brethren, we may consider: These are they that have been purchased by the price of the blood of Christ. They are precious in his sight. I must love them as Christ has loved me. These are my fellow-laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement." [Cf: 1888 Mtl. p. 41 para. 03] p. 424, Para. 4, [1888MS].

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God for you to be surmising evil of one another, and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren. [Cf: 1888 Mtl. p. 41 para. 04] p. 424, Para. 5, [1888MS].

We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit, and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and jealousies among brethren. God would wave

a sacred order to exist among his co-workers, that they may be bound together by Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our captain, but not be guilty of listening to reports against our brethren, or imagining evil of our brethren. [Cf: 1888 Mtl. p. 42 para. 01] p. 424, Para. 6, [1888MS].

Our interests must be bound up with our brethren's, and it is nothing but the decidedly work of the devil to create suspicion and jealousies between the two branches of the work in our publishing houses. We are working for the same cause and under the same master. It is one work; for the preparation of the people of God in these last days. [Cf: 1888 Mtl. p. 42 para. 02] p. 425, Para. 1, [1888MS].

The prosperity and reputation of these institutions are to be zealously guarded, as we would have our own honor and reputation preserved. Everything like evil-speaking, every word that savors of sarcasm, every influence that would demerit our brethren or any branch of the work of God, are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ may not be answered, and he has helpers in the very men who claim to be doing the work of God. [Cf: 1888 Mtl. p. 42 para. 03] p. 425, Para. 2, [1888MS].

Everything that is said to create suspicion, or to cast a slur, or to demerit those engaged in these appointed agencies, is working on Satan's side of the question. It brings only weakness to our own souls, and is a great hindrance to the advancement of the work of God. [Cf: 1888 Mtl. p. 42 para. 04] p. 425, Para. 3, [1888MS].

For years it has been shown me that everything of this character was grievous to the Spirit of God, and was giving the enemies of our faith great advantage to have misconceptions of the truth that God's laborers were seeking to advance. Some who think that they are really doing the Lord's work are traitors in the cause. They are dropping words that if they would consider they would know are the very line upon which Satan is at work to create dissension and to separate hearts. Envy is more common than we imagine, and prejudice is encouraged and becomes strong by indulgence in the hearts of those who should discern its baleful influence and spurn it from the soul-temple. Jealousy is as cruel as the grave, but Satan makes this masterly temptation, not only to a strange friends, but brethren. [Cf: 1888 Mtl. p. 43 para. 01] p. 425, Para. 4, [1888MS].

It is high time that every soul intrusted with responsibilities should examine his own heart diligently by the lighted candle of God's word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us will lead us to closely examine every impulse, every sentiment and feeling indulged, in the light of the holy law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law, or not. It is a positive duty, which God enjoins upon soul, to bring our will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves. [Cf: 1888 Mtl. p. 43 para. 02] p. 425, Para. 5, [1888MS].

Brethren, when we are doers of the word and not hearers only, we shall think much less of self, and esteem others better than ourselves. The greatest curse among our ministers to-day is, seeking for the highest place, full of self importance and self-esteem, they do not feel their need of the constant grace of Christ to work with all their efforts. Whatever you are in Christlike character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the word of God which you take in your hands be studied with simplicity. Cherish for it reverence, and study it with honesty of purpose. We are not to set our stakes, and then interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who to-day might be mighty champions for God and the truth, are warring against the truth. [Cf: 1888 Mtl. p. 44 para. 01] p. 425, Para. 6, [1888MS].

Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other, which the scriptures enjoin. God designs we should be learners, first from the living oracles, and second, from God how to treat our fellowmen. This is God's order. The word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine and preaching. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith. [Cf: 1888 Mtl. p. 44 para. 02] p. 426, Para. 1, [1888MS].

It is the word of the living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them, that they show that they have not a sacred reverence for God's inspired word. They mix the human with the divine, the common with the sacred, and they belittle God's word. [Cf: 1888 Mtl. p. 45 para. 01] p. 426, Para. 2, [1888MS].

We must in searching the scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students, and will receive the ingrafted word, that we may know the truth, that we may teach it to others as it is in Jesus. [Cf: 1888 Mtl. p. 45 para. 02] p. 426, Para. 3, [1888MS].

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should practice the truth as it is in Jesus. We are to bring into our practice, in our association with our fellowmen, the spirit of him who gave us the truth. We must not only search the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in his word, and bring the spirit of Christ into our hearts, that our understanding may be strengthened, and we become apt teachers to make known to others the truth as it is revealed to us in his word. All frivolity, all jesting and joking, all commonness, and cheapness of spirit, must be put away by Christ's ambassadors. All pride, all envy, all evil-surmisings and jealousies, must be overcome by the grace of

Christ, and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the son of God. This is in doing his word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ as Christ was one with the Father. Looking unto Jesus we see how completely every attribute of God has been portrayed in the perfection of Christ. We are changed by beholding his image. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: 1888 Mtl. p. 45 para. 03] p. 426, Para. 4, [1888MS].

There is no assurance that our doctrine is right and free from all chaff and error unless we are daily doing the will of God. If we do his will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work. [Cf: 1888 Mtl. p. 46 para. 01] p. 426, Para. 5, [1888MS].

All who have the truth can afford to be fair in discussion, for truth will bear away the victory. This is the only way the word of God can be investigated with any success. If self is brought in there will not be an investigation of truth in the spirit of Christ all phariseeism is to be put aside. All assumptions and pre-conceived opinions are to be thoroughly tested by the standard of truth. [Cf: 1888 Mtl. p. 46 para. 02] p. 427, Para. 1, [1888MS].

The soul that is in love with God and his work will be as candid as the day. There will be no quibbling, no evading, the true bearing of scripture. God's word is our foundation of all doctrine. Some think it is a mark of intelligence and smart in them to get up side issues, and they twist the scriptures in a certain way which covers over the truth. [Cf: 1888 Mtl. p. 46 para. 03] p. 427, Para. 2, [1888MS].

Engaging in Worldly Speculation--MS-2-88--Sept. 7, 1888. I was completely prostrated with sickness. The time had arrived for our California camp-meeting which was to be held in Oakland, but there seemed little probability that I should be able to attend the meeting. While the workers meeting was in session, it was a question with me and my friends who attended me, whether I should ever rise from my severe attack of sickness. I felt no desire to recover. I had no power even to pray, and no desire to live. Rest, only rest, was my desire, quiet and rest. As I lay for two weeks in nervous prostration, I had hope that no one would beseech the throne of grace in my behalf. When the crises came, it was the impression that I would die, and this was my thought. But it was not the will of my heavenly Father. My work was not yet done. Word came from Oakland that a special season of prayer was held in my behalf in order to plead that the Lord would raise me up and give me strength to attend the meeting. I had been confined to my bed for two weeks. The members of the household could not see any decided improvement, and they said there was no hope of my recovery unless the Lord would work in my behalf. But they decided that if I would consent to go to Oakland from my sick bed, the Lord would renew my strength. In answer to their solicitations, I was taken to the cars Sept. 21, and a bed was made upon the seats, and I was strengthened to endure the journey. To walk out by faith against all appearances, was the very thing that the Lord required me to do. [Cf: 1888 Mtl. p. 47 para. 01]

p. 427, Para. 3, [1888MS].

I found a retired home in the Oakland Mission. Bro. and Sister McClure were attentive to my every want. I was not made strong at once, but the Lord gave me strength and grace to be upon the camp-ground a part of the time, and to bear my testimony before the people. The burden of the work was rolled upon me, and although unable to sit up much of the time, I labored in public, and with individuals. I felt great burden of soul for certain cases, especially for some in the ministry whose condition had been presented before me, and I knew that they were unfitted to minister to the flock of God, until they were transformed by the divine grace and power of God. The truth preached to others was not permitted to sanctify their own souls. Their changeable, unconsecrated life was a stumbling block to many, and they were like guide posts pointing the wrong way, and directing souls on the road to death. How I longed to have the spirit of God do a work in that meeting which God alone could do, that souls who were blinded by the enemy, walking in the sparks of their own kindling, might realize their condition and be saved. In the fear of God, I had counseled, warned, entreated and reproofed when under the influence of the Spirit of God, but the testimony had been unheeded. [Cf: 1888 Mtl. p. 48 para. 01] p. 427, Para. 4, [1888MS].

After two years in Mission fields in Europe, when again on American soil, I had constant anxiety, for the Lord laid burdens upon me for individual cases, who were in blindness and in transgression of the law of God. When reproof came to correct evils in those who were not following of God, in many cases, they refused to be corrected. The spirit of opposition to the testimony would arise, and some one would say, "Some one is influencing Sister White: some one has been telling her about my case." The brethren did not seem to see beyond the instrument. Unbelief and resistance to reproof prevailed everywhere. Such gross blindness, such a want of recognition as to where the spirit of the Lord was working, I had never before witnessed in so marked a manner among our own people. I had been instructed in regard to many evils that had been coming in among us while I was in Europe, and had written what was the mind of the Lord in reference to them. I had also been told that the testimony God had given me would not be received, because the hearts of those who had been reproofed were not in such a state of humility that they could be corrected and receive reproof. Satan had been at work east of the Rocky Mountains as well as west, to make of none effect the messages of reproof and warning, as well as the lessons of Christ, and the messages of consolation. The evil one was determined to cut off the light which God had for his people, that every man might walk in his own light and follow his own judgement, and no voice be heard, saying, "Why do ye so?" A strong, firm, resistance was manifested by many against anything that should interfere with their own personal ideas, their own course of action. This laid upon me the heaviest burdens I could possibly bear. But although the enemy had power over the minds of our brethren and sisters, to make of none effect my labors, still my work did not change. I was not released at all from my responsibilities [Cf: 1888 Mtl. p. 48 para. 02] p. 428, Para. 1, [1888MS].

Messages came to me from the Lord. "Speak according to all the words which I shall give thee, in warnings, in reproof, in correction, not only to those that are taught, but to those who are teachers of the

word." The first work is to be done for the shepherds of the flock, that they may be warned not to teach their own words instead of God's words, as did the Scribes and Pharisees. [Cf: 1888 Mtl. p. 50 para. 01] p. 428, Para. 2, [1888MS].

The ministry must be elevated; the men in sacred office must be devoted and God fearing. One reckless man, irreverent, careless in speech, unconsecrated in spirit, will, through his influence, mould others to do as he does, to act as he acts, and meet the same low standard which he has erected for himself in the place of meeting God's standard. Says Christ, "I know my sheep, and my sheep hear my voice." Again he says, "I am known of mine." [Cf: 1888 Mtl. p. 50 para. 02] p. 428, Para. 3, [1888MS].

We must have a converted ministry, and then the truth will be exalted because it is taught in the life and woven into the character. The truth is to become a living, active principle in converting the soul. [Cf: 1888 Mtl. p. 50 para. 03] p. 428, Para. 4, [1888MS].

I was alarmed at the state of things [which] now existed, for I knew from the light which the Lord had been pleased to give me, not many were standing in a position before God where they could discern their own soul needs and be a help and a blessing to the church. They professedly believed the truth, but they were far from being sanctified through the truth. Some had been separating their souls from God, and were spiritually blind. Many of our brethren in Fresno had been engrossed in worldly business, purchasing and selling real estate, and investing in, and selling shares in mines. This had been a snare to the church with laymen and ministers and was eating out of their hearts the interest in and love for the truth. Speculation swept in a large number of our brethren while the excitement lasted and was becoming a common thing. The practices and customs of worldlings, the feverish ambition, the exciting, absorbing, interest in speculation, was mixed and mingled with the sacred work of the minister. Men carrying credentials from the conference were engaged in such enterprises. God could not bless any such worldly ambition. The condition and evidence of our discipleship is self denial and the cross. Unless these are brought into our experience, we cannot know God; we cannot worship him in spirit and in truth and in the beauty of holiness. But those who ought to have stood in the clear light, that they might present the attractions of Christ before the people, and lift up Jesus before them as soon as out of the desk, were earnestly preaching of buying and selling real estate, and of investing money in mining stock. Their minds absorbed in business affairs could not distinguish between the sacred and the common; discernment was blunted, the deceptive power of the enemy was exercised over their minds. [Cf: 1888 Mtl. p. 50 para. 04] p. 429, Para. 1, [1888MS].

Plain and decided testimonies were given me of God to bear to the Fresno church, some of whom we knew were under the displeasure of God. A burden was upon my soul for certain ones day and night, for I knew that unless the Lord should impress their hearts, and give them a true sense of their danger, that in the strength of Christ, they might break the snare that Satan had woven about them, they were lost to the ministry and to the cause of God and would not in their blindness discern where God was working. Under the influence of God, I had written them many pages imparting the light which God had given me

concerning their cases, but they refused to see the light. The natural heart strove against grace, the reasoning heart of unbelief was saying to the spirit of God, "Go thy way for this time, and when I have a more convenient season, I will call for thee." [Cf: 1888 Mtl. p. 51 para. 01] p. 429, Para. 2, [1888MS].

How easy and natural for the heart that is not under the constant control of the Spirit of God to see things in a perverted light, as a result of departing from the word of God, and from the testimonies of his spirit, although they have followed them for years in admonitions, and warnings, entreaties and reproof. A voice had been saying, "This is the way, walk in it," but self said, "No, I will follow my own judgment." [Cf: 1888 Mtl. p. 52 para. 01] p. 429, Para. 3, [1888MS].

I want more liberty I must have my independence. How I longed to see them come to their senses and see themselves as sinners, guilty before God and in need of a Saviour, and repent and be converted, or they would in their blindness, turn away from the light sent to them from God, and become completely enveloped in the mazes of unbelief and darkness. Day and night my burden was that the Saviour, rich in mercy and love, would reveal himself to these souls who were in such great danger, although professedly keeping and teaching the law of God, they were guilty before God as a transgressor of that law. The least guilt left upon the conscience, would be to their utter condemnation. By the law is the knowledge of sin, but the law cannot pardon the transgressor; repentance toward God, and faith toward our Lord Jesus Christ, would write pardon against their names in the books of heaven. I longed for many to have the blessing, the precious blessing, that they might cease to walk in the sparks of their own kindling; but their ideas were not in harmony with the spirit of God. [Cf: 1888 Mtl. p. 52 para. 02] p. 429, Para. 4, [1888MS].

The way, the Truth, and the Life, was seeking to make his voice heard, but they refused to hear; they refused to believe. The servants of God were charged with unworthy motives, with prejudice, and with receiving reports that were not true; therefore those who were reprov'd refused to learn the way. The opinions of finite men, erring like themselves, had greater influence over their minds than the spirit of God that searched the depths of the heart. The Spirit of truth was not their wisdom and their salvation. Because of unbelief, they could not find peace and rest in Jesus, who had invited, "Come unto me all ye that labor and are heavy laden, and I will give you rest." They had not kept the way of the Lord, and fear and anxiety brought a burden upon their souls. They had forgotten him who seeth in secret. Their ways were right in their own eyes. The life and the Spirit of God was not leading and controlling them and therefore, they were not being led into all truth, living by every word that proceedeth out of the mouth of God. When I became fully satisfied that nothing I could say or do would have any influence, or make any impression upon the mind, my next course was to select about thirty, and tell the condition of one for whom I labored much to the church. This was a most painful duty to me, but I dared not neglect it. The Lord had opened to me the dangers threatening the people of God, through the influence of one man in particular who was a minister and did not follow the way of the Lord, and I felt called upon to be a faithful steward of the grace of God. The Lord gave me strength to do this painful duty, but this minister did not receive the testimony. He was tempted to leave the ground, but was persuaded

not to make so rash a step, as the Lord would not favor any such move. He went to a retired place and sought the Lord, There the Lord in his great goodness and loving kindness drew nigh to him, and he came back to the camp-ground entirely changed in spirit. He declared that the Lord had shown him himself, that he must be a converted man or he would be lost. He was willing to go into the congregation at once and confess his sins, and his backsliding from God. He was advised that this was not wisdom, and would not result in glorifying God, but would give our enemies occasion to cast reflections upon the whole ministry. It is Satan's object to ensnare ministers who handle sacred things, that he may lead them to do things that will bring the ministry down on a level with common things, so that sinners may be furnished with an excuse for their own impenitence and sin. When the words and the deportment of the minister are not after Christ's example, but are in imitation of the words and ways of the great deceiver, our enemies have occasion to blaspheme. We decided that it would meet the approval of God for a few, thirty or forty, who had heard the testimony given me of God, to be present and hear his acknowledgment of the reproof given, and hear his confession. [Cf: 1888 Mtl. p. 53 para. 01] p. 430, Para. 1, [1888MS].

The Lord by his spirit, rolled back the cloud which had enveloped some minds, the snare of the enemy was discerned. After nine o'clock at night, a number met in the large tent. I said to my brethren, that I wished to bear my testimony to them at the first of the meeting, for I was too weak to remain till its close. After I had borne my testimony I felt that I could not leave. We humbly sought the Lord, the spirit of supplication came upon me, my faith fastened upon Jesus, the source of our strength, our only hope; confessions were made, and many prayers were offered. The softening, subduing influence of the spirit of God came into the meeting. Hearts were broken, more confessions were made, and this work continued,--seasons of prayer, then of confessions of sin till three o'clock in the morning. [Cf: 1888 Mtl. p. 54 para. 01] p. 430, Para. 2, [1888MS].

A burden was upon my soul. I knew that the Lord would manifest his power. I was urged by the spirit of God to make strong appeals to my brethren who were to cross the Rocky Mountains to attend the general conference at Minneapolis. I urged them to humble themselves before God, and receive the assurance of his grace, to be baptized with the Holy Ghost, that they might be in a condition to impart light, and strength, and courage to those who should assemble in the conference, and that there might be a union between the east and the west. I knew that there must be a renewal of the grace of Christ; life and power must be infused into the work over time. Little did I think, when making these solemn appeals, that a letter had gone forth from one present at that meeting stating things he thought were true but were not true and which preceded us and built up a wall of difficulty, placing men prepared to fight everything those who crossed the Rocky Mountains should introduce. For long years prejudice had existed with those at Battle Creek without cause against the laborers on the Pacific coast and Satan used his influence to have that letter do a work which will prove to the loss of souls. God never prompted that letter. I was shown into the room where the letter was received. I stepped up and read the name distinctly and afterward asked Eld. Butler if Bro. [Healey] did not write to him certain things. He said he did. I asked if he would let me see the letter. I wanted to know what testimony was given to create such a state of things as we met at Minneapolis. He

said he burned the letter, but the impress had made an indelible impression on his mind and on the minds of others which are still as if bed in the rock. At this period of time when the powers of darkness were moved from beneath to take the field, and in wily, crafty movements, to outgeneral the church to which God has committed sacred, holy trusts. Although through the voices and pens of many, the trumpet had given a certain sound, others of the watchmen were asleep, and knew not the time of their visitation. [Cf: 1888 Mtl. p. 55 para. 01] p. 431, Para. 1, [1888MS].

The Lord had food whereby his servants might become enlarged and grow to the full stature of men and women in Christ Jesus. What is the chaff to the full kernels of wheat? How great was my burden in that tent, in my feebleness that night! I know that the Lord was graciously willing to forgive sins and pardon the sinner, and my heart was stirred with an intensity of desire that all upon the camp-ground should see the salvation of the Lord. To this people, God had committed sacred trusts. He had made them repositories of light in regard to his law, and should Christ say of these highly favored, "Ye are both ignorant of the Scriptures and of the honor of God." Should those who made so high a profession, because of their want of pure and undefiled religion, dishonor the world's Redeemer by their unconsecrated lives? "Ye are my witnesses" saith the Lord. Should the people of God remain in a backslidden state, unconsecrated, unholy in life and in character? How then could Christ say of them, "Ye are the light of the world", and represent them as a city that is set upon a hill, or a light upon a candlestick, giving light to all that are in the house? [Cf: 1888 Mtl. p. 55 para. 02] p. 431, Para. 2, [1888MS].

Again and again I have been shown the high attainments which the Lord's people may reach, but many have talked the truth, have preached the truth, while they were not sanctified through the truth. They did not bring the truth into their daily life and weave the principles of the truth into their characters. That they might be moulded and fashioned as clay in the hands of the potter to become vessels of honor, there was needed in those assembled under that tent, a deep heart work, repentance of sin, abandonment of self. This meeting was indeed precious. I was strengthened to labor in that meeting. I heard the confessions of E.P. Daniels and his wife. I heard their earnest supplications to God. I know that the spirit of God was doing its work upon their hearts. I heard them testify that the Lord had given them a blessing such as they had never before received. They declared that they were indeed receiving afresh the converting power of God, and many testimonies of confession, and of victories gained were then made. Could our eyes have been opened, we could have seen Jesus in our midst with his holy angels. Many felt his grace and his presence in rich measure. With hearts broken by the Spirit of God, confessions of sins were made and precious testimonies of faith were given that declared that Jesus had pardoned their sin and spoken peace to their souls. This season marked by so much of the power of God to those present, we could never forget. How thankful I felt that the Lord had given me strength to remain till the close of that meeting. He gave me a spirit of supplication. My faith fastened upon the promises of God, and our prayers were answered, for there was the revealing of his presence, and his power. [Cf: 1888 Mtl. p. 57 para. 01] p. 431, Para. 3, [1888MS].

A message must be given to our churches to arouse them to seek the

Lord, now while he is to be found, to draw nigh unto him that he may draw nigh unto them. I have had the churches presented before me. Every church in our land is in need of awakening. [Cf: 1888 Mtl. p. 58 para. 01] p. 432, Para. 1, [1888MS].

The Lord has a special message for his people; precious gems of truth which have been hidden under the rubbish are to be revealed. The Lord would have his people search for truth as for hidden treasure. The shaft must sink deep in the mine of God's word which is rich with precious jewels of undiscovered truth, that needs to be brought out and placed before the people. God's people want, and it is essential that they should have, all that the Lord has for them, as meat in due season, that they may be fed with clean provender, thoroughly winnowed from chaff and everything which will not, and can not be appropriated as spiritual food. God will impart light and blessing to others. We humbled our hearts before God, we prayed earnestly to God, then arose and with weeping, confessions were made of sins. Then again we urged our petitions to God for pardon and forgiveness of sins, and thus the time passed on till three o'clock in the morning. We knew that the sin pardoning Saviour was in our midst. We knew that precious victories were gained. We had sufficient evidence that the Lord was working with power in our midst. [Cf: 1888 Mtl. p. 58 para. 02] p. 432, Para. 2, [1888MS].

At the camp-meeting Bro. and Sister Daniels drew near to the Lord, and the Lord did indeed draw nigh to them. As by prayer and heart-felt confession, they worked out their own salvation with fear and trembling, the Lord worked in them to will and to do of his good pleasure. The promise seemed to be indeed fulfilled on this occasion, "But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." I knew that Jesus was in our midst. I knew that he gave me sustaining grace to labor in the meeting. From that meeting Bro. Daniels has, through the grace of Christ, labored for the Fresno church with the best results. [Cf: 1888 Mtl. p. 59 para. 01] p. 432, Para. 3, [1888MS].

The enemy had laid a snare for the Fresno church. Brethren had left the churches where they belonged and where their help was greatly needed to strengthen and encourage the weak churches, and had moved into Fresno, to add their presence and increase the numbers of the church at that place. If they cannot hear the voice of God saying, "What doest thou here Elijah?", God will speak more plainly. It is not God's plan to have men of the same faith colonize and dwell together. We are living in the last days, and unless God moves the men, this moving mania will prove a snare perhaps to the loss of souls of those who move, as well as to the loss of many souls left discouraged in the small churches. The land boom struck Fresno, and these good brethren in the faith were swept into the land speculation and some invested in mining stock. Speculation crowded out thoughts of eternal things. Unwary souls were beguiled and became infatuated. On the street, around the table, in the social visit, the theme of conversation was the purchasing of lots and mining stock. This, also, was the conversation of ministers whose business it was to work the mines of truth, to find and rescue the precious gems and jewels hidden beneath the rubbish of error. Just such a chapter is found in the history of the old world, when every imagination of man's heart was only evil and that continually. So it was in the city of Sodom. When men who have had

great light and great truth, who are to be God's witnesses to a people whose interests are in the world, become full of a feverish anxiety to buy and sell and get gain, Satan looks on with triumph. These men permit the alluring pictures of the world to captivate their senses; the alluring temptation with which Satan tempted Christ, overcomes them and the example of Christ in resisting temptation fades from the memory. They permit themselves to be drawn into the current which is sweeping man downward, and when Satan sees his plans work so well, he invents scheme after scheme, that the Lord's money may be diverted into channels where the cause of God will get none of it. Satan tells the speculator that if he will engage in this land scheme, he can make means to help the cause of God, and he presents illusions that fascinates the senses and thousands of dollars are bound away from the cause of God, and the example of Christ is not followed. Unwary souls are beguiled by representations that will never be realized. All who engage in enterprises of this order, fail to give a worthy, Christ-like example to the world as Seventh-day Adventists. Satan designed to cut off the influence of the men who by precept and example, should have borne a clear, unselfish, uncorrupted testimony against all such schemes of the enemy. Against such Satanic schemes, there is no safeguard but one--the truth as it is in Jesus, planted in the heart by his spirit, and nurtured by his grace. Our piety, Bible integrity, our religion, will degenerate into commonness and earthiness before the world, before the God whom we profess to love and serve, if we do not keep a living connection with Christ. We claim to be the repositories of sacred truth, to be looking for the glorious appearing of our Lord and Saviour Jesus Christ, in the clouds of heaven with power and great glory. [Cf: 1888 Mtl. p. 59 para. 02] p. 432, Para. 4, [1888MS].

How does the Lord of heaven look upon those to whom he has committed truth to be proclaimed to the world, which is to prove to them a savor of life unto life or of death unto death when they are untrue to their trust? Those who engage in speculation cannot keep the commandments of God in sincerity and in truth. The sacredness of the truth is marred by selfish interests, and in the judgment it will be seen that the words of reproof and warning, spoken by the minister who engaged in worldly schemes, pleased the people, but did not convict and convert them, for did they not see the same world-loving spirit in him who claimed to believe we are having the last message of warning to be given to the world that the last message of warning was going to the world, as in themselves. They said, "If he believes what he teaches, would he do as he is doing?" [Cf: 1888 Mtl. p. 61 para. 01] p. 433, Para. 1, [1888MS].

We knew that work had to be done for the Fresno church before they could see the impression they were making on the public mind. They were building walls that would make the truth of none effect to those to whom it should be presented. I was praying earnestly when Elder Daniels was laboring in Fresno that the Lord would work through his servant to his own name's glory. If the Lord has laid on Elder Daniels a work to do for the church, then those for whom he labored, was not to look to the instrument, but to God who works through him. The Lord sent Gideon to do a special work, and he said to Gideon, "Go in this thy might." He directed Gideon to the strength that was back of his own strength, as if he said to Gideon, I have chosen thee to do an errand for me, in this I have regarded thee graciously, and let this be encouragement, because thou hast found grace in the eyes of the Lord. Go in thy

strength and conquer. We were glad that the fruits of the work in Fresno bore evidence that God was dealing with human minds. The Lord wrought upon hearts. Humble confessions were made and the work of restitution that was done, bore witness to the genuineness of the work. It may be that some did not bring forth the fruits of thorough repentance. There was some close, testing work to be done if the plough share of truth went deep enough to break up the fallow ground of the heart. The testimony of many, was, "I have never seen it on this wise before." The evidence was of a character that no one could doubt but that the work was of God. Confessions of sins were made, and like Zacchaeus, souls were impressed to say, "If I have taken aught from any man, I will restore him four fold." This work of making things right as far as human power could, was in the order of God. [Cf: 1888 Mtl. p. 62 para. 01] p. 433, Para. 2, [1888MS].

It is not agreeable to the human heart to do right. The spirit is in warfare against the flesh, but restitution will be made if the work goes forward as God shall direct. The work of true repentance goes deeper than the surface, and we discern and acknowledge the wisdom and power of God in this manifestation. As the work progressed, that faith which works by love and purifies the soul, yielded its precious harvest of fruit. The language of the church in Fresno was, "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak not in the words which man teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." We praise the Lord with heart and pen and voice for this good work which has been wrought in Fresno. What a powerful, gracious, and effectual call this has been to Fresno. But did Eld. Daniels originate that work. No, the work was of God and man should receive no glory. Precious Redeemer, thy grace was not given because of any man's merit nor as the result of any man's worth or righteousness, but the righteousness of Christ. The Sin-pardoning Saviour was holding forth the golden scepter of his matchless grace and mercy to wayward sinful souls. We hope and pray that the good work may continue. When Matthew was called to follow the Lord, he dropped his former occupation as a publican, and engaged in the service of the Master. He invited Jesus to his home. No sooner did Jesus open the heart of Matthew, then he opened his house as a home for Jesus. Let the same proofs of the good work of God be manifested in the same way by our brethren in Fresno. Take Jesus home to your hearts, to your houses, and present him to your neighbors. Let your families, your children, see the sweet grace of Christ at work in your hearts, and exemplified in your characters. Let the efficacy of the blood of Christ avail in your behalf, and his righteousness become your righteousness. Let a living testimony be borne from every church member, "Oh come hither, and hearken, all ye that love the Lord, and I will tell thee what he hath done for my soul." The simplicity of the religion of Jesus is to be revealed to the world. Christ must be all and in all, fully satisfying every want of the soul. Let not your minds be entangled in worldly schemes, but dig deep in the mines of God's word for the precious gems of truth which are there. Christ will qualify you to be partakers of his grace. You may improve the talents he has entrusted to you. You are to go forth with weeping to sow the precious grains of truth, for doubtless, you will return again with rejoicing bringing your sheaves with you. But in behalf of Christ, I warn you to flatter no man. It is Satan's plan to flatter the pride of our natures, and we are in danger of shutting out Christ, his blood,

his righteousness, and placing man where Jesus Christ should be. This is our constant danger. Let Christ be lifted up before the people, acknowledge his power, revealed through the instrument in doing a good work, but let all the glory be given back to God. Grace always humbles the receiver. It never exalts man. The grace of Christ is to be recognized and exalted; but sinful man never. Rejoice with trembling, nevertheless, rejoice. [Cf: 1888 Mtl. p. 63 para. 01] p. 433, Para. 3, [1888MS].

W-81-1888--Minneapolis, Minn. Oct. 9, 1888.--Dear Daughter Mary: We arrived at this place yesterday at about ten o'clock A. M. It had rained all night and rained all day Wednesday. Tuesday night we had berths in palace car. There were no berths and we were given berths in the drawing room car. Had nice chance but could not get Will to leave the company and come in the sleeper. And it was not a very pleasant night for those in the day coaches. Passengers were so crowded. [Cf: 1888 Mtl. p. 66 para. 01] p. 434, Para. 1, [1888MS].

We arrived safely and were pleasantly located in two good hired rooms, richly furnished with plush chairs and sofas. Willie's room was next to ours but it did not look just in place to pile all our trunks and bundles in these nicely furnished room. We had to walk a few rods to our meals. We decided to find other rooms and we found rooms in the boarding house, hired for that purpose, and we have, Sarah and I, one room, plainly furnished, but it has the blessings of a fire place which is of value you well know to me. Will has a chamber above with stove in his room. Two brethren sleep in a bed in the same room. Then they have a small room for to do their writing in, and Willie is just as pleased with this as he can be. [Cf: 1888 Mtl. p. 66 para. 02] p. 434, Para. 2, [1888MS].

I spoke Thursday morning. There is a large number assembled of our ministering brethren and I do not know but a few of them. [Cf: 1888 Mtl. p. 66 para. 03] p. 434, Para. 3, [1888MS].

Today, Friday at nine o'clock, I read some important matter to the conference and then bore a very plain testimony to our brethren. This had quite an effect upon them. Elder Butler has sent me a long letter, a most curious production of accusations and charges against me, but these things do not move me. I believe it was my duty to come. I worry nothing about the future, but try to do my duty for today. [Cf: 1888 Mtl. p. 66 para. 04] p. 434, Para. 4, [1888MS].

I shall have to go to Battle Creek with Willie and (spend) some little time. Since the severe trial I passed through in Healdsburg. I think things of like character will not have such an influence upon me again. I am glad Willie (is) where we can look after him a little and he look after us. I think it bad to be in different houses, but we are hoping and praying to see the work of God move forward just in that manner as shall reflect glory to God and good to His people. [Cf: 1888 Mtl. p. 66 para. 05] p. 434, Para. 5, [1888MS].

Elder Goodrich is here from Maine, Eld. Underwood from Ohio, Sands Lane and his brother Otto Godsmark; Decker from Oregon; Corliss, U. Smith, Van Horn, Sanborn, Fargo, Rubert, Dr. Waggoner and wife, many, many I cannot think of now. We do not forget you but we pray for you. We long to see the power and spirit of God working upon the hearts of

our ministers. We long to see that humility which we must have to do the work of God acceptably. Everything is done here that can be done to furnish good clean bedding and good wholesome food. [Cf: 1888 Mtl. p. 67 para. 01] p. 434, Para. 6, [1888MS].

Elder Smith and Butler are very loathe to have anything said upon the law in Galatians, but I cannot see how it can be avoided. We must take the Bible as our standard and we must diligently search its pages for light and evidences of truth. [Cf: 1888 Mtl. p. 67 para. 02] p. 434, Para. 7, [1888MS].

Well, the sun is setting and I cannot see very good. Please write us often as you can if it is only a word or two and I will try to write quite often to you. [Cf: 1888 Mtl. p. 67 para. 03] p. 435, Para. 1, [1888MS].

Sunday morning, Oct. 14. Yesterday was a very important period in our meeting. Eld. Smith preached in forenoon upon the Signs of the times. It was I think, a good discourse,--timely. In the afternoon I spoke upon I John 3. "Behold what manner of love," etc. The blessing of the Lord rested upon me and put words in my mouth and I had much freedom in trying to impress upon our brethren the importance of dwelling upon the love of God much more and let gloomy pictures alone. [Cf: 1888 Mtl. p. 67 para. 04] p. 435, Para. 2, [1888MS].

The effect on the people was most happy. Believers and unbelievers bore testimony that the Lord had blessed them in the word spoken and that from this time they would not look on the dark side and dwell upon the great power of Satan but talk of the goodness and the love and compassion of Jesus, and praise God more. [Cf: 1888 Mtl. p. 67 para. 05] p. 435, Para. 3, [1888MS].

At the commencement of the Sabbath Eld. Farnsworth preached a most gloomy discourse telling of the great wickedness and corruption in our midst and dwelling upon the apostasies among us and there was no light, no good cheer, no spiritual encouragement in this discourse. There was a general gloom diffused among the delegates to the conference. But the Lord gave me testimony calculated to encourage. My own soul was blessed and light seemed to spring up amid the darkness. I am not attending meetings today. [Cf: 1888 Mtl. p. 68 para. 01] p. 435, Para. 4, [1888MS].

Last evening we had several of the ministering brethren together and read a long communication from Elder Butler, which kept us up till ten o'clock at night. This morning they had an excellent social meeting. Today they have a Bible reading upon predestination or election. Tomorrow noon the law in Galatians is to be brought up and discussed. There is a good humble spirit among the delegates as far as we can learn. The letter written by Eld. Butler was a good thing to open this question so we are in for it. [Cf: 1888 Mtl. p. 68 para. 02] p. 435, Para. 5, [1888MS].

Charlie Jones came yesterday, Sabbath morning. W. C. W. has gone to visit Eld. Mattison who is in the city two miles from the meeting. The report is he is sick. Eld. Corliss is sick. We fear he may have the run of a fever unless the Lord shall stay the progress of disease. [Cf: 1888 Mtl. p. 68 para. 03] p. 435, Para. 6, [1888MS].

John and Sarah are at work upon notes of the discourses I have given. It is cold and has been foggy here most of the time since we have been here. I shall be pleased to see the beautiful God-given sunshine once more. I wish I knew how many were at the meeting. Perhaps I can tell you in my next letter. I hope to hear from our home across the way soon. I have received no letters since I came here. [Cf: 1888 Mtl. p. 68 para. 04] p. 435, Para. 7, [1888MS].

It is getting dark and I will say good night. Love to all the dear ones in the family. Sister Mccomber, Babe and the dear children. Mother. I was going to write to our family but things have transpired so I could not. Will write them if I can tomorrow. Mother. [Cf: 1888 Mtl. p. 68 para. 05] p. 435, Para. 8, [1888MS].

A Living Connection With God. Morning talk by Ellen G. White Minneapolis, Minnesota, October 11, 1888 - MS 6, 1888. I am thankful, brethren and sisters, that God has spared me to come to this meeting. I have been sick nigh unto death; but prayer was offered by those assembled at the Oakland camp meeting, and the Lord heard them. It was not by my faith, for I had none, but they exercised faith in my behalf, and the Lord gave me strength to bear my testimony to the people in Oakland, and then I started, as it were, at a venture to come on this journey. I had but one sinking spell on the way, but the Lord helped me, and when we reached Kansas City I went out to the campground where they were holding their meeting and spoke to the people. In this I realize and know that the Lord has strengthened me, and He shall have all the glory. [Cf: 1888 Mtl. p. 69 para. 01] p. 436, Para. 1, [1888MS].

Now as we have assembled here we want to make the most of our time. I have thought again and again that if we would only make the most of the precious opportunities God had given us, they would do us so much more good; but we too often let them slip away, and we do not realize that benefit from them which we should. [Cf: 1888 Mtl. p. 69 para. 02] p. 436, Para. 2, [1888MS].

My mind has been directed to the words of the apostle Paul. He says, in the twentieth of Acts, beginning with verse 17: "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [Cf: 1888 Mtl. p. 69 para. 03] p. 436, Para. 3, [1888MS].

I have thought again and again, brethren and sisters, if we were Bible believers as well as Bible readers, and would carry out just what God has given us, we would be far better than we are at the present time. But we do not realize that it is the loving voice of God speaking to us from His Word. We are to think everything of it and take it home to our hearts. Then Paul goes on to say, in verse 24, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the

ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (verses 26, 27). What a testimony is that--"free from the blood of all men." [Cf: 1888 Mtl. p. 69 para. 04] p. 436, Para. 4, [1888MS].

Now here is the exhortation: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Now what is the necessity of watching them? Why says he, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (verses 28, 29). [Cf: 1888 Mtl. p. 70 para. 01] p. 436, Para. 5, [1888MS].

Brethren, if we would be [in earnest] the power of the Holy Ghost would attend our efforts, and we would see a different state of things among us. We are placed in trust with the most solemn truths ever committed to mortals, but the course of some is of such a character that God cannot answer their prayers. Their prayers are offensive to His holiness, and should He hear and answer their prayers they would be confirmed in a wrong course, and others would be led away from the straight paths. Why cannot we take the truth God has revealed and weave it into our very life and character? If we have the spirit of Christ in our hearts we will have a burden for the perishing souls around us as Paul had, and we will leave such an impression upon the young men and women who claim to believe the truth that they will feel that there are important responsibilities resting upon them. They will feel that their faith must be increased and that they must take up the work lying directly in their pathway, and be a blessing to others--humble, diligent, obedient; and when they meet their associates it will be to talk of Jesus. They will carry Jesus into their homes and testify to all of His mercy. [Cf: 1888 Mtl. p. 70 para. 02] p. 437, Para. 1, [1888MS].

If Christ is formed within, the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work, and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine, unless His Holy Spirit is resting upon you and you are taking Jesus into your heart, thinking and talking of Jesus, and doing His work wherever you are. This is the only way that we can work successfully in these last times. Christ was Himself the example we should follow, not merely in outward form, but as He was in purity, self-denial, meekness, and love. So we should follow Him in the world. His humiliation, His reproach, His crucifixion, and His cross He gave to His disciples. He also gave to them the glory that was given Him. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." [Cf: 1888 Mtl. p. 70 para. 03] p. 437, Para. 2, [1888MS].

Brethren, it is a positive necessity that we come up to a higher and holier standard. We must meet the difficulties in our Christian warfare as Paul met them when the Jews were lying in wait for him. We shall

have to come through trying places, for there will be spies watching on our track and lying in wait for us. We shall not only be brought before councils, but we shall be thrust into prison, and we must be in that advanced position of faith that we shall know God and the power of His grace, where we can lift up holy hands to Him without wrath and doubting; and we must learn how to believe that God hears us. [Cf: 1888 Mtl. p. 71 para. 01] p. 437, Para. 3, [1888MS].

I know that God hears the prayers of His people. I know that He answers them. But He cannot bless us while we are cherishing selfishness; and what saith the Scriptures? "If I regard iniquity in my heart, the Lord will not hear me." But if we put away all self-exaltation, all self-righteousness, and come into living connection with God, the righteousness of God will be imputed to us. "As far as the east is from the west, so far hath he removed our transgressions from us." [Cf: 1888 Mtl. p. 71 para. 02] p. 437, Para. 4, [1888MS].

The wisdom from above is abiding with us just so surely as we ask Him for it. The Lord has not forsaken us, but it is our sins and our iniquities that have separated us from God. We want in the name of Jesus to break down the barriers between our souls and God and then the peace of Christ will abide in our hearts by faith. We want to present ourselves in all humility before God, and get rid of everything like pride, selfishness, evil surmising, evil speaking, and all iniquity. Jesus will not take His abode in the heart where sin is enthroned. We want less of self and more of Jesus. We want to learn how to believe--that it is simply taking God at His word--but it is impossible to learn this unless we place ourselves in that position where we will be submissive to God. Our will must be on God's side, not on the side of Satan. The result of proving the forgiving love of God is to be perfectly reconciled to God's will. Then the human will and the divine become united. Every faculty must be kept in its place, all consecrated to God; every faculty working in God's order, performing His will and purpose. [Cf: 1888 Mtl. p. 71 para. 03] p. 438, Para. 1, [1888MS].

We need not feel anxious and troubled, as though the work was in our hands alone to manage. The Lord is standing at the helm. The Infinite has His hand on the machinery. If we humbly do our work with fidelity, the Lord will take care of the results. Have faith in God. This faith will enable us to have perfect trust and to look upon every movement in God's own light. Nothing that is taking place or that can take place need to excite in us fearful apprehensions, for God the great Master Worker has charge of His own work; and if man will not interfere, but leave the work to God's own control, He will do this work well. Now, Christ would have you who minister in sacred things to be holy as He is holy. Do not forget that your power is in God. Be sure that if God has called you to open His Word to the people, He has called you to purity and goodness. [Cf: 1888 Mtl. p. 71 para. 04] p. 438, Para. 2, [1888MS].

You should have a clear apprehension of the gospel. The religious life is not one of gloom and of sadness, but of peace and joy coupled with Christlike dignity and holy solemnity. We are not encouraged by our Saviour to cherish doubts and fears and distressing forebodings; these bring no relief to the soul and should be rebuked rather than praised. We may have joy unspeakable and full of glory. Let us put away our indolence and study God's Word more constantly. If we ever needed the

Holy Ghost to be with us, if we ever needed to preach in the demonstration of the Spirit, it is at this very time. If we will not work without it now, we shall have it in every emergency in the future, and be prepared for what is coming upon the earth. We need to dwell more upon present truth and the preparation essential in order that sinners may be saved. If the Spirit of God works with our efforts, we shall be called out not only to present repentance in its true light but pardon also, and to point to the cleansing fountain where all pollution may be washed away. [Cf: 1888 Mtl. p. 72 para. 01] p. 438, Para. 3, [1888MS].

We have a far more solemn work resting upon us in preaching the gospel of Christ than we have imagined. If we have the truth abiding in the heart, we shall be growing up to the full stature of men and women in Christ Jesus. Let us think of these things more earnestly. Let there be no more cramping of the intellect. There are greater wonders to be opened to our senses, consistent with the progress of the work. The mystery of revelation challenges investigation, for there are mines of truth to be opened to God's people. We must put off self-righteousness, we must reach loftier heights. God will direct the soul action if we seek the righteousness of Christ so that God can be pleased with our efforts. We want none of self and all of Jesus. The baptism of the Holy Ghost will come upon us at this very meeting if we will have it so. Search for truth as for hidden treasures. The key of knowledge needs to be held in every hand that it may open the storehouse of God's treasury, which contains stores of precious gems of truth. When a man is craving for truth from God's Word, angels of God are by his side to lead his mind into green pastures. [Cf: 1888 Mtl. p. 72 para. 02] p. 438, Para. 4, [1888MS].

If the truth rested with greater weight upon ministers of God, they would not handle the Word of God deceitfully. They seem to have a burden for souls while speaking to the people, but when out of the desk they are destitute of spirituality. Be afraid of such. They preach but do not practice. They show by their manner that the truth has not sanctified their souls and what they have said has had no weight upon them. God's laborers will carry the burden of souls with them. God will not work with the man who preaches the claims of God in the desk and gives a lie to the truth out of the desk. We want to be clean from the blood of all men, that the blood of souls will not be found upon us, that we can say with Paul, "I am pure from the blood of all men." [Cf: 1888 Mtl. p. 72 para. 03] p. 439, Para. 1, [1888MS].

Let us commence right here in this meeting and not wait till the meeting is half through. We want the Spirit of God here now; we need it, and we want it to be revealed in our characters. We want the power of God here, and we want it to shine in our hearts. Brethren, let us take hold of the work as never before. Let us inquire, How is it with my soul? Is it in that condition that it will be well with me? Shall Christ come and find me as I now am? May God help us to be clean in spirit, pure and holy in all manner of conversation and godliness.-- Manuscript 6, 1888. [Cf: 1888 Mtl. p. 73 para. 01] p. 439, Para. 2, [1888MS].

Sermon by Ellen G. White, Minneapolis, Minnesota, October 13, 1888--Ms 7, 1888--Text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world

knoweth us not, because it knew him not." 1 John 3:1.--(First page of sermon missing) [Cf: 1888 Mtl. p. 74 para. 01] p. 439, Para. 3, [1888MS].

How can we understand God? How are we to know our Father? We are to call Him by the endearing name of Father. And how are we to know Him and the power of His love? It is through diligent search of the Scriptures. We cannot appreciate God unless we take into our souls the great plan of redemption. We want to know all about these grand problems of the soul, of the redemption of the fallen race. It is a wonderful thing that after man had violated the law of God and separated himself from God, was divorced, as it were, from God--that after all this there was a plan made whereby man should not perish, but that he should have everlasting life. [Cf: 1888 Mtl. p. 74 para. 02] p. 439, Para. 4, [1888MS].

After the transgression of Adam in Eden it was Christ whom God gave to us, not that we might be saved in our sins, but that we might be saved from our sins, that we should return to our loyalty to God and become obedient children. As we yield our minds, our souls, our bodies, and our all to the controlling Spirit of God, it is then that the Spirit of truth is with us and we can become intelligent in regard to this great plan of redemption. [Cf: 1888 Mtl. p. 74 para. 03] p. 439, Para. 5, [1888MS].

It is true that God gave His only-begotten Son to die for us, to suffer the penalty of the [broken] law of God. We are to consider this and dwell upon it. And when our minds are constantly dwelling upon the matchless love of God to the fallen race, we begin to know God, to become acquainted with Him, to have a knowledge of God, and of how Jesus Christ, when He came to our world, laid aside His royal robes and His kingly crown and clothed His divinity with humanity. For our sakes He became poor that we through His poverty might be made rich. The Father sent His Son here, and right here on this little atom of a world were enacted the grandest scenes that were ever known to humanity. [Cf: 1888 Mtl. p. 75 para. 01] p. 439, Para. 6, [1888MS].

All the universe of heaven was looking on with intense interest. Why? The great battle was to be fought between the power of darkness and the Prince of light. Satan's work was to magnify his power constantly. Where was his power? He claimed to be the prince of the world and he exercised his power over the inhabitants of the world. Satan's power was exercised in such a masterly manner that they would not acknowledge God. Satan wanted that the children of men should get such an idea of his wonderful work that they would talk of his masterly power. In doing this he was all the time placing God in a false light. He was presenting Him as a God of injustice, and not a God of mercy. He was constantly stirring up their minds so that they would have an incorrect view of God. [Cf: 1888 Mtl. p. 75 para. 02] p. 440, Para. 1, [1888MS].

How was God to be rightly represented to the world? How was it to be known that He was a God of love, full of mercy, kindness, and pity? How was the world to know this? God sent His Son, and He was to represent to the world the character of God. [Cf: 1888 Mtl. p. 75 para. 03] p. 440, Para. 2, [1888MS].

Satan has come right in and placed himself between God and man. It is

his work to divert the human mind, and he throws his dark shadow right athwart our pathways, so that we cannot discern between God and the moral darkness and corruption and the mass of iniquity that is in our world. Then what are we going to do about the matter? Shall we let that darkness remain?--No. There is a power here for us that will bring in the light of heaven to our dark world. Christ has been in heaven and He will bring the light of heaven, drive back the darkness, and let the sunlight of His glory in. Then we shall see, amid the corruption and pollution and defilement, the light of heaven. [Cf: 1888 Mtl. p. 75 para. 04] p. 440, Para. 3, [1888MS].

We must not give up at the defilement that is in the human race and ever keep that before the mind's eye. We must not look at that. What then are we to do? What is our work?--To behold "what manner of love the Father hath bestowed upon us." Do not let the blighting influences that are flooding the world be the picture that is before the mind, but hold up the purity and love of God. Do not hang in memory's hall pictures of all the corruption and iniquity that you can bundle together. No, do not do it. It discourages the mind. A discouraged man is good for nothing. Just get the mind off these dark pictures by talking of God's love, and you may hang memory's halls with the brightest pictures that you can imagine. [Cf: 1888 Mtl. p. 75 para. 05] p. 440, Para. 4, [1888MS].

We want to keep the perfect Pattern before us. God was so good as to send a representation of Himself in His Son Jesus Christ, and we want to get the mind and heart to unfold and reach upward. Just as soon as Adam and Eve fell, their countenances fell at the sight of their miserableness. We may see our wretchedness, and we should pray that God will reveal our own hearts to us; but we should pray also that He will reveal Himself to us as a sin-pardoning Redeemer. Let yours be the prayer, Reveal Thyself to me, that in Thy matchless grace I may lay hold on the golden link, Christ, which has been let down from heaven to earth, that I may grasp it and be drawn upward. [Cf: 1888 Mtl. p. 76 para. 01] p. 440, Para. 5, [1888MS].

Brethren, you have all seen on the bosom of the lake the beautiful white lily. How anxious we have been, how we have wished and worked, that we might get that blossom. No matter how much scum and debris and filth there is around it, yet that does not destroy our desire for the lily. We wonder how the lily can be so beautiful and white where there is so much filth. Well, there is a stem that strikes down to the golden sands beneath and gathers nothing but the purest substance that feeds the lily until it develops into the pure and spotless flower as we see it. [Cf: 1888 Mtl. p. 76 para. 02] p. 441, Para. 1, [1888MS].

Should not this teach us a lesson? It ought to. It shows that although there is iniquity all around us we should not approach it. Do not talk of the iniquity and wickedness that are in the world, but elevate your minds and talk of your Saviour. When you see iniquity all around you it makes you all the more glad that He is your Saviour, and we are His children. Then, shall we look at the iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble. Talk of those things that will leave a good impression on the mind, and will lift every soul up out of this iniquity into the light beyond. [Cf: 1888 Mtl. p. 76 para. 03] p. 441, Para. 2, [1888MS].

Now, we may go into a cellar and stay there and look around into its dark corners, and we can talk of the darkness and say, "Oh, it is so dark here," and keep talking about it. But will it make it any lighter? Oh no! What are you going to do? Come out of it; come out of the dark into the upper chamber where the light of God's countenance shines brightly. [Cf: 1888 Mtl. p. 76 para. 04] p. 441, Para. 3, [1888MS].

You know our bodies are made up of the food assimilated. Now, it is the same with our minds. If we have a mind to dwell on the disagreeable things of life, it will not give us any hope, but we want to dwell on the cheery scenes of heaven. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." [Cf: 1888 Mtl. p. 76 para. 05] p. 441, Para. 4, [1888MS].

While we were in Switzerland I had many letters from a sister whom I dearly love and highly esteem. In every one of these letters were the most gloomy pictures. She seemed to be dwelling on everything objectionable. Soon after I received these letters I prayed the Lord that He would give her help to turn her mind from the channel that it was running in. That night I had a dream presented to me three times. I was walking in a beautiful garden, and Sister Martha ----- was by my side. As soon as she came into the garden I said, "Martha, do you not see this beautiful garden? See, here are the lilies, the roses, and the pinks." "Yes," she said, as she looked up and smiled. Soon I looked to see where she was. I was looking at the lilies, the roses, and the pinks, and did not see her. She was in another part of the garden, and was grasping a thistle. Then she was pricking her hands on the brambles. She said they hurt her hands, and she asked, "Why do they keep all these thistles and these briars in the garden? Why do they let them stay here?" [Cf: 1888 Mtl. p. 77 para. 01] p. 441, Para. 5, [1888MS].

Then there appeared before us a tall, dignified man who said, "Gather the roses, the lilies, and the pinks; discard the brambles and touch them not." Then I awoke, and when I went to sleep I dreamed the very same thing again. Three times I had the same dream, and I arose-- because I could not sleep--and wrote to Sister Martha the dream I had had. [Cf: 1888 Mtl. p. 77 para. 02] p. 442, Para. 1, [1888MS].

Now, said I, God does not want you to gather up everything objectionable; He wants you to look at His wonderful works and at His purity. He wants you to take a view of His matchless love and His power, to look up through the beauties of nature to nature's God. Said I, This [dream] represents your case exactly. You are dwelling on the dark side. You are talking of those things that give no light and bring no joy into your life. But you must turn your mind from these things to God. There are enough roses, pinks, and lilies in the garden of God's love so that you need not look at the briars, the thistles, and the brambles. Now, I did not see these things, because I was delighting myself with the flowers and all the beauties of the garden. [Cf: 1888 Mtl. p. 77 para. 03] p. 442, Para. 2, [1888MS].

Now, that is what we want to do, brethren. We want to have our minds on the encouraging things. We want to have our minds on the new country to which we are to be introduced. Our citizenship is not of this world,

but it is above, and we want to consider what characters we should possess in order to become inhabitants of that better world and associates of the saints of God in heaven. [Cf: 1888 Mtl. p. 77 para. 04] p. 442, Para. 3, [1888MS].

Sister Martha took it, and her soul was lifted above discouragement. Now, I do not want Satan to succeed in throwing his dark shadow across your pathway. I want you to get away from that shadow. The Man of Calvary will throw the light of His love across your pathway and dispel the darkness. He is able to do it and will do it, for He is Lord of all. Somebody has thrown His light around you; it is Jesus Christ. [Cf: 1888 Mtl. p. 77 para. 05] p. 442, Para. 4, [1888MS].

I remember when my sister Sarah, now sleeping in the grave, who attended me in my first travels, was in discouragement. She said, "I had a strange dream last night. I dreamed somebody opened the door and I was afraid of him; and as I continued to look at him he increased in size and filled the whole space from the floor to the ceiling, and I continued to grow more and more afraid. Then I thought that I had Jesus, and I said, 'I have Jesus; I am not afraid of you.' Then he began to shrink and shrink until you could scarcely see him, and he went out of the door." [Cf: 1888 Mtl. p. 78 para. 01] p. 442, Para. 5, [1888MS].

It taught her a lesson. She said, "Ellen, we talk a great deal more of the power of the devil than we have any right to. It pleases him, and his satanic majesty is honored; he exults over it, and we give him honor in doing this; but," she said, "I am going to talk of Jesus, of His love, and tell of His power." And so she brought her soul right out of darkness and discouragement into light, and she bore a living testimony for God and heaven. [Cf: 1888 Mtl. p. 78 para. 02] p. 442, Para. 6, [1888MS].

Now, I think our testimony would be a great deal better if we talked more of Jesus and His love and did not pay so much honor to the devil. Why should we not do it? Why not let the light of Jesus shine in our hearts? [Cf: 1888 Mtl. p. 78 para. 03] p. 443, Para. 1, [1888MS].

I remember that when I was in Oakland there was a sister who was in great trouble. She said, "My mother troubles me. My father is a good man; but my mother has her eyes fixed on so many young couples where the husband is disloyal that she seems to think her husband and everyone else is disloyal. I do not know what she will do or drive him to. She thinks he is unfaithful, and she talks of it and dwells upon it till she brings all her misery on the rest of us, as though she were imposed upon, when there is no need of it at all." [Cf: 1888 Mtl. p. 78 para. 04] p. 443, Para. 2, [1888MS].

Is not this the case with many of us? Do we not dwell on trifles and talk of them till our thoughts are changed to the same similitude? We can drive even our children to do wrong things by accusing them of wrongs of which they are not guilty. While we are to rebuke and exhort in all love, should we not also exalt Jesus and talk of His love? [Cf: 1888 Mtl. p. 78 para. 05] p. 443, Para. 3, [1888MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is one of Satan's devices that we

should be picking up all these disagreeable things and that our minds should not be dwelling on God and His love. That is what Satan wants, that we should keep our minds occupied with these things of a revolting character that cannot bring peace, joy, and harmony into the life-- nothing but discouragement--and that we should not represent Jesus Christ. [Cf: 1888 Mtl. p. 78 para. 06] p. 443, Para. 4, [1888MS].

Now, Christ left us His work when He went away, and He said, "Lo, I am with you always, even unto the end of the world." We are not left alone in the hands of the devil. Do you think our heavenly Father would leave us alone to carry on the work of redemption and bringing up the fallen race, that He would leave us in a world flooded with evil with no help, no support, after He had endured the agonies of the cross? Do you think He will leave us now?--No! Says the Saviour, "Lo, I am with you always, even unto the end of the world." And again, "If I go away I will come again." "If ye shall ask any thing in my name, I will do it." This is on the condition that we keep His commandments. Is not this a blessed promise? Why do we not talk of it more and praise God for it? Here are the precious promises of the Word of God to us, and why do we not take them? [Cf: 1888 Mtl. p. 78 para. 07] p. 443, Para. 5, [1888MS].

Now I want to read to you something about this love of God, and what we ought to do in order that we shall bring joy into our own hearts. Paul says, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Not in order that we might have a taste, but that we might be filled. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened will all might, according to his glorious power, unto all patience and longsuffering with joyfulness." [Cf: 1888 Mtl. p. 79 para. 01] p. 443, Para. 6, [1888MS].

If we have a sense of the goodness of God in sending His Son to die for sinful man, and if we keep that interwoven into our experience and riveted in the mind, we shall have such love for those for whom Christ died that there will be no [desire for] supremacy. It is Satan that brings in these differences. While we are worshiping God there will be no hatred, no envy, no evil surmising. Brethren, we have no time for these. We cannot think of them. There is something else before us. It is the eternal weight of glory, the plan of salvation. We ought to understand it from beginning to the close, that we may present it justly to the world. [Cf: 1888 Mtl. p. 79 para. 02] p. 444, Para. 1, [1888MS].

What is our work here? We are to take hold of the work just where Christ left it. What was His work? To reveal the Father to us. What is our work? To reveal Christ to the world. How can we do this? By talking of the devil? Oh no, we have a better work to do. We want to talk of the crucified and risen Saviour. Oh, what a terrible thing it would be for any of us to profess to be followers of Jesus Christ and then make a botch of it, and He find us with characters all stained with defilement. What a fearful responsibility rests upon us! How is Christ to be revealed to the world, unless it is through those who take hold on His merits, who believe in Jesus Christ, to the saving of their souls? He cleanseth me. He cleanseth me from the defilement of sin. And here let the sound be heard of what Christ has done for me. There is

liberty for the sons of God. There is a wide place for my feet to stand on, and we may have the fullness of the love of God in our hearts. [Cf: 1888 Mtl. p. 79 para. 03] p. 444, Para. 2, [1888MS].

I thank God that Christ has died for me and that I have been brought through a terrible ordeal of sickness and suffering of mind. It seemed as though the enemy cast a cloud of darkness between me and my Saviour, and for twelve days it seemed that I could think of nothing but my sufferings. When I came to Oakland my heart was so weak and feeble that it seemed that a stone was lying on it. Not a particle of joy was there in it; not an emotion of gladness could I realize. But was I to think that heaven was closed to me? No! I must take the Bible, and I took the Bible and walked right out by faith, and the darkness separated from me. [Cf: 1888 Mtl. p. 79 para. 04] p. 444, Para. 3, [1888MS].

When I awake in the night I begin to pray. Some three weeks ago I awoke and said, "O God, have mercy on me." I had no more than spoken when a voice by me seemed to say, "I am right by you, I have not left you." This was everything to me, and it may be just the same to you. Jesus says, I am right by you, dwelling with you, you are not alone at all. That was just the joy I experienced, and it was worth more than mountains of gold to me. I have learned to trust my Saviour, and I want to tell you that I have a Saviour, and He lives; and because He lives I shall live also. [Cf: 1888 Mtl. p. 80 para. 01] p. 444, Para. 4, [1888MS].

Our lives are hid with Christ in God, and when He who is our Life shall appear, we shall appear with Him in glory. You do not need to be discouraged. Christ came to save His people from their sins. The devil will come to you and tell you that you are a sinner and cannot be saved. But Christ says He came to save sinners, and there you can meet the devil every time. Christ can pardon your sins. He says, "Come now, and let us reason together . . . : though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [Cf: 1888 Mtl. p. 80 para. 02] p. 444, Para. 5, [1888MS].

Oh, I want you to take the rich promises of God and hang memory's halls with them. What more could you want than that promise? We have the assurance that a mother can forget her nursing child but He will not forget us. Oh, I want the promises of God to be the living pictures on memory's walls, that you can look at them. Then your heart can be filled with His grace and you may exalt Jesus and crown Him Lord of all. That is your privilege. [Cf: 1888 Mtl. p. 80 para. 03] p. 445, Para. 1, [1888MS].

Now I want to read Colossians 1:12: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." There is something to be patient and long-suffering over-- "who hath delivered us from the power of darkness." Yes, we should talk of deliverance, not of bondage; we should be joyful and not cast down. "And hath translated us into the kingdom of his dear Son." Why can we not act as subjects of His kingdom? May the love of Christ burn on the altar of our hearts, and may you love Christ as your Saviour, and your brethren as yourself. [Cf: 1888 Mtl. p. 80 para. 04] p. 445, Para. 2, [1888MS].

"In whom we have redemption through his blood, even the forgiveness of

sin." Now we want to act like individuals who are redeemed by the blood of Christ; we are to rejoice in the blood of Christ and in the forgiveness of sins. That is what we are to do, and may God help us to get our minds off the dark pictures, and think on those things that will give us light. [Cf: 1888 Mtl. p. 80 para. 05] p. 445, Para. 3, [1888MS].

Now I want to read another scripture: "Be careful for nothing." What does that mean? Why, don't cross a bridge before you get to it. Don't make a time of trouble before it comes. You will get to it soon enough, brethren. We are to think of today, and if we do well the duties of today, we will be ready for the duties of tomorrow. "But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Thanksgiving is to be brought in. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Then we are not given over into the hands of the devil; we have a loving heavenly Father, and He has given His Son to bear our iniquity. [Cf: 1888 Mtl. p. 81 para. 01] p. 445, Para. 4, [1888MS].

Now what is next? "Finally, brethren." Now, this is to each of you. It comes along down the line to our times. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Shall we do it? Shall we turn over a page in our religious experience and train and educate the mind so that it will not take these things that are disagreeable and think on them? Shall we think on these things that give us no power, or shall we let our minds dwell on those things that will give us a better feeling toward our brethren and elevate our souls to God? Now, there are many things that we need to bring into our lives and characters. May God help us that we may take these things to our hearts and think of them, that our minds may be elevated above earthly things. [Cf: 1888 Mtl. p. 81 para. 02] p. 445, Para. 5, [1888MS].

We have seen of the grace of God since we met you last. Since last spring I have visited Lemoore, Fresno, and Selma. I was at the Selma camp meeting. During my stay there I was introduced to a tall man--over six feet tall--and well proportioned. When he took my hand he seemed much affected and said, "I am so glad to meet you; I am thankful that I can speak with you." After going into the tent a brother came in and said, "That man has a history." Then he went on and told how a year before he had been converted; how he had once kept the Sabbath but had gone back, and how he claimed that he never had been converted. Then after he gave up the truth he went back into the company of hard cases, and Satan took complete possession of him. Two or three were linked with him in his wickedness--men who would not want it to be known that they were in such business. They stole and did wickedness in every way. [Cf: 1888 Mtl. p. 81 para. 03] p. 446, Para. 1, [1888MS].

He was not a licentious man; he had a wife and he respected her. She was a Sabbathkeeper, and he would not allow a word to be said against her. This was the position he took; he loved her, but not enough to stop his evil course. He did not care for the spoil of his robberies, but did it for the enjoyment he found in it. Well, Elder Daniels was holding meetings, and he was speaking on confession. What was said

seemed to take hold of this man's mind, and he could not resist. He seemed to turn white, and then left the tent. He could not stand it. He went out and then he came back again. This he did three times; he looked as if he were going to faint away. [Cf: 1888 Mtl. p. 81 para. 04] p. 446, Para. 2, [1888MS].

After the meeting had closed he said, "I must talk to you, sir." He told Elder Daniels his condition and said, "Is there any hope for me? I am a lost man; I am undone; I am a sinner. Will you pray for me? I dare not leave this place to go home for fear the Lord will cut me down in my sins." He said he could not stay in the tent, and went out again and again, but did not dare remain outside for fear the power of the devil should fasten on him and that would be the last of him. [Cf: 1888 Mtl. p. 82 para. 01] p. 446, Para. 3, [1888MS].

"They prayed for him, and the man was converted right there. The defiant look was gone; his countenance was changed. "Now," said he, "I have a work to do. I stole thirty-one sheep from that man in Selma, and I must go and confess to him." Elder Daniels was afraid to have it known for fear they would shut him up. He said he would rather go to prison and stay there than to think that Christ had not forgiven his sin. So he started, with a young man who before this was engaged with him in thefts, to go and see the man. He met the man on the road and stopped him. The man commenced to shake like an aspen leaf. He was an infidel. Well, he got on his knees before them in the road and begged to be forgiven. The man asked, "Where did you get this? What has brought you into this state? I did not know that there was any such religion as this." They told him that they had been down to the camp meeting, and heard it preached there. "Well," said he, "I will go over to that meeting." [Cf: 1888 Mtl. p. 82 para. 02] p. 446, Para. 4, [1888MS].

They confessed to having burned houses and barns. And they went to the grand jury and confessed to having stolen here and there. Mind, they confessed to the authorities. They said, "We deliver ourselves up. Do with us as you see fit." So the case was considered in court, and they had a council over the matter. One suggested that they better put those men through. The judge looked at him and said, "What, put him through? Put a man through that God is putting through? Would you take hold of a man that God is taking hold of? Whom God's forgiving power has taken hold of? Would you do that? No, I would rather have my right arm cut off to the shoulder." Something got hold of those men so that they all wept as children. [Cf: 1888 Mtl. p. 82 para. 03] p. 446, Para. 5, [1888MS].

The report of that experience went everywhere. People thought that there was a power in this truth that was in nothing else--a power that shows that Jesus lives. We have seen the power of His grace manifested in many cases in a remarkable manner. [Cf: 1888 Mtl. p. 82 para. 04] p. 447, Para. 1, [1888MS].

Now, whenever we can see anything encouraging, put it in the paper, and talk about it. Why talk of Satan's great power and his wonderful works, and say nothing of the majesty and goodness and mercy of our God which falls to the ground unnoticed? Pick these up, brethren, with consecrated hands, pick them up. Hold them high before the world. Talk of the love of God and dwell upon it; thank Him for it. Open the doors

of your hearts and show forth your gratitude and love. Clear away this rubbish which Satan has piled before the door of your heart and let Jesus come in and occupy. Talk of His goodness and power. [Cf: 1888 Mtl. p. 83 para. 01] p. 447, Para. 2, [1888MS].

You know how it was with Moses. He felt that he must have an answer to his prayer. He realized the responsibility of leading the people out of Egypt, but he did not go and pick up everything objectionable and dwell on it. He knew they were a stiff-necked people, and he said, "Lord, I must have Thy presence"; and the Lord said, "My presence shall go with thee." You remember Moses went into the wilderness and stayed forty years, during which time he put away self, and that made room so that he could have the presence of God with him. [Cf: 1888 Mtl. p. 83 para. 02] p. 447, Para. 3, [1888MS].

He thought if he could have the presence of God's glory it would help him to carry on this great work. He says, "Shew me thy glory." Now that was a man of faith, and God did not rebuke him. God did not call it presumption, but He took that man of faith and put him into the cleft of the rock and put His hand over the rock and showed him all the glory that he could endure. He made His goodness to pass before him, and showed him His goodness, His mercy, and His love. If we want God's glory to pass before us, if we want to have memory's halls hung with the promises of love and mercy, we want to talk of His glory and tell of His power. And if we have dark and miserable days we can commit these promises to memory and take our minds off discouragement. It would please the devil to think he has bothered us; but we want to talk of Jesus and His love and His power, because we have nothing better to talk of. [Cf: 1888 Mtl. p. 83 para. 03] p. 447, Para. 4, [1888MS].

Now, brethren and sisters, let us hope in God. Let gratitude enter into our hearts, and while we may have to bear plain testimony to separate from sin and iniquity, we do not want to be hammering upon that string forever. We want to lift up these souls that are cast down; we want them to catch that love of God and know that He will put His everlasting arms beneath them. Brethren and sisters, we want to look up; not down, but upward, upward, lifting the soul higher and still higher. I want these blessings and I will not rest satisfied until I am filled with all the fullness of God. Nothing can be greater than that, can it? [Cf: 1888 Mtl. p. 83 para. 04] p. 447, Para. 5, [1888MS].

We want to be in that position where we shall perfect a Christian character and represent Jesus Christ to the world. Christ was sent as our pattern and shall we not show that we have all His love and kindness and all His charms? And the love of Jesus Christ will take possession of our characters and our lives, and our conversation will be holy, and we will dwell on heavenly things. [Cf: 1888 Mtl. p. 83 para. 05] p. 448, Para. 1, [1888MS].

I believe that Jesus is interested in all this assembly. He is here today. He says, "Where two or three are gathered together in my name, there am I in the midst of them." He is with you and that to bless. We want the blessing, and why should we not have it? We are to meet the moral darkness that is in the world, and we must meet it as Christ did. We must reveal Christ to all who are around us. When we do this work we are abiding in Christ and Christ is abiding in us, not only when we speak of Him, but He is with us all the time to help us on every point,

to press back the power of moral darkness. [Cf: 1888 Mtl. p. 84 para. 01] p. 448, Para. 2, [1888MS].

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He is not your enemy, He is your best Friend, and He wishes us to show to the world that we have a God. He wants us to show that we have Jesus with us, and He is stronger than the strong man armed. Therefore, let us elevate our minds and our conversation and seek for heaven and heavenly things. God help us when we are in this position, that we shall not be seeking after earthly things, but that we shall be charmed with the things of heaven. We want to "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 the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." [Cf: 1888 Mtl. p. 84 para. 02] p. 448, Para. 3, [1888MS].

I look over this congregation, and you look like discouraged men, like men who have been fighting with the powers of darkness; but courage, brethren! There is hope! "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: 1888 Mtl. p. 84 para. 03] p. 448, Para. 4, [1888MS].

Oh, I love Him. I love Him, for He is my love. I see in Him matchless charms, and oh, how I want that we shall enter in through the gates into the city. Then shall every crown be taken off from every head and cast at the feet of Jesus our blessed Redeemer. He has purchased it for me; He has purchased it for you, and we shall acknowledged Him Lord of all. And we shall cast all our honor at His feet and crown Him Lord of all. We shall shout, "Glory to God in the highest." I wish we would learn to praise Him more. "Whoso offereth praise glorifieth" God. I wish you would talk of it. I wish you would educate your hearts and lips to praise Him, to talk of His power and glory. I wish you would tell of His power. When you do it you are elevating your Saviour, and when you lift that standard up against your enemy he will flee from you. God help us to praise Him more and to be found faultless.-- Manuscript 7, 1888. [Cf: 1888 Mtl. p. 84 para. 04] p. 448, Para. 5, [1888MS].

Letter 21, 1888.-- *Warnings Against Jealousy and Misjudging; A Defense of Dr. Kellogg.* [Cf: 1888 Mtl. p. 85 para. 01] p. 449, Para. 1, [1888MS].

The Lord has proved and tested and tried him, as He did Job and as He did Moses. I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years. He has been learning his lesson at the feet of Jesus.--Letter 77, 1902. [Cf: 1888 Mtl. p. 85 para. 02] p. 449, Para. 2, [1888MS].

Warnings Against Jealousy and Misjudging; A Defense of Dr. Kellogg. I have read your letter with surprise, and yet I am not altogether in the dark in regard to your feelings. I fail to discover in your letter the right ring. I do not see in your expressions in regard to others the love and respect that should exist between brethren. If you think you

can indulge in feelings of contempt for men whom God has been raising up to fill important places in His work for this time because you are the president of the General Conference, you do not understand your true position. We all need, rather, to encourage these men who are evidencing that they are bearing burdens in the work--even if they are younger men in years and in experience, even if they were mere children when we were active in the work--and standing in the forefront of the battle. [Cf: 1888 Mtl. p. 85 para. 03] p. 449, Para. 3, [1888MS].

I tremble for you and Elder Smith, for I know from the light God has been giving me from time to time for the last 45 years that you are working upon principles that are not altogether after God's order. Your understanding has become confused upon some things. You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. The spirit and influence of the ministers generally who have come to this meeting is to discard light. I am sorry that the enemy has power upon your minds to lead you to take such positions. They will be a snare to you and a great hindrance to the work of God, if God has ever spoken by me. I do not hesitate to speak to you decidedly, because the position you occupy is a responsible one and your relation to the cause and work of God makes it important that you be entirely clear and correct in your ideas of what is truth and what is light. While many are looking to you to lead the way, be very careful that you do not lead in the wrong direction. [Cf: 1888 Mtl. p. 86 para. 02] p. 449, Para. 4, [1888MS].

There is not the least need, my brethren, of disunion and variance among us. No such thing should exist among Christians. When you speak let your words savor of unity and love. We are Christians; how can we be in the least perplexed in regard to the course we should pursue toward each other? Christ has given the plainest rules for us to follow in Matthew 5:23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Cf: 1888 Mtl. p. 87 para. 01] p. 449, Para. 5, [1888MS].

Why is it that our personal feelings are stirred up so easily? Why do we cherish suspicion toward each other? One of the terrible fruits of sin is that it separates very [close] friends, puts brother at variance against brother, and neighbor against neighbor. Those who have enjoyed sweet union and love become cold and indifferent toward each other because they do not hold, in all points, ideas alike. Our blessed Lord came into the world to bring peace and good will to men, and prayed that His disciples might be one as He was one with the Father. He prayed for His immediate disciples and said, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" [John 17:20-23]. It is the absence of Christ in the soul, and the cherishing of self-sufficiency, that leads to dissension. [Cf: 1888 Mtl. p. 87 para. 02] p. 449, Para. 6, [1888MS].

I have felt so grateful to God that He was qualifying men to carry the heavy burdens which have rested with crushing weight upon a few men who have been the standard bearers. Shall not we, my brother, acknowledge that God in mercy has been raising up other workmen besides ourselves to devise, and plan, and gain experience? And shall we regard them lightly because they may differ with us, honestly and conscientiously, upon the interpretation of some points of Scripture? Are we infallible? The spirit that controls the attitude of a large number at this meeting evidences that they are led by another spirit. The church at Battle Creek, which is the great center, will either be advancing to greater light, or it will be retrograding. [Cf: 1888 Mtl. p. 88 para. 01] p. 450, Para. 1, [1888MS].

How men claiming to be led of God can feel at ease when the church is so destitute of the grace of Christ, is a marvel to me. The truths of God's Word are elevating and stirring if really acted upon. They are truths of eternal moment. The application of Scriptural truths to the heart and conscience by the Holy Spirit must have a power upon the life, and work a transformation of character, else the truth is no truth to us. The fruit we bear should testify that the truth has sanctified the soul, that the receiver is ever learning in the school of Christ to be more and more like the divine Teacher, and that the grace of God has fallen upon the soul like the warm, bright rays of the sun upon the earth. And God gives the weary wrestler rest. [Cf: 1888 Mtl. p. 88 para. 02] p. 450, Para. 2, [1888MS].

I cannot be pleased with your spirit, Brother Butler; it is not Christlike. I am sorry for you that you have not kept pace with the opening providence of God. You have mingled your own natural traits of character with your work. Sometimes your spirit has been softened and melted with tenderness, but false ideas of what belonged to your position in the work has turned your mind into wrong channels. There have been continuous mistakes made in devising and planning. If one man has been deemed capable to stand in a position of trust, manifold responsibilities have been laid upon him, so that nothing was done with thoroughness. This was not wise. The Lord did not move upon you by His Holy Spirit to write upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray, and will be a savor of death to some. [Cf: 1888 Mtl. p. 89 para. 01] p. 450, Para. 3, [1888MS].

You have special union with those who consider your work and your way of doing it all right. They seek your favor, confide in, and work to sustain you, while there are many who are far more acceptable than these men in the sight of One who is infinite in wisdom and who never makes a mistake, but upon whom you look with suspicion because they do not feel obliged to receive their impressions and ideas from human beings [who] act, only as they act, talk only as they talk, think only as they think and, in fact, make themselves little less than machines. [Cf: 1888 Mtl. p. 89 para. 02] p. 450, Para. 4, [1888MS].

God wants both pupils and teachers to look to Him for light and knowledge. Christ is always sending fresh and profitable messages to those whose minds and hearts are open to receive them. It is not for the Lord's delegated ministers to look to other minds to plan and devise for them. They must use the ability God has given them, and make

God the center and source of all their wisdom. [Cf: 1888 Mtl. p. 90 para. 01] p. 450, Para. 5, [1888MS].

Has God given these light? Has He given them knowledge? Go yourself to the same source from whence they received that light. In God is strength, and power, and all blessing. We must carry the minds of all away from poor, defective self, and present Jesus as the fountain of all grace and all wisdom. We must teach young and old to search the Scriptures and obtain an experience for themselves, that they may be rooted and grounded in the truth. They are not to copy any man's peculiarities of speech, or of spirit, or his ways and manners of working, but are to be their own simple selves, looking to God to put His divine impress upon the character. We are pained to see the defects existing in men entrusted with weighty responsibilities being copied as virtues by those who look up to them. This makes us afraid. We say, Go to God for your own selves, and obtain His mold upon you. [Cf: 1888 Mtl. p. 90 para. 02] p. 451, Para. 1, [1888MS].

The Lord has presented some things before me in regard to the prejudice and jealousy which has existed in your mind, and which you have communicated to others both by hints and in plainly expressed words, showing that you were not seeking to promote harmony and unity with the workers upon the Pacific coast. Just as precious are they in the sight of the Lord as are the workers on this side of the Rocky Mountains. Unsanctified ambition is always abhorrent to God. It reveals itself in seeking to be first, because they have borne burdens and, unwisely, too many responsibilities. Let these things be corrected, and let each man bear his part in thinking and in planning, and gain an experience. [Cf: 1888 Mtl. p. 90 para. 03] p. 451, Para. 2, [1888MS].

You are not doing God's will in depreciating those who are fellow-workers in the same cause and for the same purpose as yourself. Give them the same chance to obtain an experience and to act, as you have had. God enjoins upon us to guard the reputation of our fellow-believers in the harvest field as we desire our own reputation to be guarded. If carnal ambition holds the supremacy, God is displeased, for His name is dishonored where it should be magnified. A man may be looked upon as under the controlling influence of the Spirit of God, while he may be deceived, for it is his own natural tendencies that control his judgment and bear sway, so that a look, a hint, a mean smile, a word from him, though he may be apparently suppressing his own feelings, goes a long way in suggesting doubts and suspicion to other minds when, in order to meet the approval of God, his every word, his whole soul, should be thrown in an opposite direction from that to which he gives it. [Cf: 1888 Mtl. p. 91 para. 01] p. 451, Para. 3, [1888MS].

Now, God notes all this human sinful ambition, and it is an offense to Him. One will express a hint, or make an assertion unadvisedly, another repeats the impression made upon his mind, and another gathers it up and adds a little more of his human imaginings, and before any of them are aware of what they are doing they have built up strong barriers between God's workmen. They make it very unpleasant for themselves, for Satan enters into, and figures largely in, this kind of work. He leads these deluded ones to think their own convictions are true beyond a question or doubt. Now, against Satan's schemes of this kind there is but one safeguard--that is to have truth as it is in Jesus planted in

the heart of every man engaged in the work of God, not merely in theory but by the Spirit of God. They should feel the truth in its power and know by experience its sanctifying and elevating influence upon the soul. [Cf: 1888 Mtl. p. 91 para. 02] p. 451, Para. 4, [1888MS].

You speak of the affliction that came upon you because of the "way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause, and by your seeming attitude, which has brought me to my present condition more than any other one thing." I have no knowledge of taking any position in this matter. I have not with me the light God had given me on this subject, and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. Waggoner's articles in the *Signs*, and I did not know what his views were. [Cf: 1888 Mtl. p. 92 para. 01] p. 452, Para. 1, [1888MS].

You speak, dear brother, of that terrible conference, the last held in Battle Creek, while I was in Switzerland. That conference was presented to me in the night season. My guide said, "Follow me; I have some things to show you." He led me where I was a spectator of the scenes that transpired at that meeting. I was shown the attitude of some of the ministers, yourself in particular, at that meeting, and I can say with you, my brother, it was a terrible conference. [Cf: 1888 Mtl. p. 92 para. 02] p. 452, Para. 2, [1888MS].

My guide then had many things to say which left an indelible impression upon my mind. His words were solemn and earnest. He opened before me the condition of the church at Battle Creek. I can only give here a meager portion of what was said to me. He stated that the church needed the "energy of Christ"--that all must cling close to the Bible, for it alone can give a correct knowledge of God's will. A time of trial was before us, and great evils would be the result of the Phariseeism which has in a large degree taken possession of those who occupy important positions in the work of God. [Cf: 1888 Mtl. p. 93 para. 01] p. 452, Para. 3, [1888MS].

He said that the work of Christ upon the earth was to undo the heavy burdens and let the oppressed go free, to break every yoke; and the work of His people must correspond with the work of Christ. He stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law, neither position is perfect." "Light is sown for the righteous, and gladness for the upright in heart" [Ps. 97:11]. There are hundreds that know not why they believe the doctrines they do. [Cf: 1888 Mtl. p. 93 para. 02] p. 452, Para. 4, [1888MS].

Let all search the Scriptures diligently for themselves, and not be satisfied to have the leaders do it for them, else we shall be as a people in a position similar to that of the Jews in Christ's time--having plenty of machinery, forms, and customs, but bearing little fruit to God's glory. It is time for the church to realize her solemn privileges and sacred trust, and to learn from the great Teacher. [Cf: 1888 Mtl. p. 93 para. 03] p. 452, Para. 5, [1888MS].

The spirit which has prevailed at this meeting is not of Christ. There is not love, there is not sympathy or tender compassion one toward

another. Dark suspicions have been suggested by Satan to cause dissension. Roots of bitterness have sprung up whereby many will be defiled. Christians should harbor no jealousies or evil surmisings, for this spirit is of Satan. There must be no strife between brethren. God has made this people the repository of sacred truths. Ye are one in faith, one in Christ Jesus. Let there be no lording it over God's heritage. Let there be no such oppression of conscience as is revealed in these meetings. It is God that scrutinizes every talent, and it is He who will judge every man's work. He has not laid this work of judging upon any man; they have mistaken their calling. There must be no exalting one's self above others. [Cf: 1888 Mtl. p. 94 para. 01] p. 452, Para. 6, [1888MS].

God has not committed to any finite man the work of judging others, for man's judgment would be biased by his peculiar traits of character. Neither had He laid it upon any man to bind the conscience of another, or to pass judgment upon His holy Word, defining what is inspired and what is human. Unless sanctified, soul, body, and spirit, man will be in danger of manifesting an unkindly spirit toward his brother who does not agree with his ideas. There is no such narrowness with God. [Cf: 1888 Mtl. p. 94 para. 02] p. 453, Para. 1, [1888MS].

The enemy of God and man is here on the ground where important interests are centered, at the heart of the work, to misrepresent, to create suspicion and misapprehensions. From this night's work there will arise false imaginings, cruel and unjust misunderstandings, that will work like leaven in every church, and close hearts to the strivings of the Spirit of God. Unless the Lord in His mercy shall lift up a standard for us against the enemy, kindness will be requited with suspicions and insult; faithful warnings and admonitions sent from God will be scorned by some, unheeded by others, and the influence of this meeting will be as far-reaching as eternity. [Cf: 1888 Mtl. p. 94 para. 03] p. 453, Para. 2, [1888MS].

The spirit manifested is not of Christ. The outgrowth of this will be that some will turn away from light and others will come to a standstill in spiritual growth, because from this hour blindness of mind and self-righteousness will take the place in their experience of justice, mercy, and the love of God. The seeds of disaffection and disunion will be scattered broadcast, and all because men allow their own spirit to control them and make them unsympathetic and unimpressible, like moral icebergs, cold, sunless, dark, and forbidding. The result will be ruin to souls. The church at Battle Creek has been blessed with great privileges, but the work that should have been done in it to make these privileges and opportunities tend to spiritual health and growth, has been neglected. [Cf: 1888 Mtl. p. 95 para. 01] p. 453, Para. 3, [1888MS].

The Lord is willing to bestow great light upon those who open their hearts to its divine rays. Those who have marked out a certain course in which the light must come will fail to receive it, for God works in His own appointed way. It will be said of some here, unless they quickly change their present attitude, "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered" [Luke 11:52]. The church needs earnest and persevering labor. [Cf: 1888 Mtl. p. 95 para. 02] p. 453, Para. 4, [1888MS].

If those who are placed in responsible positions are faithful, living in daily communion with Christ, they will learn to place the same estimate upon man that God does. Personal preferences manifested for a few will give way to a true spirit of charity toward all. You know not whom God may have chosen to be heirs of His kingdom. They may be the very ones you would not think at all qualified for the work. The great Shepherd will call His own sheep by name, [and] one by one will lead them out. The men upon whom you place so low an estimate may be those whom God will choose to do a special work for Him, notwithstanding your judgment to the contrary. [Cf: 1888 Mtl. p. 96 para. 01] p. 453, Para. 5, [1888MS].

The churches have been cherishing a spirit which God cannot approve; and unless they humble their souls before God and possess a different spirit, they will reject God's light and follow spurious light to the ruin of their own and many other souls. They must have the converting power of God to transform them. This power needs to come into your heart, my brother, and mold you over anew. You are passing a crisis in your experience, and are in great danger of self-deception. [Cf: 1888 Mtl. p. 96 para. 02] p. 453, Para. 6, [1888MS].

You have made grave charges against me in your letter sent to me at this place, but as yet I do not see their justice. I wrote to you from Switzerland in the fear of God. I was doing a work in this matter that was not pleasant to me, but I felt it my duty to do this work. If my letter caused so great consequences to you as five months' illness, I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results. I wrote in the anguish of my soul in regard to the course you pursued in the (1886) General Conference [Session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable. We must not crowd and push one another because others do not see just as we see. We must treat others with Christ-like courtesy, even if they differ with us. Matthew 5:43-48; 1 John 2:9-11; 3:16-18; 4:7. 8. [Cf: 1888 Mtl. p. 96 para. 03] p. 454, Para. 1, [1888MS].

You refer to your office as President of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God, then you will be strong in His strength, and meek and humble as a little child. [Cf: 1888 Mtl. p. 97 para. 01] p. 454, Para. 2, [1888MS].

Cling close to your Bible, for its sacred truths can purify, ennoble, and sanctify the soul. You must hold the truth and teach it as it is in

Jesus, else it is of no value to you. Before the light of God's truth let human opinions and ideas and human wisdom appear as they are in the sight of God--as foolishness. Let no man feel that his position as president, either of the General Conference or of a State conference, clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your position binds you under the most sacred obligations to be very careful what kind of spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God. [Cf: 1888 Mtl. p. 97 para. 02] p. 454, Para. 3, [1888MS].

If a brother differs with you on some points of truth, do not stoop to ridicule, do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, taking the Scriptures text-by-text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents, and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ. [Cf: 1888 Mtl. p. 98 para. 01] p. 454, Para. 4, [1888MS].

There were thrusts in your pamphlet which the Lord did not prompt you to make. You have no right to wound the feelings of your brethren. You speak of them in a manner which I cannot sanction, because I have been shown many times in the case of others that it was not right. You call Brethren Jones and Waggoner fledglings, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen. I was not making thrusts at you, Elder Butler; I was speaking upon general principles, and I felt that the cause before us required me to speak. I have been shown, in reference to Dr. Kellogg and his work, that which warranted me in speaking. I had been shown more than once that he was regarded in a wrong light by many in Battle Creek, that they were unchristian in their feelings and treatment of him, and that he was even regarded by some as a dishonest man. [Cf: 1888 Mtl. p. 99 para. 01] p. 455, Para. 1, [1888MS].

Some have come to me to inquire if these reflections from you upon the doctor were correct, if it was true that he was a scheming and designing man. I had always labored to remove this impression, for I knew it was not just to have it prevail in California among those who knew him not. I simply did that which I knew to be my duty in that conference. I would not dare to say I acted in my own spirit or spoke from mere human impulse or wisdom, for I knew better than my brethren how the Lord looked upon this case. My remarks were not hasty, and I spoke only as I knew that I ought to speak. I have nothing to retract

in that matter. [Cf: 1888 Mtl. p. 99 para. 02] p. 455, Para. 2, [1888MS].

It will be seen sometime that our brethren and sisters have not been inspired by the Spirit of Christ in their manner of dealing with Dr. Kellogg. I knew that your views of the doctor are not correct. Your attitude toward him will not bear the approval of God, even if he was the man which you think him to be. You cannot be any help to him while you maintain this position, but you can pursue a course that will so weaken his confidence in his brethren that they cannot help him when and where he needs to be helped. [Cf: 1888 Mtl. p. 99 para. 03] p. 455, Para. 3, [1888MS].

He is placed, as I have been shown repeatedly, in a peculiar position in his relation to the world, respected by men of highest intelligence and yet holding the faith and doctrines of Seventh-day Adventists. Now, as the doctor is situated, standing on the high eminence that he does in his profession, he can by firmly holding the truth exert a wide influence in its behalf. The position he occupies affords him many privileges and opportunities to reach with the truth a class which we could not otherwise reach. Dr. Kellogg is a man of opportunity, a man who needs the wisdom of God to bless and guide him every step in his position of trust, if he will serve God faithfully, just as He will you in your position of trust, if you serve Him faithfully. [Cf: 1888 Mtl. p. 100 para. 01] p. 455, Para. 4, [1888MS].

Your work and Dr. Kellogg's lie in altogether different lines, and you have no more right to depreciate him because he does not meet your ideas and do just as you think he should do, than he has to depreciate you because you do not work in his way. In the providence of God, Dr. Kellogg has influence. Like yourself he was taken from among the laboring class, and by his indomitable will and persevering energy and with one object in view, he has reached a position among the honored men of the world. This position did not compel him to sacrifice one principle of our doctrines of faith to make a success. He has signalized himself as a man of wisdom and aptitude to plan and execute them, and his high standing in the medical profession has an influence to remove from a large class the false impressions which have prevailed with regard to Seventh-day Adventists' being an ignorant class of people. [Cf: 1888 Mtl. p. 100 para. 02] p. 455, Para. 5, [1888MS].

Whatever course he may take he is only a man liable to make mistakes and give some a chance to find something to criticize. Because you do not always think and speak and act as one having the mind of Christ, you will not consider that you make mistakes and that others may criticize you. The position the doctor occupies in medical circles leads him amid scenes of temptation, where he needs a constant hold upon God and brethren who can help him, pray for him, advise and counsel him. If he has this hold he will be the means of great good. Some of the worldly wise will at first disapprove; lawless and designing ones, and those who are disaffected, and men who have apostatized from the faith, will plot against him, but if he maintains his integrity, as did Daniel, God will give him favor among men in order that true hygienic principles and appliances may prevail to a large extent over drug medication. Shall those who claim to be reformers cease to reform? Shall they set themselves in array against the work of reform and these men to whom the Lord shall entrust a

certain work? [Cf: 1888 Mtl. p. 101 para. 01] p. 456, Para. 1, [1888MS].

Dr. Kellogg is a finite man and has his errors as well as other men, but God has done a work through him and has been giving him strength. He does not now feel exasperated, as he once did, when he is misjudged. He needs wise men for counselors, for their wisdom will be required to set things right and keep them right. Men are needed in the sanitarium and out of the sanitarium who can appreciate the situation on all sides, who will take in all in their hearing and not say Yes, Yes, to every proposition, but who, if they see danger of wrong moves that will injure the reputation of Dr. Kellogg and the sanitarium, will not be afraid to speak frankly and honestly. This is just as much a part of their duty as to approve and sanction; but they should do this with a Christian spirit and in such a reasonable way that the words will not appear a thrust, or condemnatory, but will have a right effect. [Cf: 1888 Mtl. p. 101 para. 02] p. 456, Para. 2, [1888MS].

There is no reason why his brethren should stand away from him and criticize and denounce and condemn him when they have no real knowledge of his work and what they are talking about. They gather from hearing or supposition the idea that Dr. Kellogg is a designing, dangerous man, and acting upon that idea they unjustly and with an unchristian spirit place themselves directly in the way of his efforts, thus counteracting the good work he is trying to do, and their course is not fair and just. It may produce a condition of things to drive him to the very things they condemn. The opposition that has existed in reference to Dr. Kellogg is contagious and is hostile to the health of the soul. This is not the Spirit of Christ and will have no saving influence upon Dr. Kellogg. [Cf: 1888 Mtl. p. 102 para. 01] p. 456, Para. 3, [1888MS].

In the fear of God we say to all such, Keep silent, speak no evil thing, keep your mouth as with a bridle that your lips will not offend God, and when you do speak let it be to some purpose to set things in order, as is your duty as wise sentinels of sacred trusts. The very same course that some are pursuing towards the doctor might as justly be pursued towards themselves, but they do not think of this; they do not see their own course is open to criticism. [Cf: 1888 Mtl. p. 102 para. 02] p. 456, Para. 4, [1888MS].

God is displeased to have brethren suspiciously pick up an item here, and a jot and tittle there, and construe these tidbits into grave sins. Complaining, faultfinding, and backbiting will be carried on to a large extent among the people when encouraged by the influence of the men engaged in the solemn work of the ministry. To disdain another's work because it is not in your line of work is an offense to God. It is no less a sin when men who occupy positions of trust engage in it. If you, my brother, were to go into a field where are precious things, shrubs and flowers, and pass these by unnoticed, and begin to complain of the thistles and the briars and unsightly shrubs, and present these as the representation of what was in that field, would it be just? Should you not rather have gathered the roses, the lilies, and the precious things and carried these way, thankful that such blessings, did exist, acknowledging that there were things of precious value in that field? [Cf: 1888 Mtl. p. 103 para. 01] p. 456, Para. 5, [1888MS].

Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren. There should have been a tender compassion for him in his position of trust, and they should have pursued a course that would have gained and retained his confidence. God would have it thus. But there has been, instead, a spirit of suspicion and criticism. If the doctor fails in doing his duty and being an overcomer at last, those brethren who have failed in their want of wisdom and discernment to help the man when and where he needed their help, will be in a large measure responsible, for there have [been] but few [who have] faithfully warned him in kindness and love for his soul, but hurt him with their thrusts behind his back. His brethren do at times really feel that God is using the doctor to do a work that no other one is fitted to do; but when they meet so strong a current of reports to his detriment, [they] are perplexed; they partially accept them, and decide that Dr. Kellogg must really be hypocritical and dishonest. They do not consider the good he has done and that he is doing. They do not look at his efforts to elevate the religious and moral tone at the Sanitarium, and keep it up to a high standard. How must the doctor feel to be ever regarded with suspicion? Can nothing be done to change this order of things? Must it ever be thus? I know that it is not right. There are things that will occur in connection with the Sanitarium that will need much wisdom to plan and arrange, and here is where other minds must come in to place things as God would have them. [Cf: 1888 Mtl. p. 103 para. 02] p. 457, Para. 1, [1888MS].

I did not have one thought at the General Conference at Oakland of making thrusts at you, Brother Butler. I sustained the proposition to have such a building as has been erected on the Sanitarium grounds, and as the plan was set before me I could not admit that Dr. Kellogg was doing anything unfair or dark in this move. It was a work which was much needed if it could be successfully and wisely managed, and no one would have had reason to doubt the doctor's integrity in the matter if his brethren from Battle Creek had not planted the seeds of doubt and suspicion on the Pacific coast. I have not hesitated to speak plainly to the doctor when I have seen him in the wrong or in danger of taking a wrong course, because his soul was of value. Christ paid the redemption price for his soul, and the devil will do his utmost to ruin his soul. Let none of us help him in his work. [Cf: 1888 Mtl. p. 104 para. 01] p. 457, Para. 2, [1888MS].

I am very sorry that you should have allowed yourself to think that because he has treated me with great kindness and respect that he was prompted in this by motives of selfishness. I believe he had confidence in me, and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother, while at the same time I have not shunned to reprove and warn and entreat when he was in danger or under temptation. I am grieved at these words coming from your pen. If the Lord puts it into the hearts of my brethren, especially those whom I have known from their childhood, to show me respect, and to bring, if possible, a little sunshine into my life, I thank the Lord for this. When I have been at Battle Creek I have been always worn down with labor. I have had no home and I have needed care. In my widowhood I have had sorrows and trials which God alone knows, and I have felt grateful that the Lord has put it into the heart of Dr. Kellogg to show me kindness, and to seek to do me good physically. And not Dr. Kellogg alone, but many others of my brethren and sisters. I do

not forget one of their favors, and hope they will receive a full reward for what they have done for me. [Cf: 1888 Mtl. p. 105 para. 01] p. 457, Para. 3, [1888MS].

And why should not those who represent the Sanitarium show me some respect? My husband and I labored hard to establish it, and I have felt the deepest interest in its prosperity. I should not breathe a murmuring word if I were neglected and unnoticed, but I thank God I am not left to be thus wounded. But am I the only one whom the doctor treats with courtesy and favor? Why did he invite Brother and Sister Hutchins to the Sanitarium to remain as long as they would? Was it because they were popular? They were feeble and worn, but they were Christians and their influence would be in favor of godliness. This is just as it should be. Has not Dr. Kellogg shown the greatest respect to our ministers, and has he ever given the least evidence that he was ashamed of his brethren? I believe he has done this to you--shown you favors--more freely than he has to me, because he loves the cause of God. I hope, my brother, that you will no longer cherish such thoughts. They are unworthy of a Christian. [Cf: 1888 Mtl. p. 105 para. 02] p. 458, Para. 1, [1888MS].

You speak of neglect being shown towards some. There will always be such complaints in such institutions. While great care should be exercised to avoid it, such cases will sometimes occur, and yet the blame may not belong to the doctor personally but to those employed to do the work relating to these cases, and he not know anything about it. [Cf: 1888 Mtl. p. 106 para. 01] p. 458, Para. 2, [1888MS].

When we look at these matters without prejudice, we shall see some things to excuse and some things to commend, and fewer to censure. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" [Phil. 4:8].--Letter 21, 1888. (Written to Elder George I. Butler, October 14, 1888, from Minneapolis, Minnesota.) [Cf: 1888 Mtl. p. 106 para. 02] p. 458, Para. 3, [1888MS].

General Interest of the Cause. B-21a-1888. Dear Brother,---At half past two in the morning, while the house is locked in slumber, I commence penning these lines to you. I think of the large church at Battle Creek, and of the important interests centered there, which makes it a missionary field in the highest sense. People are coming from all parts of the world to the Sanitarium, and many youth from the different states are attending the College. That field requires the very best methods of labor, that the strongest religious influence may be constantly exerted upon all. God would have men cultivate their abilities, that they may have broader ideas in planning and executing his work. When this is done, the saving power of the grace of Christ will be manifested to those who believe present truth. [Cf: 1888 Mtl. p. 107 para. 01] p. 458, Para. 4, [1888MS].

As the work grows, if the workers will rely firmly upon the wisdom and power of God, their minds will expand to keep pace with his opening providence. Those who possess piety and ability should be encouraged to obtain the necessary education, that they may assist in the great work of spreading the light of truth. Progress will then be seen in the

great closing message for these last days. [Cf: 1888 Mtl. p. 107 para. 02] p. 458, Para. 5, [1888MS].

God has different sets of workman for the different branches of his cause. When those whom he has called to do a certain work, have carried that work along as far as they can with the ability he has given them, the Lord in his providence will call and qualify other men to come in and work with them, still making advance moves, that together they may carry it farther, and lift the standard higher. He will never allow his work to diminish in strength or efficiency, if those to whom he has given their work will act their part with unswerving fidelity. There must be no (belittling) the men who God has accepted as his workmen. [Cf: 1888 Mtl. p. 107 para. 03] p. 459, Para. 1, [1888MS].

This great and solemn work is not to be carried to its completion by a few men who have been selected as opportunity has offered, to bear responsibility. There are some minds which do not grow with the work, but allow the work to grow far beyond them, and they find themselves tired and worn before they comprehend the circumstances. Then when those whom God is qualifying to assist in the work, take hold of it in a little different way from that in which these responsible men have tried to do it, they should be very careful not to hinder these helpers, or to circumscribe the work. Since they did not see the work in all its bearings, and did not have the burden which God has specially laid upon others, why should they say just how that work should be done? Those who do not discern and adapt themselves to the increasing demands of the work, should not stand blocking the wheels, and thus hindering the advancement of others. [Cf: 1888 Mtl. p. 108 para. 01] p. 459, Para. 2, [1888MS].

The case of David is to the point. He made large provisions for building the temple for the Lord; but the Lord told him that he was not the one to do that work; it must devolve on Solomon, his son. He could advise, counsel, and encourage Solomon, because of his large experience; but the younger man must do the work. [Cf: 1888 Mtl. p. 108 para. 02] p. 459, Para. 3, [1888MS].

The weary, worn minds of all the older brethren do not take in the greatness of the work in all its bearings, and are not inclined to keep pace with the opening providences of God. Therefore the responsibilities of the work should not rest wholly with them, as they would not bring into it all the elements essential for its advancement, and thus the work should be retarded. [Cf: 1888 Mtl. p. 108 para. 03] p. 459, Para. 4, [1888MS].

The work in Battle Creek, and in the state of Michigan is far, far behind. For several years there has been on the part of the Conference Committee and the laborers, a want of wise planning and discreet management in regard to it. While the president of the General Conference was willing to do much work, he did not see the necessity of training the powers of mind and qualifying himself to plan to discern the talents of young men and set them to work, associating with himself those who could help him. It is well to see and understand the situation, and the needs of foreign missions, so as not to neglect them, we should also be able to comprehend the needs of the work at our very doors. Home missions should not be neglected. There has been an oversight in doing this. [Cf: 1888 Mtl. p. 109 para. 01] p. 459, Para.

5, [1888MS].

There is a sad neglect at Battle Creek in not using the many advantages right at hand, to keep the heart of the work in a healthy condition. Vigorous heartbeats from the center should be felt in all parts of the body of believers. But if the heart is sickly and weak in its action, its inefficiency affects all branches of the work. A sound, healthy working power at the center of the work, is positively essential, in order that the truth may be carried to the world. It must be diffused through families and communities. This will require wise generalship in devising plans, and educating others to assist in the work. Persons of talent must be sought out, and encouraged to labor in various places, according to the capabilities that God has given them. Let every instrumentality of God that is brought within the reach of those older in experience, be encouraged by them to find a place in the work, and these to be educated with the advancing work. [Cf: 1888 Mtl. p. 109 para. 02] p. 460, Para. 1, [1888MS].

Much ability has been lost to the cause of God because many in responsible positions were so narrow in their ideas, that they did not discern the increasing responsibilities. They did not have extended vision to see that the work was becoming altogether too large to be carried forward by the workers then engaged in it. The work had outgrown them. Much, very much is now left undone which should have been done, because men have held things in their own finite hands, instead of proportioning the work to a larger number of workers, and trusting that God would help them. They have tried to take all branches of the work upon themselves, fearing others would not prove as efficient. Their wills have therefore controlled in everything, and through some unwise decisions, made because of their inability to grasp all the wants of the cause in its various parts, and as a result great losses have been sustained. The work has been bound about, not from design, but from not discerning the necessity of a different order of things to meet the demands for the time. This is largely due to the feeling of Elder Butler that position gave unlimited authority. Greater responsibilities were pressed upon him and accepted, than one person could carry; and the consequence was the demoralized condition of affairs, notwithstanding he may have done the very best he himself could do under the circumstances. But the infinite God saw there was different kinds of qualifications needed to place a different mold on the work. On the part of his brethren there was a fear that others desired Brother B's place, which has caused suspicions, and has resulted in keeping in the back-ground those men whom God would have used, could they have had sufficient encouragement, and an opportunity to work. God has not wrought as he would, because of surmisings and suspicion, and because there was not discernment and planning to let every man do the work that God is fitting him to perform, in an understanding, intelligent manner. The lesson must be learned that when God appoints means for a certain work, we are not to neglect these means, put them aside, and then pray and expect that he will work miracles to supply our neglect. To every man God has appointed his work, according to his capacities and capabilities. Wise planning is needed to place each one in his proper sphere in the work, in order that he may obtain an experience which will fit him to bear increased responsibility. [Cf: 1888 Mtl. p. 110 para. 01] p. 460, Para. 2, [1888MS].

In God's dealings, in temporal as well as spiritual things, blessings come to man through the use of means. If the husbandman neglects to till the ground, God works no miracle to make up for his neglect; and when the harvest time comes, he has no crops to gather. As in the natural world, so in the spiritual; God always honors the use of the means he has ordained to do his work. It is by practice that men must be qualified for any emergency that may arise. Men need to become better acquainted with themselves and be discerning in regard to their own weak points of character, and then make every effort to strengthen these points, for God makes this their duty. [Cf: 1888 Mtl. p. 111 para. 01] p. 461, Para. 1, [1888MS].

No one should lean wholly upon another's mind; but as God's free agents, each should ask wisdom of Him. When the learner depends in a large degree upon another man's thoughts, and goes no farther than to accept his plans, he sees only through that man's eyes, and is so far only an echo of the other. God will, by His own Spirit, work directly through the mind he has put in man, if the man will only give him a chance to work, and will recognize his dealings with him. God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another, and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of christianity is "Christ our Righteousness." Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their mind; for if this method of indirect influence is kept up, souls can not be impressed and directed by the great I AM. They will, on the other hand, have their experience blended with another, and will be kept under a moral restraint, which allows no freedom of action or of choice. [Cf: 1888 Mtl. p. 112 para. 01] p. 461, Para. 2, [1888MS].

God deals with his creatures as with responsible beings. He has issued no command that the leaders of the Battle Creek church shall remain anchored, until by some mighty miracle-working power the church is sent forward and upward to the harbor God has appointed. If we would be wise, and use diligently, prayerfully, and thankfully the means whereby light and blessings are to come to his people, then no voice nor power upon earth would have authority over us to say, "This shall not be." [Cf: 1888 Mtl. p. 112 para. 02] p. 461, Para. 3, [1888MS].

The Lord has presented before me that men in responsible positions are standing directly in the way of the workings of God upon his people, because they think that the work must be done and the blessing must come in a certain way they have marked out, and they will not recognize that which comes in any other way. "We are laborers together with God." Copy the ways of the Lord Jesus. He was a perfect character. [Cf: 1888 Mtl. p. 113 para. 01] p. 461, Para. 4, [1888MS].

May the Lord place this matter before you as it is. God works, not as men plan, nor as men wish, but "in a mysterious way, his wonders to perform." Why treat God's ways as worthless, because they do not coincide with our private ideas? God has appointed channels of light, but these are not necessarily through the minds of any particular man or set of men. When all shall take their appointed places in God's work, and not allow others to mold them at will, then one great advance will have been made toward letting the light shine upon the world. [Cf:

1888 Mtl. p. 113 para. 02] p. 462, Para. 1, [1888MS].

The efforts made here to close every avenue to light and truth which is supposed to disagree with the opinions of some leading men, are very unreasonable. Are these men infallible? Has God appointed them supreme judges of how light shall come to his people? I answer, No. [Cf: 1888 Mtl. p. 113 para. 03] p. 462, Para. 2, [1888MS].

During the Conference at Battle Creek, when the question of the law in Galatians was being examined, I was taken to a number of houses, and heard the unchristian remarks and criticisms made by the delegates. Then these words were spoken, : "They must have the truth as it is in Jesus, else it will not be a saving truth to them." "Without me," says Christ, "ye can do nothing. " When finite men shall cease to put themselves in the way, to hinder, then God will work in our midst as never before. [Cf: 1888 Mtl. p. 113 para. 04] p. 462, Para. 3, [1888MS].

It was shown me that broader plans should be laid, but at the same time the work in each branch of the cause should be harmoniously united with that in every other branch, all making a perfect whole; but now, selfish ideas and principles are interwoven with the plans of the workers, which make the work defective. One man, who has the oversight of a certain line of work, magnifies his responsibilities until his one branch, in his mind, is above every other branch, when in reality all are equally important. When this narrow, selfish idea is received, all his energies are set to imbue the people with the same idea. This is human nature, but not after Christ's order. Just in proportion as this policy is followed, Christ is pushed aside, and self appears prominent. When the Saviour is allowed his part in the work, none will become entirely absorbed in any one branch of it, but all will have broad ideas, and will attribute to all parts of the work their due importance. [Cf: 1888 Mtl. p. 114 para. 01] p. 462, Para. 4, [1888MS].

The Jews, in Christ's day, in the exercise of their own spirit, of self-exaltation, brought in rigid rules and exactions, and so took away all chance for God to work upon minds, until mercy and the love of God were entirely lost sight of in their work. It was this which caused rulers to lay upon the people the heavy burdens of which they justly complained, which our Saviour condemned. Do not follow in their track, Leave God a chance to do something for those who love him, and do not impose upon them rules and regulations, which, if followed, will leave them destitute of the grace of God as were the hills of Gilboa, without dew or rain. Your very many resolutions need to be reduced to one-third their number, and great care should be taken as to what resolutions are framed. Ours is missionary ground, having many advantages; and if wisely improved, a much larger number of workers would be fitted to go out into the field, as pastors and evangelists; but shortness of vision, and the narrowness of mind in some, have circumscribed the work, There is need of having vigorous efforts put forth in the churches in every conference. A living message, showing the living features of our times should be presented to them, not in a tame, lifeless style, but in the demonstration of the Spirit, and in the power of God. Responsibilities must be laid upon individual members of the church. As missionary spirit should be awakened, and wise workers appointed as they are needed, who will be active pastors, making personal efforts to bring the church up to that condition where

spiritual death will not be seen in all her borders. [Cf: 1888 Mtl. p. 114 para. 02] p. 462, Para. 5, [1888MS].

There was much said to me in reference to other departments of the work, which I will not at this time write. When I came to know where I was, I was sitting up in bed, weary, and my heart very, very sad. I arose and prayed, and tried to write. The knowledge Brother _____ communicated to me at that time and since then in regard to your positions and feelings, has distressed me beyond measure. The positions and ideas also which are entertained by Elder _____ are of that character to lead you both to occupy incorrect positions, where it would be impossible for me to stand with you; and if you maintain these positions, I shall be compelled, not only to differ with you in some things, but to withstand your ideas and your influence. I was never more conscious of this than during the experience I have had here at this meeting. I have not the least hesitancy in saying that a spirit has been brought into this meeting, not of seeking to obtain light, but to stand barricading the way, lest a ray should come into the hearts and minds of the people, through some other channel than that which you had decided to be the proper one. [Cf: 1888 Mtl. p. 115 para. 01] p. 463, Para. 1, [1888MS].

The Need of Advancement.--I hope that at the beginning of this meeting our hearts may be impressed with the positive statement of our Saviour, "Without me ye can do nothing." We have a great and solemn truth committed to us for these last days, but a mere assent to and belief in this truth will not save us. The principles of the truth must be interwoven with our character and life. We should cherish every ray of light that falls upon our pathway, and live up to the requirements of God. We should grow in spirituality. We are losing a great deal of the blessing we might have at this meeting, because we do not take advance steps in the Christian life, as our duty is presented before us; and this will be an eternal loss. [Cf: 1888 Mtl. p. 117 para. 01] p. 463, Para. 2, [1888MS].

If we had a just appreciation of the importance and greatness of our work, and could see ourselves as we are at this time, we should be filled with wonder that God could use us, unworthy as we are, in the work of bringing souls into the truth. There are many things that we ought to be able to understand, that we do not comprehend because we are so far behind our privileges. Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." This is our condition. Would they not have been able to understand what he had to say to them, if they had been doers of his word--if they had improved point after point of the truth which he had presented to them? But although they could not then understand, he told them that he would send the Comforter, who would lead them into all truth. We should be in a position where we can comprehend the teaching, leading, and working of the Spirit of Christ. We must not measure God or his truth by our finite understanding, or by our preconceived opinions. [Cf: 1888 Mtl. p. 117 para. 02] p. 463, Para. 3, [1888MS].

There are many who do not realize where they are standing; for they are spiritually blinded. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" I trust that none of us will be found to be reprobates. Is Christ abiding in your hearts by

faith? Is his Spirit in you? If it is, there will be such a yearning in your soul for the salvation of those for whom Christ has died, that self will sink into insignificance, and Christ alone will be exalted. Brethren and sisters, there is great need at this time of humbling ourselves before God, that the Holy Spirit may come upon us. [Cf: 1888 Mtl. p. 117 para. 03] p. 463, Para. 4, [1888MS].

There are many who are content with a superficial knowledge of the truth. The precious truths for this time are brought out so clearly in our publications, that many are satisfied, and do not search the Scriptures for themselves. They do not meditate upon the statements made, and bring every proposition to the law and to the testimony, to see if their ideas correspond to the word of God. Many do not feel that it is essential for them to compare scripture with scripture, and spiritual things with spiritual; and therefore they do not grow in grace and in the knowledge of the truth, as it is their privilege to do. They accept the truth, without any deep conviction of sin, and present themselves as laborers in the cause of God when they are unconverted men. One says, "I want to do something in the cause of truth;" another says, "I want to enter the ministry;" and as our brethren are very anxious to get all the laborers they can, they accept these men without considering whether their lives give evidence that they have a saving knowledge of Christ. No one should be accepted as a laborer in the sacred cause of God, until he makes manifest that he has a real, living experience in the things of God. One reason why the church is in a backslidden state is, that so many have come into the truth in this way, and have never known what it is to have the converting power of God upon their souls. [Cf: 1888 Mtl. p. 117 para. 04] p. 464, Para. 1, [1888MS].

There are many ministers who have never been converted. They come to the prayer-meeting and pray the same old, lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month. They have nothing new and inspiring to present to their congregations, and it is evident that they are not eating the flesh and drinking the blood of the Son of man, for they have no life in them. They are not partakers of the divine nature; Christ is not abiding in their hearts by faith. [Cf: 1888 Mtl. p. 117 para. 05] p. 464, Para. 2, [1888MS].

Those who profess to be united to Christ, should be laborers together with God. The people of God are to warn the world, and to prepare a people to stand in the day of wrath when the Son of man shall come in the clouds of heaven. The members of the church of Christ should gather up the divine rays of light from Jesus, and reflect them to others, leaving a bright track heavenward in the world. They are to be as the wise virgins, having their lamps trimmed and burning, representing the character of Christ to the world. We are not to be satisfied with anything short of this. We are not to be satisfied with our own righteousness, and content without the deep movings of the Spirit of God. [Cf: 1888 Mtl. p. 117 para. 06] p. 464, Para. 3, [1888MS].

Christ says, "Without me ye can do nothing." It is this marked nothingness, so apparent in the labors of many who profess to be preaching the truth, that alarms us; for we know that this is an evidence that they have not felt the converting power of Christ upon their hearts. You may look from the topmost bough to the lowest branch

of their work, and you will find nothing but leaves. God desires us to come up to a higher standard. It is not his will that we should have such a dearth of spirituality. There are some young men that say they have given themselves to the work, who need a genuine experience in the things of God before they are fit to labor in the cause of Christ. Instead of going without the camp, bearing reproach for Christ's sake; instead of seeking the hard places, and trying to bring souls into the truth, these beginners settle themselves in an easy position to visit those who are far advanced in experience. They labor with those who are more capable of teaching them than they are of teaching others. They go from church to church, picking out the easy places, eating and drinking, and suffering others to wait upon them. When you look to see what they have done, there is nothing but leaves. They bring in the report, "I preached here, and I preached there;" but where are the sheaves they have garnered? Where are the souls that have embraced the truth through their efforts? Where is the evidence of their piety and devotion? Those who are bringing the churches up to a higher standard, by earnest efforts as soldiers of Jesus Christ, are doing a good work. [Cf: 1888 Mtl. p. 117 para. 07] p. 464, Para. 4, [1888MS].

Too often the churches have been robbed by the class I have mentioned; for they take their support from the treasury, and bring nothing in return. They are continually drawing out the means that should be devoted to the support of worthy laborers. There should be a thorough investigation of the cases of those who present themselves to labor in the cause. The apostle warns you to "lay hands suddenly on no man." If the life is not what God can accept, the labors will be worthless; but if Christ is abiding in the heart by faith, every wrong will be made right, and those who are soldiers of Christ will be willing to prove it by a well ordered life. There are many who enter the ministry, and their influence demoralizes the churches; and when they are rejected, they take their dismissal as a personal wrong. They have not Christ in the soul, as a well of water springing up unto everlasting life. [Cf: 1888 Mtl. p. 117 para. 08] p. 465, Para. 1, [1888MS].

I want to exhort those who are in positions of responsibility, to waken to their duty, and not imperil the cause of present truth by engaging inefficient men to do the work of God. We want men who are willing to go into new fields, and to do hard service for the Lord. I remember visiting in Iowa when the country was new, and I saw the farmers breaking the new ground. I noticed that they had heavy teams, and made tremendous efforts to make deep furrows, but the laborers gained strength and muscle by the exercise of their physical powers. It will make our young men strong to go into new fields, and break up the fallow ground of men's hearts. This work will drive them nearer to God. It will help them to see that they are altogether inefficient in themselves. They must be wholly the Lord's. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry in willingness to wear the yoke of Christ. Heaven regards this class with approval. [Cf: 1888 Mtl. p. 117 para. 09] p. 465, Para. 2, [1888MS].

I exhort you to have the eye-salve, that you may discern what God

would have you do. There are too many Christless sermons preached. An array of powerless words only confirms the people in their backslidings. May God help us that his Spirit may be made manifest among us. We should not wait until we go home to obtain the blessing of Heaven. The ministers should begin right here with the people to seek God, and to work from the right stand-point. Those who have been long in the work have been far too content to wait for the showers of the latter rain to revive them. We are the people who, like John, are to prepare the way of the Lord; and if we are prepared for the second coming of Christ, we must work with all diligence to prepare others for Christ's second advent, as did the forerunner of Christ for his first advent, calling men to repentance. The truth of God must be brought into the soul temple, to cleanse and purify it from all defilement. May God help us to search the Scriptures for ourselves, and when we are all filled with the truth of God, it will flow out as water from a living spring. We cannot exhaust the heavenly fountain, and the more we draw, the more we shall delight to draw from the living waters. O may we be converted! We want the ministers and the young men to be converted. We want to lift up the standard. Let all the people come up to the high calling of God in Christ Jesus. Let us pray that we may hunger and thirst after righteousness; for Jesus says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." [Cf: 1888 Mtl. p. 118 para. 01] p. 465, Para. 3, [1888MS].

Oakland, California, Second-Day, November 11, 1889. *Have Light in Yourselves.* We have most precious promises in the word of God, which ought to give us courage and confidence. They should enable us to come out of uncertainty and darkness, to come where we may know that the Spirit beareth witness with our spirit that we are the children of God. There is nothing wanting in the store-house of our God. [Cf: 1888 Mtl. p. 119 para. 01] p. 466, Para. 1, [1888MS].

Jesus has said, "Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." The disciples of Christ are to do greater works that Jesus himself has done. He says further: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye ask anything in my name, I will do it." Christ spoke these words for the comfort of all who should have faith in him, and it is our privilege to believe that God will do just as he has said he would. [Cf: 1888 Mtl. p. 119 para. 02] p. 466, Para. 2, [1888MS].

It is not enough to say, "I believe;" we must exercise the living faith that claims the promises of God as our own, knowing that they are sure and steadfast. The enemy of our souls would be glad to steal away these precious promises from us, and cast darkness before our eyes, so that we should not be able to appropriate the good things that God means that we shall have. God is waiting to do great things for us as soon as we come into a right relation with him; but if we hold ourselves in doubt and unbelief, the enemy can keep the control of our minds, and intercept the promises of God. Unbelief always results in a great loss to our souls. It was said concerning one place where Christ visited, "He did not many mighty works there because of their unbelief." Christ cannot work in our behalf if we do not manifest faith in him. We should train our souls to have faith in God. But instead of

this, how many there are who educate themselves to doubt. I have heard testimony after testimony in meeting in which there did not seem to be one word of genuine faith, but which cast a shadow over the whole congregation. It is not God's will that we should be in this position. Brethren and sisters, it is our privilege to walk in the light, as Christ is in the light. He is at our right hand to strengthen us, and he tells us that greater works than he has done shall we do, because he goes to the Father. He is ready to impart unto us the rich blessing and grace of God. [Cf: 1888 Mt1. p. 119 para. 03] p. 466, Para. 3, [1888MS].

How shall we encourage you to have faith in God? You say, "How can I talk faith, how can I have faith, when clouds and darkness and despondency come over my mind? I do not feel as though I could talk faith; I do not feel that I have any faith to talk." But why do you feel in this way?--It is because you have permitted Satan to cast his dark shadow across your pathway, and you cannot see the light that Jesus sheds upon your pathway. But another says: "I am very frank; I say just what I feel, I talk just as I think." Is that the best way to do?--No; God wants us to educate ourselves so that we shall speak right words,--words that will be a blessing to others, that will shed rays of light upon their souls. [Cf: 1888 Mt1. p. 120 para. 01] p. 466, Para. 4, [1888MS].

Suppose that at times we are destitute of the joy we should like to experience, can we not feel assured that the promises of God are still yea and amen in Christ Jesus? The promises of God do not rest upon feeling. They have a foundation as distinct from feeling as light is from darkness. We must learn to move from principle, and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions. [Cf: 1888 Mt1. p. 120 para. 02] p. 467, Para. 1, [1888MS].

Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Brethren, can you explain why we are not more efficient in ministering to others, and why we are not better able to help the church, than we were ten years ago? There is no reason why we should not be growing in efficiency and power to do the work of God. The Lord wants us to use every iota of the ability he has given us, and, if we do this, we shall have improved and increased ability to employ. God desires that we shall have a thorough understanding of the truth as it is in Jesus. We should dig in the mine of truth for the rich treasures of knowledge that are hidden in God's word. If we employ our talents in searching the Scriptures, and in imparting knowledge to others, we shall become channels of light. You should not allow the channel between God and your soul to become obstructed. You should not be moved by circumstances. You should refuse to listen to the suggestions of Satan, that he may not paralyze your efforts to do good. [Cf: 1888 Mt1. p. 120 para. 03] p. 467, Para. 2, [1888MS].

What we need is Bible religion; for if Christ is abiding in us, and we in him, we shall be continually advancing in the divine life. If we are connected with the source of all wisdom and power, we shall not fail of becoming strong men and women in Christ Jesus. If we fully receive the truth of heavenly origin, we shall not fail of becoming sanctified through it; and when trials come we shall not go to complaining, as did

the children of Israel, and forget the source of our strength. We must gather up the divine rays of glory, not to hide our light by putting it under a bushel or under a bed, but to set it on a candlestick, where it will give light to others. We must put our talents out to the exchangers, that we may accumulate more talent to bring to Jesus. In this way we shall be growing Christians, and every word we speak will be ennobling and sanctifying. We should educate ourselves to speak in such a way that we shall not have cause to be ashamed of our words when we meet them in the judgment. We should seek to have our actions of such a character that we will not shrink from having our Saviour look upon them. Christ is here this morning; angels are here, and they are measuring the temple of God and those who worship therein. The history of this meeting will be carried up to God; for a record of every meeting is made; the spirit manifested, the words spoken, and the actions performed, are noted in the books of heaven. Everything is transferred to the records as faithfully as are our features to the polished plate of the artist. [Cf: 1888 Mtl. p. 120 para. 04] p. 467, Para. 3, [1888MS].

We must fight the good fight of faith. Satan will try to sever the connection which faith makes between our souls and God. He will seek to discourage us by telling us that we are unworthy of the grace of God, and need not expect to receive this or that favor because we are sinners. These suggestions should not cut off our confidence; for it is written: "Jesus Christ came into the world to save sinners, of whom I am chief." There is no reason why we should not claim the promises of the Lord. There is no reason why we should not be light-bearers. There is no reason why you should not advance, why you should not become more and more intelligent in prayer and testimony, and make manifest that God hears and answers your petitions. [Cf: 1888 Mtl. p. 120 para. 05] p. 467, Para. 4, [1888MS].

We should have more wisdom and confidence to-day than we had yesterday. Why are we so well satisfied with our feeble attainments? Why do we settle down content with our present deficient experience? We should not always be fed upon the milk of the word; we must seek for meat, that we may become strong men and women in Christ. God will give you everything that you are prepared for, everything that will minister to your strength. He will make peace with you if you lay hold of his strength. But he will not let his power drop upon you without effort on your part. You must co-operate with God in the work of salvation. [Cf: 1888 Mtl. p. 120 para. 06] p. 468, Para. 1, [1888MS].

We need to grow in the knowledge of our Lord and Saviour Jesus Christ. We must educate ourselves to talk faith, to pray in faith, and to abstain from dropping one seed of doubt and discouragement. We desire that young men shall go forth from this conference to become experienced workers in the cause of God. Let the older ministers take heed that they make straight paths for their feet, that the lame be not turned out of the way. Let no watchman or shepherd of the flock place himself on the judgment-seat, to criticise others, to pick flaws and find fault with the brethren. Oh, that everyone at this meeting would take his position on the Lord's side! We must have light in ourselves. Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves. Plead with God that he will put his Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind,

there is nothing that will turn you from the truth. You will be like Daniel in the lions' den, and like Joseph in Pharaoh's prison. [Cf: 1888 Mtl. p. 120 para. 07] p. 468, Para. 2, [1888MS].

From the light that God has given me, I can say that not half of those who profess to believe the present truth have a thorough understanding of the Third Angel's Message. Many believe the truth because they have heard it preached by someone in whom they had confidence. When our people search the word of God for themselves, we shall hear less murmuring than we hear to-day. We need that faith that will lead us to study the Bible for ourselves, and take God at his word. [Cf: 1888 Mtl. p. 120 para. 08] p. 468, Para. 3, [1888MS].

Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." [Cf: 1888 Mtl. p. 120 para. 09] p. 468, Para. 4, [1888MS].

Brethren, you must take advanced steps. God wants every one of you to turn from your iniquity, and connect with him, the source of all wisdom and truth, that when you open your lips the words of Christ may flow forth. Shall we not let the Spirit of God come among us, and flow from heart to heart? The Spirit of God is here this morning, and the Lord knows how you will receive the words that I have addressed to you on this occasion. [Cf: 1888 Mtl. p. 120 para. 10] p. 468, Para. 5, [1888MS].

Advancing in Christian Experience. Minneapolis General Conference. Sabbath, October 20, 1888--Ms 8, 1888. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue: and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to 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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Peter 1:1-12). [Cf: 1888 Mtl. p. 121 para. 01] p. 468, Para. 6, [1888MS].

Now mark, it is these graces, this righteousness, that is to be constantly added; and if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. [Cf: 1888 Mtl. p. 121 para. 02] p. 469, Para. 1, [1888MS].

Now here is subject matter that we might dwell upon, and subject matter for many discourses; but we want to present merely a few ideas to your mind at this time, and we want you to see the necessity of progress. You cannot be a fruitful Christian and have a knowledge of our Lord and Saviour Jesus Christ unless you are a practical Christian, unless you are making progress all the time in divine life. This is all important. Many seem to think that as soon as they go down into the water and receive baptism, and their names are entered upon the church book, then the work is all done. They might have tasted of the knowledge of the world to come; they might have received the evidence that they are children of God; but they cannot retain it unless they go on making progress. [Cf: 1888 Mtl. p. 121 para. 03] p. 469, Para. 2, [1888MS].

It is impossible for them to obtain a knowledge of Jesus Christ and of His light and knowledge unless they are advancing and are learners, adding grace to grace. If they do not bring into their households practical religion, they will soon lose it all; and they will go into the meeting and carry through a form, and pray and exhort, and perhaps hold some office in the church; but unless they are making advancement all the time there is a decided want, and they will swing back to their old position of ungodliness, just like any other sinner. It is important that we keep all the time adding grace to grace, and if we will work upon the plan of addition, God will work on the plan of multiplication; and just as fast as we add, God multiplies His graces unto us. [Cf: 1888 Mtl. p. 121 para. 04] p. 469, Para. 3, [1888MS].

Those who live doing the works of the enemy, yet bearing the name of the Lord, are lying; they profess to believe the Bible, yet they are working right away from it in their lives and character. In the place of representing Jesus in the character that they shall give to the world, they represent the works of Satan, the works of darkness. Now any such names that may be on your church books, although they may give of their means to help to sustain the church, notwithstanding all that, they are stumbling blocks to the church every day they are in it. [Cf: 1888 Mtl. p. 121 para. 05] p. 469, Para. 4, [1888MS].

Now, what we want to present is how you may advance in the divine life. We hear many excuses: I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we may work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him. Then He will bring His accusations against you

when you are brought into His court of judgment. [Cf: 1888 Mtl. p. 122 para. 01] p. 469, Para. 5, [1888MS].

How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness. [Cf: 1888 Mtl. p. 122 para. 02] p. 470, Para. 1, [1888MS].

Why was not the devil destroyed? Why do you ask such a question? Did not God know what was best? Would it not have destroyed confidence in God? Would it not have cast a reflection upon God if He had destroyed him, him that had taken hold of the very heart of the universe, and the world that was created? The only way to show the disposition of Satan was to give him a chance to develop himself as one who would be worthy of condemnation and death. So the God of heaven, while He did not destroy Satan, gave His Son to counteract the influence of Satan; and when He gave His Son He gave Himself, and here was the image of God that was brought to our world. What for? That we might become mighty with God. [Cf: 1888 Mtl. p. 122 para. 03] p. 470, Para. 2, [1888MS].

Christ had to meet the enemy. What had he [Satan] been doing prior to Christ's coming to this earth? Why, he had been trying to gain the hearts of evil men and evil women. When Christ came to our world, Satan had been working with all the deceptive powers that he could command with his angels to gain the hearts of evil men and women, and combined with Satan they will work on the children of disobedience; and it seems that when Christ made His appearance in our world that Satan had planted himself on the throne as the sovereign of this world. He had the control of human minds. He had taken the human bodies and wrought upon them so that they were possessed with demons. He wrought upon them so that the moral image of God was almost obliterated in them. He was weaving himself into the Jewish nation, and they were led captive and would not acknowledge Christ as the Son of God, notwithstanding the mighty evidences which accompanied Him. [Cf: 1888 Mtl. p. 122 para. 04] p. 470, Para. 3, [1888MS].

Now Christ takes the field and commences to press back this power of moral darkness. In Luke He announces what His work is to be. "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" (Luke 4:18, 19). Even while Christ announced His mission and "all bare him witness, and wondered at the gracious words which proceeded out of his mouth," Satan was on the ground. And there is no meeting but that he is there, and as the truth is being impressed on minds, Satan presents the difficulties. [Cf: 1888

Mtl. p. 123 para. 01] p. 470, Para. 4, [1888MS].

Christ said, "This day is this scripture fulfilled in your ears." But a state of unbelief arose and the questions began to come up, Is not this the son of Joseph and Mary? What is this that He claims? Is not this Joseph's son? We have seen Him walking with His father to the carpenter shop. "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" (verses 23-27). [Cf: 1888 Mtl. p. 123 para. 02] p. 471, Para. 1, [1888MS].

Now this widow was a heathen woman. God did not send Elijah to those who were in Samaria. Why? Because they had great light, blessings, and privileges, and did not live up to them. And because they had had this great light and had not lived up to it, they were the most hardhearted people in the world, the hardest to impress with the truth. They were not susceptible to the influences of the Spirit of God. There were many lepers in Israel, and none of them were cleansed save Naaman, the Syrian. What was the matter? He who had lived up to the light that he had was in a more favorable position before God than those on whom He had bestowed great light, power, and spiritual advantages, and yet their lives did not correspond to their advantages and privileges. [Cf: 1888 Mtl. p. 123 para. 03] p. 471, Para. 2, [1888MS].

What did the people do [with Christ] in their madness? They "rose up, and thrust him out of the city." Could their eyes have been opened they would have beheld angels of God all around Him, that all heaven was engaged in this warfare between Christ and the prince of the powers of this world. They could have seen this, but their eyes were holden that they might not see it. [Cf: 1888 Mtl. p. 124 para. 01] p. 471, Para. 3, [1888MS].

Here I want to tell you what a terrible thing it is if God gives light, and it is impressed on your heart and spirit, for you to do as they did. God will withdraw His Spirit unless His truth is accepted. But Christ was accepted by some; the witness was there that He was God. But a counterinfluence pressed in, and the evil angels were working through the congregation to raise doubts that would cause disbelief so that it would shut out every ray of light that God would permit to shine. No more could Christ do in such a place. You can see what a hold Satan had and what mistakes the people had made; they had not advanced, and because they had not advanced they had been working under the generalship of Satan and yet claimed that they were working under the generalship of God. But God had nothing to do with their unbelief and their rising up against Jesus Christ. [Cf: 1888 Mtl. p. 124 para. 02] p. 471, Para. 4, [1888MS].

I wish you could see and feel that if you are not advancing you are retrograding. Satan understood this; he knew how to take advantage of the human mind, and he had taken advantage of the human family ever

since they had first stood upon the field of battle against the powers of darkness. Christ knew what the warfare was to be. [Cf: 1888 Mtl. p. 124 para. 03] p. 471, Para. 5, [1888MS].

Who was watching this warfare that was going on? Who was watching when Christ stood on the banks of Jordan and offered such a prayer as heaven had never listened to before, and a light like a dove broke forth from the heavens, and a voice was heard to say, "This is my beloved Son, in whom I am well pleased"? There were those who heard these things and spread the news everywhere among the Jews, and it went from one to the other, so this manifestation of God's power was not lost at that time. [Cf: 1888 Mtl. p. 124 para. 04] p. 472, Para. 1, [1888MS].

What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man. After the sin of Adam man was divorced from God, but Christ came in. He was represented through the sacrificial offerings until He came to our world. Here Christ offers this prayer, and what does it say to us? The human race is accepted in the Beloved. His long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today. Christ is in the heavenly sanctuary and your prayers can go up to the Father. [Cf: 1888 Mtl. p. 124 para. 05] p. 472, Para. 2, [1888MS].

Christ says, If I go away, I will send you the Comforter, and when we have the Holy Spirit we have everything. We have knowledge, wisdom, power, and we have a connection with the God of wisdom. When heaven was opened to man, and God said, "This is my beloved Son, in whom I am well pleased," He said it to us. Your prayers, through faith in your substitute, Jesus Christ, are accepted. God accepts Christ, our substitute. He took human nature upon Himself and fought the battles that human nature is engaged in. He is connected with the divine and was to fight the battles with Satan. [Cf: 1888 Mtl. p. 124 para. 06] p. 472, Para. 3, [1888MS].

Now, what we want you to see is the relation which you sustain to the work of God. What condescension God has shown that He should give His Son that we might defeat the powers of darkness! God was not the originator of sin, in order that He might rid the human race of sin. Here was the law of God, and He could not alter it a jot or tittle. It was a representation of His character. He could not change it because it is by that law that we are to be judged in the last day. It is no excuse to say that iniquity abounds, and that the law of God is done away or changed or altered. It is this that causes the existence of iniquity. This is the very work that Satan commenced in heaven, and he will carry it forward to the end. I ask you what position shall we take that we may be partakers of the divine nature? Why should we not see in that law the righteousness of Jesus Christ? Christ comes in and imputes to me His righteousness in His perfect obedience to that law. [Cf: 1888 Mtl. p. 125 para. 01] p. 472, Para. 4, [1888MS].

Here the battle is before us. We see the battle, how Christ contended with the powers of darkness; and we see what He has done, and why the cross of Calvary had been erected between God and man. Then what? Man comes to Christ, and God and man are united at the cross, and here mercy and truth have met together, righteousness and truth have kissed

each other. This is drawing man to the cross, where Christ died in behalf of man, to elevate the law of Jehovah, but not to lessen it one iota. Could He have done this, Christ need not have died. The cross of Calvary will stand in the judgment and testify to everyone the immutability and changeless character of the law of God, and not a word can be offered for sin in that day. [Cf: 1888 Mtl. p. 125 para. 02] p. 472, Para. 5, [1888MS].

"And I, if I be lifted up from the earth, will draw all men unto me." What does that mean? The work must be carried on, and this little world was chosen in which to carry on this work. All the universe of heaven was interested in the great work. Every world that God has created is watching to see how the battle between the Lord of light and glory and the powers of darkness will end. Here is Satan, who has been seeking with all his power to shut out the true character of God, so that the world could not understand it, and under a garb of righteousness he works upon many who profess to be Christians, but they represent the character of Satan instead of the character of Jesus Christ. They misrepresent my Lord. They misrepresent the character of Jesus every time that they lack mercy, every time that they lack humility. [Cf: 1888 Mtl. p. 125 para. 03] p. 473, Para. 1, [1888MS].

Satan, by instigating in man a disposition to transgress the law of God, mystifies the character of God. Someone must come to vindicate the character of God, and here is Christ, who stands as the representation of the Father, and He is to work out the salvation of the human race. [Cf: 1888 Mtl. p. 126 para. 01] p. 473, Para. 2, [1888MS].

That wonderful plan of salvation will bear investigation. All heaven is interested in this work. Up to the time when Christ died, though He was human, He was without sin, and He must bear His trials as a human being. There was to be no miracle interposed for Him. There had been miracles wrought for Him, as at the time the people were going to cast Him over the brow of the hill. Miracles have been wrought for men who have been followed by mobs, when the angel of the Lord would take their arms and protect the servants of God against the work of Satan. [Cf: 1888 Mtl. p. 126 para. 02] p. 473, Para. 3, [1888MS].

I knew something of this in my early experience. I know whereof I am speaking. [The reporter indicates that here Ellen White related the experience of her husband when an angel walked with him through an angry mob. Recorded in *Life Sketches. . . of James White and His Wife, Ellen G. White*, pp. 54, 55.] [Cf: 1888 Mtl. p. 126 para. 03] p. 473, Para. 4, [1888MS].

All can testify that God has wrought in these cases; then just such things will take place with us as did with Christ. He was to work no miracle for Himself, but angels protected His life till the time came when He was to be betrayed by one of His disciples, till He was to give His life on Calvary's cross, and Satan stirred up the minds of men to think that the angels of heaven were indifferent. But every one was watching the contest with interest. From the moment that Christ knelt in prayer on the sod of Gethsemane till He died on the cross and cried out, "It is finished," the angels and all the universe of God looked on with the greatest interest. When those words were spoken, the plan was completed--the plan whereby Satan's power should be limited and broken, and whereby Christ should finally die. And when Christ rose from the

dead His triumph was complete. Satan knew that his battle with Christ was lost, but yet he is at enmity with God. [Cf: 1888 Mtl. p. 126 para. 04] p. 473, Para. 5, [1888MS].

It is man who has apostatized from God. Satan works on men's minds, trying to instill his devices into their minds and make them think that he is at last to be sovereign of this world. But not so, for the God of heaven lives and reigns, and has children on the earth that He will translate to heaven without their seeing death, when He shall come with power and great glory. We want to ask, What excuse have you when this has been done in your behalf? Just as soon as the trial was ended and Christ was hanging on the cross, Satan thought he had gained the victory; but as soon as Christ arose that thought was uprooted forever for every world that God had ever created. It was final. Never again could he have the least power over the worlds or in heaven. [Cf: 1888 Mtl. p. 126 para. 05] p. 473, Para. 6, [1888MS].

The justice of God was seen in that He gave Christ to die to save man, for the law condemned man to death; but the righteousness of Christ was brought in and imputed to him that he might be brought back to his loyalty to God. And when Christ's work was done, the news was heralded through the heavenly hosts. [Cf: 1888 Mtl. p. 127 para. 01] p. 474, Para. 1, [1888MS].

When Jesus arose triumphant over the grave, and when He ascended from the Mount of Olivet, He was not only in sight of a few disciples, but many were looking on. There was a multitude of angels, thousands upon thousands who beheld the Son of God as He ascended on high. And as He approached the city of God their voices were raised and the highest angels sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The question arises, "Who is this King of glory?" Then the answer comes back, "The Lord of hosts, he is the King of glory." Then the gates are thrown back and the heavenly train enter in, and the angels would bow in adoration before the Son of God, but He waves them back. Not yet; He must first hear from the Father that the sacrifice has been accepted, and He says, I have a request. What is that request? That those whom Thou hast given Me be with Me where I am. Then comes the answer, Let all the angels worship Him; and they bow in adoration before Him, and they touch their golden harps, and raise their voices in praise, saying, Worthy is the Lamb that was slain, and lives again, a conqueror. And how the arches of heaven ring with rejoicing! [Cf: 1888 Mtl. p. 127 para. 02] p. 474, Para. 2, [1888MS].

Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Satan will come and tempt you and you will give way to his temptations. What then? Why, come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father--hands that have been bruised and wounded in our behalf--and He will make an atonement for all who will come with confession. What if you cannot understand about this matter? He says, "He that lacketh

these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:19). [Cf: 1888 Mtl. p. 127 para. 03] p. 474, Para. 3, [1888MS].

Now brethren and sisters, I want you to see that you must "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: 1888 Mtl. p. 127 para. 04] p. 474, Para. 4, [1888MS].

Now when you commence to work, Satan is going to work in an opposite direction; and if you are unkind and harsh, and if you are not seen in the house of God bearing your cross, you have not the knowledge of the Lord Jesus Christ; you do not discern Him in His love and matchless purity. [Cf: 1888 Mtl. p. 128 para. 01] p. 474, Para. 5, [1888MS].

Many will say, I am saved, I am saved, I am saved. Well, have they been cleansed from all filthiness of the flesh and spirit? and can they cleanse themselves by the righteousness of the law? Jesus Christ came to this world, and there is His righteousness to impart to the children of men who are obeying the law of God. The whole world can say, I am saved, as well as any transgressor today. They can say, I believe on Christ that He is my Saviour, but why do they disregard His law which is the transcript of His character? When they disregard the law of Jehovah they disregard the Lord Jesus Christ. [Cf: 1888 Mtl. p. 128 para. 02] p. 475, Para. 1, [1888MS].

Now, I want to say to you before closing, that we have a wonderful friend in Jesus, who came to save His people from the transgression of the law. What is sin? The only definition of sin is that it is the transgression of the law. Then here is Jesus Christ, who comes right in and imparts His righteousness to us; we cannot overcome in our own strength, but by faith in Him. If you will believe on Jesus Christ, you will have Him today. You must believe that He is your Saviour now, and that He imputes to you His righteousness because He has died, and because He has been obedient unto every requirement of that transgressed law of God. If you do this, you will have a saving knowledge of Jesus Christ. Adam and Eve lost Eden because they transgressed that law, but you will lose heaven if you transgress it. [Cf: 1888 Mtl. p. 128 para. 03] p. 475, Para. 2, [1888MS].

We can be filled with all the fullness of God. Our lives may measure with the life of God. Then can we press back the powers of darkness. Glory to God in the highest! I love Him because He first loved me. I will magnify His name. I rejoice in His love, and when we shall enter in through the gates into the city it will be the highest privilege to cast my crown at His feet. Why? Because He gave me the victory, because He wrought out the plan of salvation. And when I look at the glory, and at the saints redeemed, just like a flash will I cast my crown at the feet of my Redeemer. It is His; it was He who purchased my redemption. Glory to God in the highest! Let us praise Him and talk of His mightiness and of what He will do for us. Let us keep His law and then He can trust us, for He has a law and He will reward obedience to that law; He will give us a crown of glory. [Cf: 1888 Mtl. p. 128 para. 04] p. 475, Para. 3, [1888MS].

Now, brethren, we are almost home; we shall soon hear the voice of the Saviour richer than any music, saying, Your warfare is accomplished. Enter into the joy of thy Lord. Blessed, blessed, benediction; I want to hear it from His immortal lips. I want to praise Him; I want to honor Him that sitteth on the throne. I want my voice to echo and re-echo through the courts of heaven. Will you be there? Then you must educate your voice to praise Him on earth, and then you can join the heavenly choir and sing the song of Moses and the Lamb. God help us, and fill us with all fullness and power, and then we can taste of the joys of the world to come.--Manuscript 8, 1888. [Cf: 1888 Mtl. p. 128 para. 05] p. 475, Para. 4, [1888MS].

A Chosen People. Sermon by Ellen G. White at Minneapolis, Minnesota, October 21, 1888--Ms 17, 1888. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshy lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:9-12). [Cf: 1888 Mtl. p. 129 para. 01] p. 475, Para. 5, [1888MS].

These words point out the high standard that we should maintain before the world. The God of heaven has done everything that He could do to win our allegiance. He made an infinite sacrifice that we might be brought out of darkness into His marvelous light. [Cf: 1888 Mtl. p. 129 para. 02] p. 476, Para. 1, [1888MS].

Claiming possession of the world, Satan determined to get possession also of the minds of men. He comes to them with the advantages offered by the world, and says, "All these shall be yours if you will worship me." And many, lured on by the prize held out by him, bow at his shrine. [Cf: 1888 Mtl. p. 129 para. 03] p. 476, Para. 2, [1888MS].

With a mighty arm and with wonderful manifestations of His power, God brought Israel out of Egypt. He made them His chosen people, and gave them His law. He said to them: "Thou art an holy people unto the Lord thy God. . . . Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:6-9). [Cf: 1888 Mtl. p. 129 para. 04] p. 476, Para. 3, [1888MS].

To us also have been spoken the words, "Ye are a chosen nation." Our work is to show forth the praises of Him who hath called us out of darkness into His marvelous light. How are we to do this? By showing to the world that we are a commandment-keeping people, walking in harmony with God's law. By never losing sight of His goodness and love, and by making everything in our lives subordinate to the claims of His Word. Thus we shall be representatives of Christ, showing forth in our lives a transcript of His character. [Cf: 1888 Mtl. p. 129 para. 05] p. 476, Para. 4, [1888MS].

"But," one says, "I thought the commandments were a yoke of bondage." It is those only who break the law that find it a yoke of bondage. To those who keep the law it is life and joy and peace and happiness. The

law is a mirror, into which we may look and discern the defects in our characters. Should we not be grateful that God has provided a means whereby we may discover our shortcomings? [Cf: 1888 Mtl. p. 130 para. 01] p. 476, Para. 5, [1888MS].

There is no power in the law to save or to pardon the transgressor. What, then, does it do? It brings the repentant sinner to Christ. Paul declares, "I . . . have taught you publicly, and from house to house, testifying to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:20, 21). Why did he preach repentance? Because the law of God had been transgressed. Those who have broken the law must repent. Why did he preach faith in Christ? Because Christ is the One who has redeemed sinners from the penalty of the law. The law points to the remedy for sin--repentance toward God and faith in Christ. [Cf: 1888 Mtl. p. 130 para. 02] p. 476, Para. 6, [1888MS].

Do you wonder that Satan wants to get rid of the law? He and all his agencies are striving to trample underfoot the commandments of Jehovah, and to erect a standard of their own. We are to show that God's chosen people will keep His commandments, refusing to swerve to the right or to the left in disobedience. They are to show that the truth of heavenly origin has done great things for them, that its converting power has taken hold of their souls. [Cf: 1888 Mtl. p. 130 para. 03] p. 476, Para. 7, [1888MS].

Paul declares, "I had not known sin, but by the law. . . . I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:7-9). The commandments remained the same, but Paul died. [Cf: 1888 Mtl. p. 130 para. 04] p. 477, Para. 1, [1888MS].

In true conversion, the sinner is first convicted of his real condition. He realizes that he is a transgressor of God's law, and that the Lord has claims upon him which He will not relinquish. He sees that the connection between himself and God has been broken, but that if he repents of his transgression, confesses his sin, and takes hold by faith upon the grace of Christ, the connection that has been broken will be restored. [Cf: 1888 Mtl. p. 130 para. 05] p. 477, Para. 2, [1888MS].

If God could have changed His law to meet man in his fallen condition, Christ need not have come to this world. Because the law was immutable, unchangeable, God sent His only-begotten Son to die for the fallen race. But did the Saviour take upon Himself the guilt of human beings and impute to them His righteousness in order that they might continue to violate the precepts of Jehovah? No, no! Christ came because there was no possibility of man's keeping the law in his own strength. He came to bring him strength to obey the precepts of the law. And the sinner, repenting of his transgression, may come to God and say, "O Father, I plead forgiveness through the merits of a crucified and risen Saviour." God will accept all who come to Him in the name of Jesus. [Cf: 1888 Mtl. p. 130 para. 06] p. 477, Para. 3, [1888MS].

In order for man to obtain eternal life, divine power must unite with human effort, and this power Christ came to place within our reach. He says, "Without me ye can do nothing" (John 15:5). And He says again, "If ye shall ask any thing in my name, I will do it" (John 14:14). We

have a right to lay hold of the arm of infinite power. When Christ came to the world, all heaven was poured out in this one great gift. God Himself came to us in Christ. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9). [Cf: 1888 Mtl. p. 131 para. 01] p. 477, Para. 4, [1888MS].

My object in speaking these words to you today is to lead you to take your minds off the things of this world, and place them on the things of eternity. If your affections are set on things above, if in the daily life you are seeking to follow the perfect pattern, you need never be discouraged. The enemy may seek to cast his dark shadow between you and Christ, but your faith is to pierce the gloom. What are we in this world for? To represent Christ and to be a blessing to our fellow men. Christ is to be formed in us, the hope of glory. We are to live His life, that our lives may show forth to the world the love of God and the power of the gospel. [Cf: 1888 Mtl. p. 131 para. 02] p. 477, Para. 5, [1888MS].

When God's people take their eyes off the things of this world, and place them on heaven and heavenly things, they will be a peculiar people, because they will see the mercy and goodness and compassion that God has shown to the children of men. His love will call forth a response from them, and their lives will show to those around them that the Spirit of God is controlling them, that they are setting their affections on things above, not on the things of the earth. [Cf: 1888 Mtl. p. 131 para. 03] p. 477, Para. 6, [1888MS].

In thinking of heaven we may put our imagination to the utmost stretch, and think the loftiest thoughts that we are capable of thinking, and our minds will grow weary in the effort to comprehend the breadth and depth and height of the subject. It is impossible for our minds to take in the great themes of eternity. It is impossible for us even to make an effort to understand these things without the effort affecting our whole character for good, and having an uplifting influence on our minds. As we think of how Christ came to our world to die for fallen man, we understand something of the price that was paid for our redemption, and we realize that there is no true goodness or greatness apart from God. [Cf: 1888 Mtl. p. 131 para. 04] p. 478, Para. 1, [1888MS].

Only by the light shining from the cross of Calvary can we know to what depths of sin and degradation the human race has fallen through sin. Only by the length of the chain let down from heaven to draw us up can we know the depths to which we had sunk. And it is only by keeping the unseen realities in view that we can understand anything of the wonderful theme of redemption.--Manuscript 17, 1888. [Cf: 1888 Mtl. p. 131 para. 05] p. 478, Para. 2, [1888MS].

Counsel to Ministers. Discourse, Minneapolis, Minnesota, October 21, 1888--Ms 8a, 1888. "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. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in

me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [Cf: 1888 Mtl. p. 132 para. 01] p. 478, Para. 3, [1888MS].

Brethren, I want to ask you a question. How can we come to God with full assurance of faith if we bear no fruit that testifies to a change wrought in us by the grace of God, no fruit that shows that we are in fellowship with Christ? How can we approach God in faith and be abiding in Christ and He in us when by our works we show that we are not bearing fruit? [Cf: 1888 Mtl. p. 132 para. 02] p. 478, Para. 4, [1888MS].

What is the fruit we should bear? The fruit of kindly words and deeds. In God's Word we are told what are the works of the flesh and what the fruits of the Spirit. "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, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do these 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." Is not this sufficiently plain? None of us need walk in uncertainty. "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: 1888 Mtl. p. 132 para. 03] p. 478, Para. 5, [1888MS].

In order to have true spiritual discernment, in order to be conscious of our own weakness and deficiency and our unlikeness to Christ, we need a close connection with God. Then we shall have a humble opinion of ourselves. We shall be meek and lowly in heart, walking prayerfully and carefully before God. We shall not boast ourselves beyond our measure. [Cf: 1888 Mtl. p. 132 para. 04] p. 479, Para. 1, [1888MS].

In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use our reason and experience, by their help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. "By their fruits ye shall know them." If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need. [Cf: 1888 Mtl. p. 133 para. 01] p. 479, Para. 2, [1888MS].

The message "Go forward" is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who

are certainly receiving manna fresh from heaven. Upon the minds of such, God's Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men's measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time. [Cf: 1888 Mtl. p. 133 para. 02] p. 479, Para. 3, [1888MS].

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool"--in his own estimation--"that he may be wise." An experience of this kind is needed here, right with the men who have been forward to speak in this meeting. "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." Do consider this, I beseech you. "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 lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [Cf: 1888 Mtl. p. 133 para. 03] p. 479, Para. 4, [1888MS].

Let men and women who are truly converted offer themselves in all humility to the service of the Lord, for verily He hath need of them. First, they must be emptied of all selfishness. They will be cleansed vessels unto honor. They will reflect the bright beams of the Sun of Righteousness to all with whom they come in contact. Partakers of the divine nature, they will be savors of life unto life. They will not talk of the faults of others, but will repeat the words of divine wisdom which have penetrated and illuminated their hearts. They will be men who fear to talk and make sport of God's messengers, but men who pray much. [Cf: 1888 Mtl. p. 134 para. 01] p. 479, Para. 5, [1888MS].

"Where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." John declares, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." [Cf: 1888 Mtl. p. 134 para. 02] p. 480, Para. 1, [1888MS].

As John studied the life of Christ in the Word, he beheld as in a glass the glory of the Lord, and he became changed into the same image, from glory to glory, from character to character, till he was like that which he adored. He imitated the life in which he delighted. He knew the Saviour by an experimental knowledge. His Master's lessons were engraved on his soul. When he testified of the Saviour's grace, the

simplicity of his language was eloquent with the love that pervaded his whole being. He had not a doubt nor a suspicion. He entered into no controversy, no wearisome contention. [Cf: 1888 Mtl. p. 134 para. 03] p. 480, Para. 2, [1888MS].

In witnessing for Christ he declared what he knew, what he had seen and heard. There was no supposition, no guesswork, about what he said. And when insult was put upon Christ, when He was slighted, John felt the slight to the very depths of his being, and broke forth into indignation which was a manifestation of his love for Jesus. Christ had humbled Himself; He had taken man's nature; and few could see Him as John saw Him. But John had an advanced experience; the darkness had passed away. On him the true light was shining, and in his epistles he breaks forth against sin, presenting Christ as the One who could cleanse from all iniquity. [Cf: 1888 Mtl. p. 135 para. 01] p. 480, Para. 3, [1888MS].

It was John's deep love for Christ that led him to desire always to be close by His side, and this position was awarded him. Jesus loves those who represent the Father, and John could talk of this love as no other of the disciples could. He reveals to his fellow men that which he knows by living experience it is his duty to reveal, representing in his character the character of Christ. The glory of the Lord was expressed in his face. The beauty of holiness which had transformed him shone with a Christlike radiance from his countenance. [Cf: 1888 Mtl. p. 135 para. 02] p. 480, Para. 4, [1888MS].

Those who truly love God must manifest loving-kindness of heart, judgment, and righteousness to all with whom they come in contact; for these are the works of God. There is nothing Christ needs so much as agents who feel the necessity of representing Him. Evil speaking and evil thinking are ruinous to the soul. This has been current in this conference. There is nothing the church lacks so much as the manifestation of Christlike love. As the members of the church unite together in sanctified association, cooperating with Christ, He lives and works in them. Our eyes need the anointing with the heavenly eyesalve, that we may see what we are, and what we ought to be, and that power is provided in Christ sufficient to enable us to reach the high standard of Christian perfection. [Cf: 1888 Mtl. p. 135 para. 03] p. 480, Para. 5, [1888MS].

We must keep Jesus our pattern ever before us. This is and ever will be present truth. It was by beholding Jesus and appreciating the virtues of His character that John became one with his Master in spirit. With spiritual vision he saw Christ's glory, the glory as of the only begotten of the Father, full of grace and truth; and he was changed from glory to glory into His likeness. And to him was committed the work of telling of the Saviour's love and the love His children should manifest for one another. "This is the message that ye heard from the beginning," he writes, "that we should love one another. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him,

how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." [Cf: 1888 Mtl. p. 135 para. 04] p. 481, Para. 1, [1888MS].

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another. . . . God is love; and he that dwelleth in love dwelleth in God, and God in him." [Cf: 1888 Mtl. p. 136 para. 01] p. 481, Para. 2, [1888MS].

But although John dwells so particularly on love, he does not clasp hands with sin. Hear his words regarding the apostate from the faith, he who has had a knowledge of the truth but has departed from the faith, giving heed to seducing spirits. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him Godspeed is partaker of his evil deeds." Let all consider this. [Cf: 1888 Mtl. p. 136 para. 02] p. 481, Para. 3, [1888MS].

John writes further, "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. . . . He that saith he abideth in him ought himself also so to walk, even as he walked." [Cf: 1888 Mtl. p. 136 para. 03] p. 481, Para. 4, [1888MS].

The Lord has plain words for those who, like the Pharisees, make great boast of their piety but whose hearts are destitute of the love of God. The Pharisees refused to know God and Jesus Christ whom He had sent. Are we not in danger of doing the same thing as did the Pharisees and scribes? [Cf: 1888 Mtl. p. 136 para. 04] p. 481, Para. 5, [1888MS].

But while reproof is to be given, it must be given in accordance with Christ's direction. The apostle Paul writes, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This work is given not only to ministers but to every individual member of the church. It is to be carried out in the family and in the church. Love and unity strengthen by exercise. Do not become impatient with your brother's faults and weaknesses. On another point you may well be disgusted with your own weakness. We are related to one another in the mysterious web of humanity. We are but threads which help to compose the great whole. [Cf: 1888 Mtl. p. 136 para. 05] p. 481, Para. 6, [1888MS].

We see individuals committing errors, and we are pained because their lives are not in accordance with the Bible standard of righteousness. But we are not to become impatient. If we have the mind of Christ, we shall feel a burden for the welfare of him who has forgotten to be a doer of the Word. Do not speak of his errors to others. Follow the rule Jesus has given. Go to the wrongdoer alone first, and see if by words of wisdom you cannot save him. [Cf: 1888 Mtl. p. 137 para. 01] p. 482, Para. 1, [1888MS].

The apostle James, inspired by Jesus Christ, lays down our duty in clear lines. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." We are Christ's witnesses, Christ's representatives. In his epistle to Titus, Paul charges him to set in order things that are wanting in the church. "Speak thou the things which become sound doctrine," he says. The teacher of truth is to educate all, both old and young. He is to exhort aged men to be "sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." When those who profess to be servants of Christ do not walk circumspectly, God is dishonored and the truth is reproached. [Cf: 1888 Mtl. p. 137 para. 02] p. 482, Para. 2, [1888MS].

"Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: 1888 Mtl. p. 137 para. 03] p. 482, Para. 3, [1888MS].

I have been pained to hear so much jesting and joking among old and young as they are seated at the dining table. I have inquired, Are these men aware that there is by their side a Watcher who is disgusted with their spirit and the influence which they exert, and is making a record of their words and actions? Will our ministers, young and old, countenance these things? Shall not we who name the name of Christ take heed to the words, "*In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned*"? If the truth as it is in Jesus abides in our hearts, it will sanctify our lives. Our speech will not be evil. Obeying the truth we shall work the works of righteousness. [Cf: 1888 Mtl. p. 137 para. 04] p. 482, Para. 4, [1888MS].

By our words and deeds we may reveal the power of the truth to transform the character. We may each reveal that we depend on Christ's righteousness, not upon our own manufactured righteousness. We may abide in Christ as the branch abides in the vine, having such a living connection with Him that it is a pleasure to work as He worked, to be a help and blessing to our brethren. We can work the works of Christ, doing those things that are pleasing in His sight. [Cf: 1888 Mtl. p. 137 para. 05] p. 482, Para. 5, [1888MS].

In all you do, make Christ the center of attraction. Constantly look to Him who is your pattern, the Author and Finisher of your faith. Cultivate constant, fervent gratitude to God for the gift of His beloved Son. Represent Christ. Squander not your moral forces upon trifles, but earnestly improve the opportunities given you to reflect the light of the Sun of Righteousness. Cease to glorify man. Glory in Christ and the truth. You may crown Jesus with honor, for though so meek and lowly He was a daily conqueror over temptation. Every soul who

is a partaker of the divine nature is an overcomer in His own behalf, and is victorious, having escaped the corruption that is in the world through lust. [Cf: 1888 Mtl. p. 138 para. 01] p. 483, Para. 1, [1888MS].

We are laborers together with God; and not only are we to have respect unto the recompense of reward, but we are to labor zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthems of praise which the redeemed will sing. In every fellow being we are to see the purchase of the blood of Christ. The Saviour's interest is identified with the interests of the souls He has ransomed by an infinite sacrifice. [Cf: 1888 Mtl. p. 138 para. 02] p. 483, Para. 2, [1888MS].

My brethren and sisters, do we realize the importance of this subject? Why are we so listless? Why are we satisfied to remain so poorly fitted to work for the uplifting of humanity? Why is not every entrusted capability used for the Master? Why are so many contented with the feeble, lifeless condition of our churches? The heavenly universe is looking with amazement upon our Christless work. Neglect is seen in all our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arise, and with determined, harmonious effort take up our responsibilities, laboring in Christ's lines with sanctified capabilities? Put away the controversial spirit which you have been educating yourselves in for years. Educate yourselves to pray to God in sincerity and truth. Sing with the spirit and understanding also. Much is expected of us. [Cf: 1888 Mtl. p. 138 para. 03] p. 483, Para. 3, [1888MS].

What are our young men doing? Jesus is waiting to bind their hearts up with His great heart of love, to bind their interests with His own. He says to them, Young men, flee youthful lusts. Will you obey His voice? You are surely not doing this now. The truth is an inherent power, and if brought into the sanctuary of the soul, will draw men and women to Christ. It will win its way to human hearts. To those who look to Him Christ by His Holy Spirit reveals the beauty of truth. He shows Himself to be the sin-pardoning Saviour. [Cf: 1888 Mtl. p. 138 para. 04] p. 483, Para. 4, [1888MS].

Young men, you may have the truth on your side. When your heart and all your faculties are brought under the influence of truth, when you bring the truth, with all its living, sanctifying principles, into your heart, you will have confidence to present it to others. Christ is then made unto you wisdom, and righteousness, and sanctification, and redemption. We are laborers together with God, and Christ is by your side. You are yoked up with Him, He leading and guiding. Such a worker is as a sharp sickle in the harvest field. He does not use his God-given powers in debating. That is Satan's line. Pointing to the cross of Calvary, he cries, "Behold the Lamb of God, which taketh away the sin of the world." He urges sinners to behold eternal realities. He holds the telescope before his eyes, that by faith he may discern these realities. Like Moses, he endures the seeing of Him who is invisible. He does not seek ease or amusement. He does not visit the churches to be petted and waited upon, to jest and joke. He knows that there is stern, earnest work to be done. Those who are truly converted do not waste the precious moments in foolish conversation and making a mock of their brethren. By words that have a weight of influence for good they

give full proof of their ministry. They deny self and lift the cross, and follow Jesus the crossbearer. They ardently desire to yoke up with Christ, to lift His burdens and partake of His sufferings. [Cf: 1888 Mtl. p. 138 para. 05] p. 483, Para. 5, [1888MS].

Young men, Jesus calls you, saying, "Follow Me." Those who follow Him will not walk in darkness, for Christ is the light of life. Our older ministering brethren must drop some of their responsibilities or else they will go down in the silence of the grave. The aged standard-bearers may act as worthy counselors and living witnesses, but their younger and stronger brethren should bear the heavy burdens. John says, "I have written unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." You whose eyes are not dimmed, whose brain power has not been worn by constant taxation, should plan, devise, and execute, treating the aged workers with tenderness, as fathers, and looking up to them as counselors and guides. Young workers should respect the age and experience of their older brethren. [Cf: 1888 Mtl. p. 139 para. 01] p. 484, Para. 1, [1888MS].

The Lord desires us all to be learners in the school of Christ. Young and old have precious lessons to learn from the divine Teacher, and when these lessons are learned they are to impart them to others. God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error, and has placed them in their proper framework. When these truths are given their rightful position in God's great plan, when they are presented intelligently and earnestly, and with reverential awe, by the Lord's servants, many will conscientiously believe because of the weight of evidence, without waiting for every supposed difficulty which may suggest itself to their minds to be removed. Others, not discerning spiritual things, will keep themselves in a combative frame of mind, opposing every argument that does not meet their ideas. Shall this miserable work cease? [Cf: 1888 Mtl. p. 139 para. 02] p. 484, Para. 2, [1888MS].

Those who have not been sinking the shaft deeper and still deeper into the mine of truth will see no beauty in the precious things presented at this conference. When the will is once set in stubborn opposition to the light given, it is difficult to yield, even under the convincing evidence which has been in this conference. To controvert, to question, to criticize, to ridicule, is the education many have received and the fruit they bear. They refuse to admit evidence. The natural heart is in warfare against light, truth, and knowledge. Jesus Christ has been in every sleeping room where you have been entertained. How many prayers went up to heaven from these rooms? [Cf: 1888 Mtl. p. 140 para. 01] p. 484, Para. 3, [1888MS].

Satan is fruitful in bringing up devices to evade the truth. But I call upon you to believe the words I speak today. Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail. We do well to remember that Christ is the light of the world, and that fresh beams of light are constantly reflected from the Source of all light. [Cf: 1888 Mtl. p. 140 para. 02] p. 484, Para. 4, [1888MS].

He who studies the truth, who prayerfully opens the eyes of his understanding to see and his heart to receive the bright beams of the Sun of Righteousness, will be in harmony with the messenger and the

message God sends. All the opposition, all the prejudice, all the suggestions of the enemy, will never make the truth less precious or less true. Only when men yield to the subtilty of the enemy does the truth become darkness to them. But even though the truth is opposed and spoken against by those who should be blessed, strengthened, and made joyful by it, its value and brightness is not lessened; for the Lord's messengers will hold up the telescope to the spiritual eye, that the truth may be seen from all points, and its value appreciated. [Cf: 1888 Mtl. p. 140 para. 03] p. 484, Para. 5, [1888MS].

A fair investigation will not fail to reveal wonderful things in God's Word. Every jot of resistance places the opposer in a darker shade. He does not want to see. He will not search God's Word. But opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention and is the means of leading to closer investigation as to what is saving truth. The truth becomes more highly estimated. New beauty and greater value are revealed from every point of view. [Cf: 1888 Mtl. p. 140 para. 04] p. 485, Para. 1, [1888MS].

Brethren, God has most precious light for His people. I call it not new light; but O, it is strangely new to many. Jesus said to His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you." This was really an old commandment, which had been given in the Old Testament scriptures, but it had been lost. It had not been practiced. The command that they should love one another as Christ had loved them was indeed new to the disciples. But the revealing of this love would give to the world an unmistakable evidence that they were God's children. [Cf: 1888 Mtl. p. 140 para. 05] p. 485, Para. 2, [1888MS].

I call upon the young men who are entering the work as ministers to take heed how they hear. Be careful how you oppose the precious truths of which you now have so little knowledge. Search the Scriptures for yourselves. You have altogether too limited knowledge of yourself. Know for yourselves what is truth. Do not take any man's words, any man's prejudices, any man's arguments, any man's theories. This has been done by ministers to the injury of their experience, and it has left them novices when they should be wise in the Scriptures and in the power of God. Take your Bibles, humble yourselves, and weep and fast and pray before the Lord, as did Nathanael, seeking to know the truth. Jesus' divine eye saw Nathanael praying, and answered his prayer. [Cf: 1888 Mtl. p. 141 para. 01] p. 485, Para. 3, [1888MS].

I saw an angel of God inquiring of these men who have educated themselves as debaters, "How many prayers have you offered?" Oh, your levity, your speeches, are all written in the book. If you only knew how Christ has regarded your religious attitude at this meeting! [Cf: 1888 Mtl. p. 141 para. 02] p. 485, Para. 4, [1888MS].

You must gain an experience for yourselves. I beg of you not to think that long sermons are an unmistakable evidence of your ministerial ability. Oh, there is something more to the ministry than sermonizing. Many, many discourses, like the offering of Cain, are profitless because Christless. Those who give them tire the people and fail to

give them proper spiritual food. [Cf: 1888 Mtl. p. 141 para. 03] p. 485, Para. 5, [1888MS].

Piety must be practiced in the home. Interested personal efforts must be made for those around you. Seek the Lord in private prayer. Ask Christ to do for you what you need to have done. He has been tempted in all points like as we are, and He knows how to succor those that are tempted. God calls upon you to leave the atmosphere of unbelief in which you have been dwelling, and place yourselves in an atmosphere of faith and confidence. Do your best. Do not seek wisdom from finite men, who may be bewildered by the temptations of Satan, who may plant the seeds of doubt rather than the seeds of faith. Go to Jesus, "who giveth to all men liberally, and upbraideth not." Has not His invitation reached your ears and touched your heart? He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: 1888 Mtl. p. 141 para. 04] p. 485, Para. 6, [1888MS].

Let no human hand place a yoke upon your neck. Take the yoke Christ gives. Learn of Him; for He is meek and lowly, and you will find rest. It is Christ's meekness and lowliness that you need. Go to the Lord with the faith, simplicity, and confidence of a little child. Tell Him the whole trouble, withholding nothing. Ask Him to teach you how to use your entrusted talents in the best way. Thus you may increase your talents. If you go out to labor in any portion of the Lord's great moral vineyard, take heed; keep watch over yourself, over your thoughts and words. Pray for an understanding heart, for a knowledge of how to humble yourself before the Lord. Ask for Christ's grace and efficiency, and you will not be left to labor alone. God gives every humble, devoted learner a clearer insight into the truth. He will give them precious souls as their hire. [Cf: 1888 Mtl. p. 141 para. 05] p. 486, Para. 1, [1888MS].

I have been instructed that many go forth to preach who do not know how to labor for the salvation of sinners. They are not themselves consecrated to God. They need to be converted. Many have been dedicated to the sacred work of the ministry when, if close examination were made in regard to their religious experience, it would be seen that they need to seek most earnestly for the transforming grace of Jesus Christ before they can teach sinners how to seek in faith for pardon. [Cf: 1888 Mtl. p. 142 para. 01] p. 486, Para. 2, [1888MS].

Those who would be laborers together with God must receive wisdom from the Great Teacher who is our example in all things, in order to present the truth in its simplicity. Learn of Christ. All pride, all selfishness, all self-importance, must be cut away from all teachers. All the *sang-froid*, which is so common, the theatrical gestures, all lightness and trifling, all jesting and joking, must be seen by the one who wears Christ's yoke to be "not convenient"--an offense to God and a denial of Christ. It unfits the mind for solid thought and solid labor. It makes men inefficient, superficial, and spiritually diseased. [Cf: 1888 Mtl. p. 142 para. 02] p. 486, Para. 3, [1888MS].

He who believes the truth for this time will practice personal piety. The language of his heart will be, "Who is sufficient for these things?" Let every minister be sedate. As he studies the life of Christ

he will see the necessity of walking circumspectly. Ye he may be, and will be, if connected with the Sun of Righteousness, cheerful and happy, showing forth the praises of Him who hath called him out of darkness into His marvelous light. The conversation will be pure, entirely free from all slang phrases. [Cf: 1888 Mtl. p. 142 para. 03] p. 486, Para. 4, [1888MS].

If Christ is abiding in your heart, you will show meekness and gentleness and purity of thought. You will follow elevated, noble principles, because you have learned the lessons taught in the school of Christ. If you have not felt the need of learning every day in this school, it is time you did feel this need. Learn of Christ, and then go forth in the strength of Him who has said, "Lo, I am with you always, even unto the end of the world." A divided heart God will not accept. Put your whole soul into your work, and never leave your work half done because you wish to go to another place. God will accept only faithful work. Reprove, rebuke, exhort, with all long-suffering and doctrine. Bind off your work thoroughly. Leave no dropped stitches for someone else to pick up. Do not disappoint Christ. Determine that you will succeed, and in the strength of Christ you may give full proof of your ministry. [Cf: 1888 Mtl. p. 142 para. 04] p. 486, Para. 5, [1888MS].

A minister is one who ministers. If you confine your work to sermonizing, the flock of God will suffer; for they need personal effort. Let your discourses be short. Long sermons wear out both you and the people. If ministers would make their sermons only half as long, they would do more good and would have strength left for personal work. Visit families, pray with them, converse with them, search the Scriptures with them, and you will do them good. Give them evidence that you seek their prosperity, and want them to be healthy Christians. If you are staying in a family, do not allow yourself to be waited on. Show that you wish to be helpful. If possible, use the ax or the hoe. Bring in water and wood. Show that you regard work as a blessing. Physical exercise will be a blessing to you, and will increase your influence for good. Remember that to minister means far more than merely preaching. [Cf: 1888 Mtl. p. 143 para. 01] p. 487, Para. 1, [1888MS].

Nothing is so discouraging to the advancement of present truth as the haphazard work done by some of the ministers for the churches. Faithful labor is needed. The churches are ready to die, because they are not strengthened in Christlikeness. The Lord is not pleased with the loose way in which the churches are left because men are not faithful stewards of God's grace. They do not receive His grace, and therefore cannot impart it. The churches are weak and sickly because of the unfaithfulness of those who are supposed to labor among them, whose duty it is to have an oversight over them, watching for souls as they that must give an account. Be thorough and determined in your efforts to serve God. Keep the eye fixed on Christ. Do not fix your attention on some favorite minister, copying his example and imitating his gestures; in short, becoming his shadow. Let no man put his mold upon you. Let the hand of God mold and fashion you after the divine similitude. Cease from man, whose breath is in his nostrils. Hang your helpless soul on Jesus Christ. He is unchangeable, the same yesterday, today, and forever. [Cf: 1888 Mtl. p. 143 para. 02] p. 487, Para. 2, [1888MS].

My heart was made glad as I heard the testimonies borne after the discourse on Sabbath. These testimonies made no reference to the speaker, but to the light and truth; and this is the way it should ever be. Praise no man; flatter no man; and permit no man to praise or flatter you. Satan will do enough of this work. Lose sight of the instrument, and think of Jesus. Praise the Lord. Give glory to God. Make melody to God in your hearts. Talk of the truth. Talk of the Christian's hope, the Christian's heaven. [Cf: 1888 Mtl. p. 143 para. 03] p. 487, Para. 3, [1888MS].

If we neglect to walk in the light given, it becomes darkness to us; and the darkness is proportionate to the light and privileges which we have not improved. Christ says, "If therefore the light that is in thee be darkness, how great is that darkness!" If we walk in the knowledge of the truth, our light will shine to those around us in spirit, in words, in actions; we will be fruitful branches of the living vine. If we know God's requirements and claim to love Him, yet cherish sin, God will not hear us when we ask for His blessing; for He does not minister to sin. There are those whose conscience is hardened by habitual sin. They bear no rich clusters of precious fruit, because they are not branches of the true vine. Their prayers rise no higher than their heads, because they are in their prayers presenting only a form of words, whether offered in the church, in the family, or in secret. They receive no strength, because they ask amiss. [Cf: 1888 Mtl. p. 143 para. 04] p. 487, Para. 4, [1888MS].

But when those who are striving with all their power to overcome, confess their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness for Christ's sake. When brought into the sanctuary of the soul, the truth of God works by faith and purifies the soul, elevating, refining, ennobling it. [Cf: 1888 Mtl. p. 144 para. 01] p. 488, Para. 1, [1888MS].

There was a time when Israel could not prevail against their enemies. This was because of Achan's sin. God declared, "Neither will I be with you any more, except ye destroy the accursed thing from among you." God is the same today. If defiling sins are cherished by those who claim to believe the truth, the displeasure of God rests upon the church, and He will not remove it until the members do all in their power to show their hatred for sin, and their determination to cast it out of the church. God is displeased with those who call evil good and good evil. If jealousy, evil surmising, and evil-speaking are allowed to have a place in the church, that church is under the frown of God. It will be spiritually unhealthy until it is cleansed from these sins, for till then God cannot reveal His power to strengthen and elevate His people and give them victory. [Cf: 1888 Mtl. p. 144 para. 02] p. 488, Para. 2, [1888MS].

God is not pleased with the slothful work done in the churches. He expects His stewards to be true and faithful in giving reproof and correction. They are to expel wrong after the rule God has given in His Word, not according to their own ideas and impulses. No harsh means must be used, no unfair, hasty, impulsive work done. The efforts made to cleanse the church from moral uncleanness must be made in God's way. There must be no partiality, no hypocrisy. There must be no favorites, whose sins are regarded as less sinful than those of others. Oh, how much we all need the baptism of the Holy Ghost. Then we shall always

work with the mind of Christ, with kindness, compassion, and sympathy, showing love for the sinner while hating sin with a perfect hatred. [Cf: 1888 Mtl. p. 144 para. 03] p. 488, Para. 3, [1888MS].

A work needs to be done for many who are assembled here. The door of the heart is blocked up with the rubbish of selfishness, questioning, criticism, judgment pronounced in accordance with the unsanctified heart. Now is the time to seek God, with earnest confession and contrition, that He may turn His face toward us, and light and blessing come into our midst. Then the enemy will be disappointed. The heavenly universe will rejoice, and souls who are now under temptation and the frown of God will be won to Christ. Shall we not clear away the darkness by doing the work God has given us to do? We are laborers together with God. Jesus is waiting to work in us and by us and through us to will and to do of His good pleasure. If we neglect the Lord's heritage and feel little burden for the church and souls perishing in their sins, we are condemned by God for not strengthening that which was ready to die. If, as Christ's overseers, we do our work with an eye single to the glory of God, there is no reason why the church should be weak, faithless, and corrupt. Let the watchmen on the walls of Zion awake! Let them do their duty with fidelity. They need so much the heavenly endowment, that they may be laborers together with God in the great plan of salvation. To those who have been true and faithful Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." All who enter the kingdom of heaven as conquerors will understand the meaning of this benediction, for they will have done the work Christ has given them to do. They have participated with Him in saving the souls of their fellow men. Through the grace of Christ they have brought sheaves to the Master, and with all the heavenly universe they rejoice as they see souls that have been saved through their earnest efforts, given abundant entrance into heaven, made heirs of God and joint heirs with Christ. How foolish then will appear all fear and distrust of Christ, as the redeemed see that He was waiting to give them freely the richest blessings of heaven. [Cf: 1888 Mtl. p. 144 para. 04] p. 488, Para. 4, [1888MS].

Let none here shut themselves away from God by their perversity of spirit, and then keep complaining that they have no light. Arise, dear souls; arise by faith, and do what you ought to do. Christ says, Follow Me, and you shall not walk in darkness. Let go your human wisdom, and ask God for that wisdom which is pure, elevating, and ennobling, and it shall be given you. Come up out of the cellar of doubt, of unbelief, of jealousy, and evil surmising, into the upper chamber of faith, hope, courage, and thankfulness. Make melody to God in the heart. The garden of the Lord is strewn with precious flowers. Gather the roses and the lilies and the pinks from God's spiritual garden. Rejoice in the Lord always, and again I say, Rejoice. Let not the world receive the impression that there is no peace nor joy nor happiness in serving the Lord. [Cf: 1888 Mtl. p. 145 para. 01] p. 489, Para. 1, [1888MS].

It is Satan's work to misrepresent the Father and His Son, to misrepresent truth and gloss over error, making it appear as truth. But connected with God, we may distinguish between the genuine and the spurious. Light will dispel darkness. Why should we not avail ourselves of God's gracious promises, returning the glory to Him in heartfelt thanksgiving? Christ died for us that we might enter into possession of

eternal riches. With hearts filled with gratitude to God, let us use the opportunities He has placed within our reach, that we may be fitted and prepared for the mansions Jesus has gone to prepare for those who love Him. If we fail through indolence, unbelief, worldliness, or covetousness, we shall suffer irreparable loss, for we shall lose an eternity of bliss. I tell you in the fear of God that day by day we are forming characters that will decide our destiny for weal or for woe. [Cf: 1888 Mtl. p. 145 para. 02] p. 489, Para. 2, [1888MS].

Heaven is a holy place, and there entereth into it nothing that defileth. We cannot be truly happy here unless God's will is our will, unless we are sanctified to God, body, soul, and spirit. The more we think of heaven, the more happiness we shall have.--Manuscript 8a, 1888. [Cf: 1888 Mtl. p. 145 para. 03] p. 489, Para. 3, [1888MS].

Remarks by Ellen G. White on Missionary Work. Minneapolis, Minnesota, October 23, 1888--Ms 10, 1888. Our Saviour has given to everyone his work, and no one of us can plead any excuse to God why he has not done the very work which God has given him to do. He does not require of the men to whom He has entrusted two talents the use of five talents; but He expects us to do our very best according to the capability and the powers which He has given us. And while we seek to put to use the talents He has given us, these talents will improve. [Cf: 1888 Mtl. p. 146 para. 01] p. 489, Para. 4, [1888MS].

The plans which have been suggested by our brother we believe to be sound, and if we will practice something in this line in the several churches, we shall find that those churches which carry out a system of labor will be living churches; for a working church is a living church. But here comes in the difficulty. There needs to be ability to educate properly, to teach how the different members shall have their part in the work; and every one who is set as a leader in the church, or a minister who has charge in the churches should consider this a part of his work. Now how is it possible for them to neglect this part of the work, and yet to be able to fulfill the direction that is given in the Bible by Paul, to "present every man perfect in Christ Jesus"? This is the very work that is devolving on the teacher. It is to try to educate, educate, educate, by precept and example; and if we can get a church in working order, and if we can teach them how to work in this very line, you will find that these workers will have a special interest. "Why, yes," they will say, "I have acted a part in that work; I have done something in that, and I have an interest to do more." Just according to the several ability which God has committed to them can they work intelligently, and work in Christ. [Cf: 1888 Mtl. p. 146 para. 02] p. 489, Para. 5, [1888MS].

Now here is the great essential point, to be sure that these workers have the spirit of Jesus Christ. If they are filled with the love of God, which should be in the heart of every worker, and if they seek wisdom from above, they will become more and more intelligent in regard to their work, and they will become more efficient in their work and will come up to be useful workers. Now, the very first thing is to have our hearts and minds and ways and manners so that they will not offend. We want to be such excellent representatives of the missionary cause that it shall stand as high as possible. Our brother was speaking in regard to commencing on the bottom round of the ladder. I believe this is the best way. It is not best for those uneducated to grasp at the

top round of the ladder and think that they can do the work; but if they will be humble they will begin to gain an experience and have an aptitude for the work. [Cf: 1888 Mtl. p. 147 para. 01] p. 490, Para. 1, [1888MS].

I want to know why, as Christians who profess to believe the most solemn truths that God ever gave to mortals, we should not have works to correspond to our faith. Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That is the work we are to do, and God will help us by letting His light shine through us. We want to be the very best and most intelligent workers that there are anywhere. [Cf: 1888 Mtl. p. 147 para. 02] p. 490, Para. 2, [1888MS].

We can see many of our sisters who know how to crochet fine articles for their houses. Now, what if they would spend their time in earnest prayer to God and the study of His Word that He would help them to have heavenly wisdom to know how to save the souls of those around them? It looks to me as though this kind of work is hay, wood, and stubble, of substances that are consumable and perishable; but the work that they might do in cleansing their own household and working for their neighbors would present lasting results of good. And if they were interested in this work they might be sowing seeds of truth. We must sow beside all waters, and we do not know which shall prosper, this or that. But the first work is a personal consecration to God. [Cf: 1888 Mtl. p. 147 para. 03] p. 490, Para. 3, [1888MS].

I have seen ladies in England who would be riding in their carriages with their little dogs in their arms and the little blanket to put over them, and the houses that were built, beautiful and expensive. You ask what these houses are for, and the answer is, "For the hounds and dogs." But you can see the little children and women, miserable and poor, in the streets, destitute of clothing. Now, what sense is there in that? Do you think that work will be as far reaching as eternity? We do not want to misuse any of God's creatures, but we want to give our first attention to those souls for whom Christ died, and we do not want to devote our means in such foolish channels. We do not want our means to flow out for our own selfish interests; but we want to use it in gaining that experience that will help us to advance the missionary work; and in doing this we are laying up a treasure in heaven. God Himself will connect with every self-sacrificing work and effort that shall be made to educate and train ourselves for labor, and will put His seal and mold on it. It may look to us very feeble, and we may never understand the results of our labor, but God knows all about it, and we sow beside all waters, not knowing which will prosper, this or that. [Cf: 1888 Mtl. p. 147 para. 04] p. 490, Para. 4, [1888MS].

There are churches in different places which we may find that are ready to die. If they were ready to die to self and sin, if covetousness and the love of pleasure would die, they would not be so bad; they would be led to bring all their powers into exercise for doing the work of the Master, and then it would be a good death. But it is a spiritual death that pervades our churches. There are not those who feel the importance of teaching the members of the church and trying to get workers for the cause of God, to educate them that they may see the importance of putting to the stretch every power and talent that God has given them. [Cf: 1888 Mtl. p. 148 para. 01] p. 491, Para.

1, [1888MS].

Our sisters can do a good work for the Master. They can work for the sisters in their homes. Our brethren can reach the men. Those who have a little time, in the place of smoking the cigar and enjoying themselves at the saloon, can not only save their money, but their time, and can do a good work for the Master. [Cf: 1888 Mtl. p. 148 para. 02] p. 491, Para. 2, [1888MS].

I remember that when the converting power of God came upon me in my childhood I wanted everyone else to get the blessing that I had, and I could not rest till I had told them of it. I began to visit with my young companions and went to their houses to talk with them and tell them my experience, how precious the Saviour was to me, and how I wanted to serve Him, and how I wanted them to serve Him also. So I would talk of the preciousness of Christ, and I would say, Won't you kneel down and pray with me? Some would kneel and some would sit in their chairs, but before we gave up, every one would be on their knees and we would pray together for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle. [Cf: 1888 Mtl. p. 148 para. 03] p. 491, Para. 3, [1888MS].

There is a great power in Jesus. Now when we go into the house we should not begin to talk of frivolous things, but come right to the point and say, I want you to love Jesus for He has first loved you. And as Brother Starr has said, take along the publications and ask them to read. When they see that you are sincere they will not despise any of your efforts. There is a way to reach the hardest hearts. Approach in the simplicity, sincerity, and humility that will help us to reach the souls of those for whom Christ died. We do not want to be negligent in this work. [Cf: 1888 Mtl. p. 148 para. 04] p. 491, Para. 4, [1888MS].

The plan now under consideration I believe to be one that God will be pleased with. Churches that are now ready to die want someone to devise and plan for them who has the power to set things in operation. But who will do it? There are enough who want to be Christians, and if we will let the leaven begin to work, it will take one and then another, just as the Spirit of God will work with us, and we will see that we can reach the people, not by our own smartness, but by the Spirit of God. Yet we want the ability and power that God has given us to be brought into use. We do not want to be novices forever; we want to know how to conduct ourselves properly; we want Christian politeness. And we want to carry it with us in all our work. We do not want any of the sharp corners which may be in our character to be made prominent, but we want to work in humility, so we will forget them, and better characteristics will come in. We want cheerfulness in our work. A great deal depends on the way you meet those whom you go to visit. You can take hold of the hand in such a way as at once to gain the confidence. If you take hold of it with a cold, unimpressive manner, as though you were an iceberg and did not want to be melted, you will find no warmth in return. [Cf: 1888 Mtl. p. 148 para. 05] p. 491, Para. 5, [1888MS].

When we were on the boat on our way to Europe I met a physician who said, "I want to give you a little advice. You will find a cold, stiff-necked people, and if you will be as stiff you will never do them any good; but if you will go right to them and talk with them no matter how

diffident they seem to be, they will meet you all right; talk to them just as you did to me. They will see that you have a heart and will love to talk with you. I love to talk with you about these things; do the same way in England." [Cf: 1888 Mtl. p. 149 para. 01] p. 492, Para. 1, [1888MS].

You don't want to hold yourselves as though it were a condescension to come in contact with poor families. Talk as though they were as good a piece of humanity as you are. They have little enough light and joy, and why not carry additional joy and light to shine in upon them and fill their hearts? What we want is the tender sympathy of Jesus Christ, and then we can melt our way right into their hearts. We want to clothe ourselves, not with pomposity, but with plain, simple dress, so that they will feel that we are an equal with them, and as though we considered that they were worth saving, and we can melt our way into their hearts. [Cf: 1888 Mtl. p. 149 para. 02] p. 492, Para. 2, [1888MS].

Now, brethren and sisters, we want the iron taken out of our souls, and we want it taken out of our manner of work. We can educate workers in every church. Don't let the ministers feel that they must do all the talking, and all the laboring; but call on others to lead the meetings occasionally. In doing this they are being educated. Let them take turns in giving Bible readings. This is calling into use the talent which God has given them. [Cf: 1888 Mtl. p. 149 para. 03] p. 492, Para. 3, [1888MS].

I read of a man who had a corps of workmen over whom he placed an overseer. He had charge of twelve men and they were to dig a trench, and the man came along one day where they were at work, and there was the overseer down in the trench, and the sweat was rolling off from his brow, but the twelve men were looking down into the trench watching him in his labor. The overseer was called up and asked what he was doing down there. "I ordered you to keep twelve men at work. Why have you not done it? Here are your wages." [Cf: 1888 Mtl. p. 149 para. 04] p. 492, Para. 4, [1888MS].

Now, God has made us teachers of the flock, and He wants us to educate them in every branch of the work, that we may bring in all the talents. Our ministers do the labor instead of educating others to take the responsibility of the cause. The minister's work should be the work of a teacher. One laborer might set twenty to work in less time than it would take him to do the work himself. Let them blunder and make mistakes, and then kindly show them how they can do it better, and then you can be educating, educating, educating, until you have men and women who have experience in the things of God and can carry responsibility, and that is what we have been suffering for. We need men who can bear responsibility, and the best way to gain the experience they need is to engage in this work. [Cf: 1888 Mtl. p. 150 para. 01] p. 492, Para. 5, [1888MS].

Then if we work for others we will not lack for something to talk about when we assemble together. We will not have to talk about our brethren and think of our self-sufficiency, for we will be working out of those things and getting to be workers for Jesus Christ. If this branch of the work could be taken up in every conference and church, I believe we should see in the year to come an elevation, a

healthfulness, a different atmosphere in the church. There would not be so many tattlers and gossipers. There would not be so much time for idle tales, and we would see many souls converted to Christ. Why should we not feel an interest for those around us when Christ has given us such an evidence of His love? Why, brethren, God will not leave us. He will let His converting power be upon us. These things will enlarge as the waves from a pebble thrown in the water; the first are small, but they grow larger and larger till they reach the bank. [Cf: 1888 Mtl. p. 150 para. 02] p. 493, Para. 1, [1888MS].

Brethren, we want to do something to set things in operation for God. We want to do something that will save souls, that at last we may enter into the joy of our Lord, that we may give praises to our Lord that we have been the means of saving some through Him. That some may say, It is through your instrumentality, it is you who saved me through Jesus Christ. That is the way we shall enter into the joy of our Lord. This is the way we want to work. We cannot know here what the effect of our work has been, but we shall see in eternity what we have done for the Master. Shall we plan and devise to carry out these plans to the letter? then the blessings of the Lord will attend all our labors.-- Manuscript 10, 1888. [Cf: 1888 Mtl. p. 150 para. 03] p. 493, Para. 2, [1888MS].

Morning Talk by Ellen G. White. Minneapolis, Minnesota, October 24, 1888.--Ms 9, 1888. Now our meeting is drawing to a close, and not one confession has been made; there has not been a single break so as to let the Spirit of God in. [Cf: 1888 Mtl. p. 151 para. 01] p. 493, Para. 3, [1888MS].

Now I was saying what was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want. [Cf: 1888 Mtl. p. 151 para. 02] p. 493, Para. 4, [1888MS].

I have been awake since two o'clock and I have been praying, but I cannot see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you. As I have told my children, although they are thousands of miles away, when I go to God in prayer for them I know where they are standing in the Christian life, and if they are not living close to God I am alarmed. [Cf: 1888 Mtl. p. 151 para. 03] p. 493, Para. 5, [1888MS].

Had Brother Kilgore been walking closely with God he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on. That is, they must not bring in any new light or present any new argument notwithstanding they have been constantly handling the Word of God for years, yet they are not prepared to give a reason of the hope they have because one man is not here. Have we not all been looking into this subject? [Cf: 1888 Mtl. p. 151 para. 04] p. 493, Para. 6, [1888MS].

I never was more alarmed than at the present time. Now, I have been taken down through the first rebellion, and I saw the workings of Satan and I know something about this matter that God has opened before me, and should not I be alarmed? And then to take the position that because

Elder Butler was not here that that subject should not be taken up. I know this is not of God and I shall not feel free until I have told you. [Cf: 1888 Mtl. p. 151 para. 05] p. 494, Para. 1, [1888MS].

Here was the enemy inculcating his ideas in the hearts of the angels, and they express these ideas that he has inculcated as their own, and Satan takes them and tells them to the other angels as the sentiments of the angels he has been working with, and thus he inculcates his ideas into their minds, and then draws them out of the angels as their own ideas. [Cf: 1888 Mtl. p. 151 para. 06] p. 494, Para. 2, [1888MS].

Now I am full of pain as I view these things, and how can I help it? Do you think that when I see these things transpiring that I can keep still and say nothing when these things have been shown me? I want to tell you, my brethren, that it is not right to fasten ourselves upon the ideas of any one man. [Cf: 1888 Mtl. p. 151 para. 07] p. 494, Para. 3, [1888MS].

Now I want to tell you what a good brother said to me as he was about to leave the meeting. He came to me with such a feeling of relief that everything was settled and our old position was all right. [Cf: 1888 Mtl. p. 152 para. 01] p. 494, Para. 4, [1888MS].

Well, one says, "Your prayers and your talk run in the channel with Dr. Waggoner." I want to tell you, my brethren, that I have not taken any position; I have had not talk with the doctor nor with anyone on this subject, and am not prepared to take a position yet. By their fruits ye shall know them. I took my brethren and told them just where they were, but they did not believe me, they did not believe they were in any danger. [Cf: 1888 Mtl. p. 152 para. 02] p. 494, Para. 5, [1888MS].

If Elder Waggoner's views were wrong, what business has anyone to get up and say what they did here yesterday? If we have the truth it will stand. These truths that we have been handling for years--must Elder Butler come and tell us what they are? Now, do let us have common sense. Don't let us leave such an impression on this people. One brother asked me if I thought there was any new light that we should have or any new truths for us? Well, shall we stop searching the Scriptures because we have the light on the law of God and the testimony of His Spirit? No, brethren. I tell you in the fear of God, "Cease ye from man, whose breath is in his nostrils." How can you listen to all that I have been telling you all through these meetings and not know for yourself what is truth? If you will search the Scriptures on your knees, then you will know them and you will be able to give to every man that asketh you a reason of the hope that is within you. [Cf: 1888 Mtl. p. 152 para. 03] p. 494, Para. 6, [1888MS].

Let us come to God as reasonable beings to know for ourselves what is truth. But if you want to take a position that only one man can explain the truth, I want to tell you that this is not as God would have it. Now, I want harmony. The truth is a unit. But if we fasten to any man we are not taking the position that God would have us taken. We want to investigate every line of truth, especially if it bears the signet of God. Can you tell in what way God is going to give us new truth? [Cf: 1888 Mtl. p. 152 para. 04] p. 494, Para. 7, [1888MS].

When I have been made to pass over the history of the Jewish nation and have seen where they stumbled because they did not walk in the light, I have been led to realize where we as a people would be led if we refuse the light God would give us. Eyes have ye but ye see not; ears, but ye hear not. Now, brethren, light has come to us and we want to be where we can grasp it, and God will lead us out one by one to Him. I see your danger and I want to warn you. [Cf: 1888 Mtl. p. 152 para. 05] p. 495, Para. 1, [1888MS].

Now, this is the last ministers' meeting we will have unless you wish to meet together yourselves. If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation. [Cf: 1888 Mtl. p. 152 para. 06] p. 495, Para. 2, [1888MS].

Now, we did not intimate one word that we did not want that subject taken up. We did want an investigation, but I cannot take my position on either side until I have studied the question. There is the danger God has shown me that there would be a deceitful handling of the Word of God. I have been shown that when debaters handle these truths, unless they have the Spirit of God, they handle them with their own efforts. They will, by making false theories and false statements, build up a structure that will not stand the test of God. This is what the Lord has shown me. [Cf: 1888 Mtl. p. 153 para. 01] p. 495, Para. 3, [1888MS].

Now, brethren, we want the truth as it is in Jesus. But when anything shall come in to shut down the gate that the waves of truth shall not come in, you will hear my voice wherever it is, if it is in California or in Europe, or wherever I am, because God has given me light and I mean to let it shine. And I have seen that precious souls who would have embraced the truth have been turned away from it because of the manner in which the truth has been handled, because Jesus was not in it. And this is what I have been pleading with you for all the time--we want Jesus. What is the reason the Spirit of God does not come into our meetings? Is it because we have built a barrier around us? I speak decidedly because I want you to realize where you are standing. I want our young men to take a position, not because someone else takes it, but because they understand the truth for themselves. [Cf: 1888 Mtl. p. 153 para. 02] p. 495, Para. 4, [1888MS].

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet we must not touch this subject because Elder Butler was not here. Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you. Now, we want to get right at what God says; all this terrible feeling I don't believe in. Let us go to the Lord for the truth instead of our showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past. [Cf: 1888 Mtl. p. 153 para. 03] p. 495, Para. 5, [1888MS].

Now, the words that were spoken here were that Elder Waggoner was

running this meeting. Has he not presented to you the words of the Bible? Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward. All the object I had was that the light should be gathered up, and let the Saviour come in. [Cf: 1888 Mtl. p. 153 para. 04] p. 496, Para. 1, [1888MS].

I don't expect my testimony is pleasing, yet I shall bear it in God's fear. God knows there is a preparation going on here to fit these ministers for the work, and unless we are converted God does not want us. I hope Brother Morrison will be converted and handle the Word of God with meekness and the Spirit of God. These truths will stand just as long as time shall last. You want the eyesalve that you can see, and Jesus will help you if you will come to Him as little children. May God help us to seek Him with all our hearts.--Manuscript 9, 1888. [Cf: 1888 Mtl. p. 153 para. 05] p. 496, Para. 2, [1888MS].

Ms. 26, 1888. Mrs. E. G. White, Minneapolis, Minn., Remarks After Reading An Article Written Before Coming to the Conf. [c. Oct. 1888] Now, brethren, I have felt one of the most solemn burdens ever since I have returned from Europe. I have felt one of the most solemn burdens resting upon me. And I have been unable to rest nights, and have been trying to labor for this one and that one and the other [one], and do what I could for the souls of others; and I tell you, as I told my friends in Oakland. I feel horribly afraid to come into our conference. [Cf: 1888 Mtl. p. 154 para. 01] p. 496, Para. 3, [1888MS].

The Lord has revealed to me the position our people should take in regard to speculations in lands and so forth, but they do not heed it. It was the same with our institutions; the temptations have been hard, for our brethren have drawn their money from these places of usefulness and invested them in lands and in mines; and there have been individuals who have drifted out there to engage in these worldly prospects. The devil has a snare laid for their feet. [Cf: 1888 Mtl. p. 154 para. 02] p. 496, Para. 4, [1888MS].

Well, I have labored there this summer some. I tried to labor in Fresno but could not stay there on account of malaria, so we went to Burrough Valley and tried from there to help the Fresno brethren. Time after time we would go to Fresno, but could not ride in the daytime on account of heat and dust, so we had to ride by moonlight. Night after night we traveled over those sandy deserts by the light of the moon, and would get there in the early morning and no place to stay. [The city was] all full of men to get property. Even the hotels were full. Now, God is not in that at all, but it is one of Satan's snares. [Cf: 1888 Mtl. p. 154 para. 03] p. 496, Para. 5, [1888MS].

Another way is to break up the union that is existing among our people. There are those who profess to stand by our side; we work right together and all seems to be in harmony. Now, said I, if you professing to stand by my side and then get into the snare of the enemy in your investment and I bear my testimony, you go right on as though it had no application. You believe the testimony. You believe, but when it comes to you, then you go to someone who has not been affected and open your soul to them and say, You better look out for such a person; he is going just like Canright did. Now there is no comfort in it, no

consolation in it. [Cf: 1888 Mtl. p. 155 para. 01] p. 496, Para. 6, [1888MS].

There are those here who will do the very same thing. If anything comes that does not strike their ideas, they go to someone who knows nothing of the affair, and pour out their soul to them and say, Now such and such a thing was said. Those things will not bear repeating, and it is strange why they tell them. They try to swell the differences and cover [conceal and minimize] points of agreement as much as possible. I don't care if you have been ministers for years; I don't care who it is; 'tis the work of the devil. When you find men covering these truths up, it is your duty to go to that person and try to fasten his mind on God. [Cf: 1888 Mtl. p. 155 para. 02] p. 497, Para. 1, [1888MS].

Now, cannot you be sensible? Can you not be men of God? We want knowledge and we want every soul to be in union, and we want every power of our being to be brought to the altar of God. Don't tell any hearsay. If I should [have] taken for granted what I heard, I should have taken it that Brother Lane had the given up truth. But I knew better; but I did wish that [about 8 words are missing] and let us know how he was getting along. [Cf: 1888 Mtl. p. 155 para. 03] p. 497, Para. 2, [1888MS].

Another letter comes from Battle Creek saying that such and such a thing has taken place and so and so has not done right. I have not seen the parties to talk with them. No, they had not seen the parties, but they could converse with me clear across the Rocky Mountains, which took some eight days. Now, I would like to know why we cannot be Christians when we have the Bible and the testimony which God has given us; why we cannot act upon it. It is discouraging to the very life and soul; and the very time when I should have been writing letters to Europe and persons in different places, I have been so oppressed and burdened that I could not write a word even to my own friends. I would use all my strength so that I could not write: I could only think of them and pray for them, and they have not had a line. [Cf: 1888 Mtl. p. 156 para. 01] p. 497, Para. 3, [1888MS].

Brother Geymet, the Brother from Italy, and Brother Conradi should both have received letters from me, but I have not written to them. I thought surely I would write, but I did not have the time, and my whole time was taken up [by problems] this side of the Atlantic. No time for missionary work. Is this doing as God would have us do? Should we not guard the interests of one another, and live out the truth? And when you see someone doing wrong, in the place of going to others and thus strengthening him in the wrong way, why not go right to him in the meekness of Christ and tell him what it is to be a Christian? Now we are to labor as those who have to give an account. [Cf: 1888 Mtl. p. 156 para. 02] p. 497, Para. 4, [1888MS].

I do not measure a man by his work in the desk, but by his work in his home, among his brethren, in his daily life, that he may present every man perfect in Christ Jesus. May God help us, brethren and sisters, to seek him at this meeting. Is heaven closed that we cannot have access to God, that the power of His grace cannot be bestowed upon us? Why, He wants us to be filled with all the fullness of His love. Why, every face here should shine with the glory of God. It ought to reflect the

divine rays of light on the countenance of everyone here. It is to be talking of heaven and heavenly things and of the redemption through Christ. [Cf: 1888 Mtl. p. 156 para. 03] p. 497, Para. 5, [1888MS].

Why, is it possible that we believe that we are to leave these earthly scenes of sin and sorrow? Then why not reveal it to the world? Why not show to the world that the power of the truth is with you, and then be as a shining light to the world. I want to know if there are not those who will rise up in the judgment to condemn you who profess the truth, because you have not represented the truth as it is in Jesus, and thus help to pave the way to heaven. [Cf: 1888 Mtl. p. 157 para. 01] p. 498, Para. 1, [1888MS].

I have been awake night after night with a sense of agony for the people of God, that the sweat would roll off from me. Some things fearfully impressive were presented to me. I was in an assembly when a man of noble majestic stature came in and took his position on the platform and unrolled [something] which looked like several long leaves fastened together. And as he turned the pages his hand ran down the page and his eyes swept over the congregation. As he turned them from right to left I could see what was on them. I saw there different names and characters and sins that were written down. There were sins of every description-- selfishness, envy, pride, jealousy, evil-surmising, hypocrisy and licentiousness, hatred and murder in the heart, because of this envy and jealousy. These sins were right among the ministers and people. Page after page was turned. [Cf: 1888 Mtl. p. 157 para. 02] p. 498, Para. 2, [1888MS].

Well, how was this? And a voice said [that] the time had come when the work in heaven is all activity for the inhabitants of this world. The time had come when the temple and its worshipers had to be measured. These were worshipers that were consecrated. Then there were other names that were to be blotted out of the book of life. They had had light and knowledge, and precept upon precept, and appeal upon appeal, but they had never had the transforming grace of Christ in their hearts. They had never had a living connection with Jesus Christ, therefore the light that would come to them through His word they did not bring into their lives and character. [Cf: 1888 Mtl. p. 157 para. 03] p. 498, Para. 3, [1888MS].

This is what I saw, and I woke up and found myself sitting up in bed with great drops of perspiration on my brow. I felt paralyzed. After this some things happened which caused me great sadness, and it was there I sunk under the burden. I do not care for myself; I would as leave lay down my life now as at any future time, but I believe that God will spare me just as long as He has a work for me to do. The worst thing--the most grievous--is the want of love and the want of compassion one for another. That is what God presented in such a light before me, and I wanted to say to you that if ever there was time when we should humble ourselves before God, it is now. [Cf: 1888 Mtl. p. 158 para. 01] p. 498, Para. 4, [1888MS].

I have not as much strength now as I have had in the past. God helps, lives, and reigns, and you can seek Him individually. What souls are there here who will have their sins unforgiven and their names blotted out of the book of life? We do not know what we are doing. If we have unclean hands we cannot enter heaven. Is it so that we are being fitted

for the society of angels? Is it so that we are to come in the presence of a holy God? Do we sense it? Do we sense that we are to make characters every day, that God is watching the development of character and weighing moral worth, and that our lives are daguerreotyped on the books of heaven as your face is stamped on the polished plate of the artist? I cannot see how you can be so lazy and so indolent and so easy and contented. [Cf: 1888 Mtl. p. 158 para. 02] p. 498, Para. 5, [1888MS].

I went to a meeting in Oakland and told them I could stay only a little while and I must say what I had to and then go home. There was a brother there who wanted to confess to his brethren that he had become mixed up in worldly affairs and now he could see his wrong. But the burden rolled on me and I stayed till three o'clock in the morning; but we agonized with God in prayer till we got the victory. [Cf: 1888 Mtl. p. 159 para. 01] p. 499, Para. 1, [1888MS].

We do not half know [how] to pray. We do not know how to get the victory. If only we [would] come to Him and knew how to pray, our hearts would be melted and we would see the blessing of God, and our hearts would become softened by the love of Christ. And when the love of Christ is there, why, then you can do anything. But it has been Satan's studied work to keep the love of Christ out of our hearts. But the trouble is, there is a great lot of ceremony and form. What we want is the love of Christ, to love God supremely and our neighbor as ourselves. When we have this, there will be a breaking down as with the walls of Jericho before the children of Israel. But there is such an amount of selfishness and desire of supremacy in our ranks. Why, it is most painful. We see it everywhere. [Cf: 1888 Mtl. p. 159 para. 02] p. 499, Para. 2, [1888MS].

I want to say to my brethren, Shall we humble our hearts before God and be converted? Shall we put off all of the self-sufficiency and the lifting up of ourselves, and come down at the foot of the cross? The lower we lie at the foot of the cross the more clear will be our view of Christ. For just as soon as we begin to lift ourselves up and to think that we are something, the view of Christ grows dimmer and dimmer and Satan steps in so that we cannot see Him at all. But what we want is to come and dwell in view of the cross. [Cf: 1888 Mtl. p. 159 para. 03] p. 499, Para. 3, [1888MS].

Is there no power that can take hold of our sensibilities and show us that we are near the verge of the eternal world? Can we not get our minds on the other side? What can be done to arouse our people? Why, these light afflictions, how we talk about them. Hear what Paul says about them: "For 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" etc. Cor. 4:17, 18 . Would you consider that to be beaten with rods, to be a night and a day in the deep, suffer with hunger, cold, nakedness, and all these things--and worst of all from false brethren--were light afflictions? But he says, These light afflictions. [Cf: 1888 Mtl. p. 160 para. 01] p. 499, Para. 4, [1888MS].

Now, brethren, I am thoroughly disgusted and indignant for my Saviour, that those who profess to be Christians are babies. They are indignant if anyone does anything that does not suit them. And if anyone crosses

their path, they are discouraged and want to give up. Well, let them give up if they cannot do what is right. They must be hewed and fitted for the heavenly building. Now there is too much self. We want self to die and be hid in Christ Jesus, then we will not talk of discouragement and difficulties and all these small things, but we will talk of the great plan of redemption and the matchless power of Jesus Christ to come to our world and take upon Him human nature that we through Him might be elevated and have a seat at His right hand. What could be more pleasant than that? [Cf: 1888 Mtl. p. 160 para. 02] p. 499, Para. 5, [1888MS].

If this is not enough, what more could heaven do for the fallen race than has been done? What more, says Christ, "could I do for My sheep than that I have done"? What more? Will He have to let us go? He will unless you change your attitude before God, for He has done all He could to save us. According to the light that we have received, so is our accountability before God. Walk in the light as He is in the light. There is no darkness in Him at all. [Cf: 1888 Mtl. p. 160 para. 03] p. 500, Para. 1, [1888MS].

Well, suppose you are walking in the light, what then? Why, your testimonies will be light. You will talk light, and all this evil surmising and evil speaking will be put away. You will talk and we will not be thinking of ourselves and what others are doing, but what God and Jesus are doing. Well, what are they doing? They are cleansing the sanctuary. Well, we should be with Him in this work and be cleansing the sanctuary of our souls of all unrighteousness, that our names may be written in the Lamb's book of life, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. It is the most solemn work that was ever given to mortals. [Cf: 1888 Mtl. p. 161 para. 01] p. 500, Para. 2, [1888MS].

You have no time to be exalting self, but [only to] lift Jesus up. Oh, lift Him up! How can we do this? How can we [be] seeking all the time to be saving ourselves, and exalting ourselves? May the God of heaven let His power come upon your hearts that we may have right characters and pure hearts and know how to labor for the sick [and] suffering. Says the shepherd of the flock, "quotation missing". [Cf: 1888 Mtl. p. 161 para. 02] p. 500, Para. 3, [1888MS].

Who does He mean--ministers? No. Everyone who has named the name of Christ, who has tasted and knows that the Lord is good. [Cf: 1888 Mtl. p. 161 para. 03] p. 500, Para. 4, [1888MS].

Go to work for those who are around you with brokenness of spirit, with hearts all melted by the love of Christ. Christ can work with you, but He will never work without the cooperation of man. Get in the right place and God will put His power on you, and combine His divine with our human efforts, and we can work out our salvation with fear and trembling. That is a power that Satan cannot resist or overthrow. It is when you have a right hold from above that Satan cannot tempt you. We want you to be reconverted, and [have] the grace of Christ in the heart. [Cf: 1888 Mtl. p. 161 para. 04] p. 500, Para. 5, [1888MS].

It is high time that we were awake out of sleep, that we seek the Lord with all the heart, and I know He will be found of us. I know that all heaven is at our command. Just as soon as we love God with all our

hearts and our neighbor as ourselves, God will work through us. How shall we stand in the time of the latter rain? Who expects to have a part in the first resurrection? You who have been cherishing sin and iniquity in the heart? You will fail in that day. [Cf: 1888 Mtl. p. 162 para. 01] p. 500, Para. 6, [1888MS].

Well, now, there is a class who will come off conquerors. Is it those who cherish sin and iniquity in the heart? No; these cannot stand in that day. There are many temptations coming from Satan, and if we are not deceived it will be because we have a knowledge of the truth. If they do not fall under the miracles of Satan, if they are not led astray by Satan's miracles, they will fall by the wrath of God. Do not be discouraged and think that He will never pardon, because He says that though your sins are as scarlet He will make them as snow. The God of heaven offers every inducement for you to come and submit to the refining process. Shall we not come? [Cf: 1888 Mtl. p. 162 para. 02] p. 500, Para. 7, [1888MS].

The love of Christ in the heart will do more to convert sinners than all the sermons you can preach. What we need is to get the love of Christ, that we may study the Bible and know what sayeth the scriptures. The word will be unfolded through the ceaseless ages of eternity. Now, brethren, we might as well tear away the rubbish from the doors of our hearts now, just now, and let us be getting ready for the judgment, for we have no time to waste. [Cf: 1888 Mtl. p. 162 para. 03] p. 501, Para. 1, [1888MS].

A Call to a Deeper Study of the Word. Minneapolis, Minnesota, November 1888 - Ms 15, 1888. Dear Brethren Assembled at General Conference: I entreat you to exercise the spirit of Christians. Do not let strong feelings of prejudice arise, for we should be prepared to investigate the Scriptures with unbiased minds, with reverence and candor. It becomes us to pray over matters of difference in views of Scripture. Personal feelings should not be allowed to influence our words or our judgment. It will grieve the Spirit of God if you close your understanding to the light which God sends you. [Cf: 1888 Mtl. p. 163 para. 01] p. 501, Para. 2, [1888MS].

Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God. Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His word, that he may know from positive evidence that he does know what is truth. [Cf: 1888 Mtl. p. 163 para. 02] p. 501, Para. 3, [1888MS].

I would have humility of mind, and be willing to be instructed as a child. The Lord has been pleased to give me great light, yet I know that He leads other minds, and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants. [Cf: 1888 Mtl. p. 163 para. 03] p. 501, Para. 4, [1888MS].

Of one thing I am certain, as Christians you have no right to entertain feelings of enmity, unkindness, and prejudice toward Dr. Waggoner, who has presented his views in a plain, straightforward manner, as a Christian should. If he is in error, you should, in a calm, rational, Christlike manner, seek to show him from the Word of God where he is out of harmony with its teachings. If you cannot do this you have no right as Christians to pick flaws, to criticize, to work in the dark, to prejudice minds with your objections. This is Satan's way of working. [Cf: 1888 Mtl. p. 163 para. 04] p. 501, Para. 5, [1888MS].

Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. I have no reason to think that he is not as much esteemed of God as are any of my brethren, and I shall regard him as a Christian brother, so long as there is no evidence that he is unworthy. The fact that he honestly holds some views of Scripture differing from yours or mine is no reason why we should treat him as an offender, or as a dangerous man, and make him the subject of unjust criticism. We should not raise a voice of censure against him or his teachings unless we can present weighty reasons for so doing and show him that he is in error. No one should feel at liberty to give loose rein to the combative spirit. [Cf: 1888 Mtl. p. 164 para. 01] p. 501, Para. 6, [1888MS].

There are some who desire to have a decision made at once as to what is the correct view on the point under discussion. As this would please Elder B., it is advised that this question be settled at once. But are minds prepared for such a decision? I could not sanction this course, because our brethren are exercised by a spirit which moves their feelings, and stirs their impulses, so as to control their judgment. While under so much excitement as now exists, they are not prepared to make safe decisions. [Cf: 1888 Mtl. p. 164 para. 02] p. 502, Para. 1, [1888MS].

I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous. This would please the enemy. I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience. If our ministering brethren would accept the doctrine which has been presented so clearly--the righteousness of Christ in connection with the law--and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season. Let us take our Bibles, and with humble prayer and a teachable spirit, come to the great Teacher of the world; let us pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18). [Cf: 1888 Mtl. p. 164 para. 03] p. 502, Para. 2, [1888MS].

I see no excuse for the wrought-up state of feeling that has been created at this meeting. This is the first time I have had opportunity to listen to anything in reference to this subject. I have had no

conversation in regard to it with my son W. C. White, with Dr. Waggoner, or with Elder A. T. Jones. At this meeting I have heard for the first time Dr. Waggoner's reasons for his position. The messages coming from your president at Battle Creek are calculated to stir you up to make hasty decisions and to take decided positions; but I warn you against doing this. You are not now calm; there are many who do not know what they believe. It is perilous to make decisions upon any controverted point without dispassionately considering all sides of the question. Excited feelings will lead to rash movements. It is certain that many have come to this meeting with false impressions and perverted opinions. They have imaginings that have no foundation in truth. Even if the position which we have held upon the two laws is truth, the Spirit of truth will not countenance any such measures to defend it as many of you would take. The spirit that attends the truth should be such as will represent the Author of truth. [Cf: 1888 Mtl. p. 164 para. 04] p. 502, Para. 3, [1888MS].

Says the apostle James: "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. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, 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" (James 3:13-18). [Cf: 1888 Mtl. p. 165 para. 01] p. 502, Para. 4, [1888MS].

The truth must be presented as it is in Jesus; if there are any among us who become stirred up because ideas contrary from what they have believed are presented in this meeting, then stop your unsanctified criticisms and candidly investigate the subject, and it will sanctify the soul. [Cf: 1888 Mtl. p. 165 para. 02] p. 503, Para. 1, [1888MS].

Two years ago, while in Switzerland, I was addressed in the night season by a voice which said, "Follow me." I thought I arose, and followed my guide. I seemed to be in the Tabernacle at Battle Creek, and my guide gave instructions in regard to many things at the conference. I will give in substance a few things that were said: "The Spirit of God has not had a controlling influence in this meeting. The spirit that controlled the Pharisees is coming in among this people, who have been greatly favored of God." [Cf: 1888 Mtl. p. 165 para. 03] p. 503, Para. 2, [1888MS].

Many things were spoken which I will not now present to you. I was told that there was need of great spiritual revival among the men who bear responsibilities in the cause of God. There was not perfection in all points on either side of the question under discussion. We must search the Scriptures for evidences of truth. "There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force." [Cf: 1888 Mtl. p. 165 para. 04] p. 503, Para. 3, [1888MS].

Said my guide, "There is much light yet to shine forth from the law of

God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government." [Cf: 1888 Mtl. p. 166 para. 01] p. 503, Para. 4, [1888MS].

Many who claim to believe the truth will change their opinions in times of peril, and will take the side of the transgressors of God's law in order to escape persecution. There will be great humbling of hearts before God on the part of every one who remains faithful and true to the end. But Satan will so work upon the unconsecrated elements of the human mind that many will not accept the light in God's appointed way. [Cf: 1888 Mtl. p. 166 para. 02] p. 503, Para. 5, [1888MS].

I entreat you, brethren, be not like the Pharisees, who were blinded with spiritual pride, self-righteousness, and self-sufficiency, and who because of this were forsaken of God. For years I have been receiving instructions and warnings that this was the danger to our people. Says the Scripture: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42, 43). [Cf: 1888 Mtl. p. 166 para. 03] p. 503, Para. 6, [1888MS].

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to make God your trust; idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God; for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many. [Cf: 1888 Mtl. p. 166 para. 04] p. 504, Para. 1, [1888MS].

We are to be ever searching for the truth as for hidden treasures. I entreat you, close not the door of the heart for fear some ray of light shall come to you. You need greater light, you need a clearer understanding of the truth which you carry to the people. If you do not see light yourselves, you will close the door; if you can you will prevent the rays of light from coming to the people. Let it not be said of this highly favored people, "Ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). All these lessons are given for the benefit of those upon whom the ends of the world are come. [Cf: 1888 Mtl. p. 166 para. 05] p. 504, Para. 2, [1888MS].

I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them. With humble, softened hearts, with respect and love for one another, search

your Bibles. The light may not come in accordance with plans that men may devise. But all who reverence the Word of God just as it reads, all who do His will to the best of their ability, will know of the doctrine, whether it be of God, notwithstanding the efforts of the enemy to confuse minds and to make uncertain the Word of God. God calls every man's attention to His living Oracles. Let no one quench the Spirit of God by wresting the Scriptures, by putting human interpretations upon His inspired Word; and let no one pursue an unfair course, keep in the dark, not willing to open their ears to hear and yet free to comment and quibble and sow their doubts of that which they will not candidly take time to hear. [Cf: 1888 Mtl. p. 167 para. 01] p. 504, Para. 3, [1888MS].

Let men be careful how they handle the Word of inspiration, which has been preserved for ages through the power of God. If men were themselves controlled by the Holy Spirit they would bring heart and soul to the task, searching and digging in the mines of God for precious ore. They would be eager to come into harmony with the writings of inspired men. If they are not controlled by the Spirit of God, they will give evidence of this by caviling over His word and by sitting in judgment upon its teachings just as did the Jews. [Cf: 1888 Mtl. p. 167 para. 02] p. 504, Para. 4, [1888MS].

We should guard against the influence of men who have trained themselves as debaters, for they are in continual danger of handling the Word of God deceitfully. There are men in our churches all through the land who will pervert the meaning of the Scripture to make a sharp point and overcome an opponent. They do not reverence the Sacred Word. They put their own construction upon its utterances. Christ is not formed within, the hope of glory. They are educated critics, but spiritual truths can only be spiritually discerned. These men are ever ready and equipped to oppose at a moment's notice anything that is contrary to their own opinions. They handle the Scriptures in an unwise way, and bring self into everything they do. [Cf: 1888 Mtl. p. 167 para. 03] p. 504, Para. 5, [1888MS].

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26). The servant of the Lord must not strive, but must teach the Word of God in the manner that God has ordained. Any other way is not God's way, and will create confusion. [Cf: 1888 Mtl. p. 167 para. 04] p. 505, Para. 1, [1888MS].

Brother Morrison is a debater; he is a man who has not had a daily, living experience in the meekness and lowliness of Christ. He is in danger of making false issues, and of treating them as realities. He will create strife, and the result will be dissensions and bickerings. He has many things to overcome, and if he fails to overcome them, he will make shipwreck of faith, as did Elder Canright. It is dangerous to cherish feelings of self-sufficiency. He must have the meekness of Christ; the sanctifying power of the truth must be brought into the sanctuary of his soul: then he will be a polished instrument in the hands of God to do His work. [Cf: 1888 Mtl. p. 167 para. 05] p. 505, Para. 2, [1888MS].

It is a matter of deep concern to us whether or not we are perfecting a Christian character, growing in grace and in the knowledge of our Lord Jesus Christ. If we are daily learners in the school of Christ we shall be daily obtaining an experience in Christian life, and we shall not be self-sufficient and self-exalted. We shall be as humble as little children, and there will be a nourishing power in our words which will drop as the dew. The fruits of righteousness, sown in peace of them that make peace, will then appear. [Cf: 1888 Mtl. p. 168 para. 01] p. 505, Para. 3, [1888MS].

Growth in grace will give Brother Morrison increased ability to comprehend the deep mysteries of the gospel. Those who are in so great a degree unacquainted with Christ are ignorant of the spirit they cherish. They will be dry and Christless. The knowledge of Christ and His Word is the foundation and fullness of all knowledge. Many workers are not now fitted for the position of trust they occupy. They must be transformed by the grace of Christ. God wants to give our brethren another spirit. Without this change they will carry the spirit of irreverence for God and His living Oracles into their work; and if this mold is put upon the work, it will dishonor God. The subduing, softening influence of the grace of Christ must fashion and mold character; then it will be a pleasure to deal justly, to love mercy, and to walk humbly with God. [Cf: 1888 Mtl. p. 168 para. 02] p. 505, Para. 4, [1888MS].

The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned, and to be born again. We must have a higher, deeper wisdom than man's to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power. [Cf: 1888 Mtl. p. 168 para. 03] p. 505, Para. 5, [1888MS].

Our greatest fear should be that we may be found rebelling against God's Word, which is to be our guide amid all the perils of the last days. We must be sure that we are on the Lord's side, that we have the truth as it is in Jesus. With the grace of God in the soul, we may be secure anywhere, strong in the Lord, and in the power of His might. [Cf: 1888 Mtl. p. 168 para. 04] p. 506, Para. 1, [1888MS].

We would discourage the discipline that tends to make persons debaters. We urge you not to connect young men who are learning to be teachers of Bible truth with one who has a debating spirit, for they will surely receive the wrong mold of character. The habitual debater is so accustomed to beclouding and turning aside evidence, and even the Scriptures, from the true meaning to win his point, that everything that does not strike him favorably and is not in harmony with his ideas he will combat, caviling at God's inspired Word. [Cf: 1888 Mtl. p. 168 para. 05] p. 506, Para. 2, [1888MS].

There is too little dependence upon God. When God would have a special work done for the advancement of the truth, He will impress men to work in the mines of truth with prayerful earnestness to discover the

precious ore. These men will have Christlike perseverance. They will not fail or be discouraged. They will sink self out of sight in Jesus. Men will go forth in the spirit and power of Elijah to prepare the way for the second advent of the Lord Jesus Christ. It is their work to make crooked things straight. Some things must be torn down, some things must be built up. The old treasures must be reset in a framework of truth. They are to preach God's Word; their testimony must not be molded by the opinions and ideas that have been regarded as sound, but by the Word of God, which liveth and abideth forever. They are to lift up Christ and call sinners to repentance. They are to practice the graces of Christ, to pursue a straightforward course, breaking down skepticism and urging upon all their personal responsibility to be kind and courteous, to do good and to win souls to Jesus. [Cf: 1888 Mtl. p. 169 para. 01] p. 506, Para. 3, [1888MS].

The Scripture should not be treated in a debating style. Those who have educated themselves as debaters have so increased their spirit of combativeness that they are ready to cavil over the Word of God, to resist and oppose everything that disagrees with their ideas or opinions. They are in their element when an opportunity is offered for them to question and criticize, for it is natural for them to be ready for battle at any time. They will play upon words, misinterpret and misstate, because this has become a settled habit with them, a second nature. Nothing is safe in their hands. Now, the Lord desires that those who are in this condition should be converted, that they become as little children--simple, meek, teachable, and Christlike. [Cf: 1888 Mtl. p. 169 para. 02] p. 506, Para. 4, [1888MS].

We must have the power of God to soften and change the rugged traits of our character, that we may be susceptible to the influence of truth. We should look upon the Word of God with reverence, as something sacred. Christ is true, and without Him we know nothing as we ought to know it. We are lacking in the spirituality of true religion. [Cf: 1888 Mtl. p. 169 para. 03] p. 506, Para. 5, [1888MS].

When the Jews took the first step in the rejection of Christ, they took a dangerous step. When afterward evidence accumulated that Jesus of Nazareth was the Messiah, they were too proud to acknowledge that they had erred. So with the people of our day who reject the truth. They do not take time to investigate candidly, with earnest prayer, the evidences of the truth, and they oppose that which they do not understand. Just like the Jews, they take it for granted they have all the truth, and feel a sort of contempt for anyone who should suppose they had more correct ideas than themselves of what is truth. All the evidence produced they decide shall not weigh a straw with them, and they tell others that the doctrine is not true, and afterward, when they see as light evidence they were so forward to condemn, they have too much pride to say "I was wrong"; they still cherish doubt and unbelief, and are too proud to acknowledge their convictions. Because of this, they take steps that lead to results of which they have never dreamed. [Cf: 1888 Mtl. p. 169 para. 04] p. 507, Para. 1, [1888MS].

Those who have not been in the habit of thinking and investigating for themselves, believe certain doctrines because their associates with them in the work believe them. They resist the truth without going to the Scriptures for themselves to learn what is truth. Because those in whom they have had confidence oppose the light, they oppose it, not

knowing they are rejecting the counsel of God against themselves. [Cf: 1888 Mtl. p. 170 para. 01] p. 507, Para. 2, [1888MS].

God has a work to do in our world that many finite minds do not see or understand, and when God unfolds truth to His people, and it does not come in harmony with their ideas, many are ready to despise and reject it. I entreat you, brethren, reverence your Bible. Plead with God for light. Fast and pray in your closet upon your knees. Ask God to lead you into all truth. Tell Him that you want the truth as it is in Jesus. It is not wise for one of these young men to commit himself to a decision at this meeting, where opposition, rather than investigation, is the order of the day. The Scriptures must be your study, then you will know that you have the truth. Open your heart that God might write the truth upon its tablets. [Cf: 1888 Mtl. p. 170 para. 02] p. 507, Para. 3, [1888MS].

One who would be a teacher of sacred things should not go forth to work with the people without a full assurance that he has the truth. He should not go forth feeling that perhaps the doctrines which he advocates may not all be substantiated by the Bible. Anything short of a full conviction that what he presents is truth will make his preaching powerless, unless he has the presumption to put forth mere assertions as conclusive evidence. This is unfair, and yet this has often been done by sharp debaters. You should give your authority to the people from God's Word. You should not believe any doctrine simply because another says it is truth. You should not believe it because Elder Smith, or Elder Kilgore, or Elder Van Horn, or Elder Haskell says it is truth, but because God's voice has declared it in His living Oracles. [Cf: 1888 Mtl. p. 170 para. 03] p. 507, Para. 4, [1888MS].

Truth will triumph gloriously, and those who have received the truth because God has revealed it in His Word will triumph with it. Those who neglect to search for evidence for themselves, and rely upon what someone else says, will not have root in themselves, and will not be able to give a reason of the hope that is within them. God's commands must be heard. He says, "Go forward." There are large fields to be explored. There are mines to be discovered in which are precious jewels of truth. Let no one close these mines, and cease to dig for the truth lest they should have to cast aside some preconceived idea or opinion. No, brethren, we want to know the truth; and God forbid that any of you should turn from precious truths simply because you do not want to believe them. [Cf: 1888 Mtl. p. 170 para. 04] p. 507, Para. 5, [1888MS].

No one must be permitted to close the avenues whereby the light of truth shall come to the people. As soon as this shall be attempted, God's Spirit will be quenched, for that Spirit is constantly at work to give fresh and increased light to His people through His Word. Let the love of Christ reign in hearts here. Let all yield themselves to that heavenly power which alone can create unity by quelling selfish ambitions and human pride. When the Spirit of God comes in, love will take the place of variance, because Jesus is love; if His spirit were cherished here our meeting would be like a stream in the desert. [Cf: 1888 Mtl. p. 171 para. 01] p. 508, Para. 1, [1888MS].

Has the truth as it is in Jesus been received into the heart? Have the mind of God and His ways become our mind and our ways? Is the law of

God our standard? If it is, its principles will be wrought out in our life. Wherever the love of Jesus reigns there is peace with God, joy in God; and the love and joy are reflected to others. We cannot afford to be deceived by a semblance, a form. The truth of the Bible may be read, and we may think that a form of words will accomplish that which only the Spirit of God can accomplish by its converting, transforming power. We may hold certain points of truth firmly and yet refuse to let in any fresh rays of light which God may send to show us the beauty of the truth. It is dangerous for us to take a step in uncertainty. We should not reject or oppose the views of our fellow laborers because they do not agree with our ideas until we have used every means in our power to find out whether or not they are truth, comparing scripture with scripture. [Cf: 1888 Mtl. p. 171 para. 02] p. 508, Para. 2, [1888MS].

If we do otherwise, a combative spirit will arise at the first approach of anything that differs from our views. We may be led on by the enemy to take a position against the truth, because it does not come in a way to suit us; and in the spirit of the deceived Jews, we shall resist the light which God sends; and that light, instead of being the blessing which heaven meant it to be to us, to advance us in spirituality and in the knowledge of God, will become a stumbling-block, over which we shall be constantly falling. We shall become irritated and indignant, for enmity is in our heart against God's truth. If evidence is afterwards presented from the Scriptures, it will not be received by him who has rejected light. The men of Nazareth opened their hearts to unbelief, and as the result they rejected Christ. The combative spirit will rise against the truth, and unfair means will be taken to influence others, and to make it of none effect. The Lord would have our intellect sanctified, elevated, ennobled, that we may distinguish truth from error, and bring the truth into the soul temple, that it may exercise an influence upon our spirit and character. [Cf: 1888 Mtl. p. 172 para. 01] p. 508, Para. 3, [1888MS].

The most terrible thing that could come to us as people is the fatal deception that was the ruin of Chorazin and Bethsaida. They had great light, great privileges and blessings. Jesus was with them, but they did not appreciate or receive the light He gave them. They were not made better by it. [Cf: 1888 Mtl. p. 172 para. 02] p. 508, Para. 4, [1888MS].

I would warn all my ministering brethren, and especially the young, never to touch an infidel book, never to present infidel cavils. Some have thought it essential to understand these, that they might know how to meet objectors. In our college, debaters have been educated by considering objections to the Bible. This has sometimes been done by our students for the purpose of bringing the light of truth in contrast with infidel arguments. In times when the soul is under temptation, Satan causes the seeds of doubt that are thus sown to germinate, and they blossom into fruit. Discipline of this order is a dangerous discipline for our students. Never give the least sanction to the presentation of infidel arguments. Turn from them as you would from a serpent, for there is concealed in them a sting that would wound the soul. [Cf: 1888 Mtl. p. 172 para. 03] p. 508, Para. 5, [1888MS].

Principles and practices must be strictly guarded. Habits are formed by training the mind in a certain of action. What we do once, we do more readily the second time, and we learn to pursue a certain course

by force of habit. If we are trained to cavil, we shall be trained to doubt and uncertainty. When Jesus is not abiding in the soul, the natural tendency to doubt, question, and criticize will extend to God's Word, as well as to the testimonies, and the habit of caviling will ruin the soul. In place of godly fear and holy reverence in handling the Scriptures, there will be a forward, bold assumption, a proud, boasting spirit that loves to strive, and the most sacred things will be lightly regarded, the most sacred feelings will be trampled upon. God has but little to do with such workers. [Cf: 1888 Mtl. p. 173 para. 01] p. 509, Para. 1, [1888MS].

We are to hold fast every jot and tittle of the truth revealed to us in the living oracles; but we are not to think that we now have a knowledge of all the truth that there is for us. We may well ask whither we are drifting. Even the inspiration of the Scriptures has been under the judgment of finite man, and they have dealt with the oracles of God in the same manner as they have with the testimonies of the Spirit of God, cutting and carving them at will, as it pleased them, and in so doing, making them of none effect. Those who do this, know not what they are doing. [Cf: 1888 Mtl. p. 173 para. 02] p. 509, Para. 2, [1888MS].

Unless there is most earnest seeking of the Lord, unless there is zealous work of repentance, darkness will come upon minds, and the darkness will be in proportion to the light which has not been appreciated. Unless there is less of self, and far more of the Holy Spirit to take control of the minds and hearts of men who have stood in the foremost rank, there will be a failure on their part to walk out in harmony with the opening providences of God; they will question and quibble over any light that the Lord may send, and will turn away from the teachings of Christ, confiding in themselves, and trusting in their supposed knowledge of what is truth. As the Jews refused the light of the world, so many of those who claim to believe the present truth will refuse light which the Lord will send to His people. [Cf: 1888 Mtl. p. 174 para. 01] p. 509, Para. 3, [1888MS].

[Revelation 3:14-21 quoted.] Shall its solemn warnings have no weight with us? [Cf: 1888 Mtl. p. 174 para. 02] p. 509, Para. 4, [1888MS].

Never let Satan have the control of your powers. As a people we need humility. In this conference we are sowing seeds that will yield a harvest, and the results will be as enduring as eternity. Young workers are watching to see what spirit you manifest in this meeting, and how you treat those who hold views that differ from yours. You know that precious light has shone forth in connection with the law of God, as the righteousness of Christ has been presented with that law. Dr. Waggoner has opened to you precious light, not new, but old light which has been lost sight of by many minds, and is now shining forth in clear rays. Let a spirit of fairness come in. Though you think his ideas upon this subject may not be all sound, do not make false statements, do not mistake his words; place him in no false light; maintain the spirit of Christ; keep the commandments of God, love God supremely, and your neighbor as yourself. [Cf: 1888 Mtl. p. 174 para. 03] p. 509, Para. 5, [1888MS].

God's law reads, "Thou shalt not bear false witness." I hope none will go from this meeting repeating the false statements that have been

circulated here, or carrying with them the spirit which has been here manifested. It has not been of Christ; it has come from another source. All who have the truth can afford to be fair. See to it, my brethren, that words coming from finite man are not received as the voice of God. We want to be Christians. We should pray and study our Bibles more. Nothing is safe that does not bear the credentials of heaven. Let God be true, and every man a liar. His word is infinite, and every man will find that it is sure and steadfast forever. [Cf: 1888 Mtl. p. 175 para. 01] p. 510, Para. 1, [1888MS].

MS - 21 - 1888. Distressing Experiences of 1888. [Cir. 1888]. The love of Christ must be an abiding principle in the heart, that will bear fruit in love and tenderness and respect for one another. The love of the truth, the doing of the words of Christ, would soften and subdue our hearts. The purity and goodness and love of the great heart of Jesus must be reflected upon our hearts and revealed in our characters, that we may be partakers of the divine nature and have tender compassion for each other. [Cf: 1888 Mtl. p. 176 para. 01] p. 510, Para. 2, [1888MS].

For many years I have been bearing, by pen and voice, the same testimony of appeal and entreaties, but oh, how disappointed I have been at heart to see how little the message of Christ in His Word has been heeded, and how little the message given me of God has affected the course of action of many of my brethren! When unable to sleep nights I have entreated the Lord in prayer to remove the burden that caused me so great pain of heart. Then it would come vividly before me that the same acts that the divine Redeemer experienced when He was in this world, a man of sorrows and acquainted with grief, are being repeated by Christ's professed followers today. [Cf: 1888 Mtl. p. 176 para. 02] p. 510, Para. 3, [1888MS].

"He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5. [Cf: 1888 Mtl. p. 176 para. 03] p. 510, Para. 4, [1888MS].

Christ sojourned thirty-three years in this world, and how was He treated? The world disowned Him, scorned Him, and pronounced sentence against Him in the judgment hall, and, as agents of the prince of darkness, acted out his spirit in putting Christ to death. It was the worst that humanity could do. It was unrequited love that broke the heart of the Son of God. [Cf: 1888 Mtl. p. 176 para. 04] p. 510, Para. 5, [1888MS].

Even His own twelve disciples were not proof against Satan's temptations. A Judas betrayed Him into the hands of His enemies, and in the hour of His humiliation in the judgment hall Peter denied Him. Jesus was disappointed in His disciples, and shall I lose courage with the experience and example of Christ before me? Shall I faint under the knowledge which has impressed itself so powerfully on my mind--that some of those who claim to believe present truth for this time disappoint the Saviour as verily today in their attitude and spiritual blindness as when Christ was in His human form in the world? [Cf: 1888 Mtl. p. 177 para. 01] p. 510, Para. 6, [1888MS].

Jesus cannot say "Peace be unto you," unless all bickering and

dissension, jealousy and evil surmisings shall cease. I was burdened greatly. I knew not what I could do. I felt remorse of soul at times because I could not do more to arouse my brethren and sisters to see and sense the great loss they were sustaining in not opening their hearts to receive the bright beams of the Sun of Righteousness. They could not let the beams of light shine upon others in love, faith, trust in God, forbearance, goodness, and purity. [Cf: 1888 Mtl. p. 177 para. 02] p. 511, Para. 1, [1888MS].

I carried the burden until nature gave way and while at Healdsburg I fainted. For about two weeks I was prostrated by sickness so severe that I had no power to exercise faith. A discouragement was upon me that it seemed I should never rise above. My courage was gone. I lost my desire to live. [Cf: 1888 Mtl. p. 177 para. 03] p. 511, Para. 2, [1888MS].

Word came by letter to us from Oakland that special seasons of prayer were being held in my behalf, that the Lord would heal me of my sickness and that I should be able to bear my testimony before the congregation assembled in the camp meeting at Oakland. I tried to make some effort to respond. I tried to walk out by faith as I had done in the past. A bed was made for me on the seats of the car and I lay down until we changed for the boat. I was strengthened to reach the Mission in Oakland, and although weak and trembling I was strengthened to bear my testimony in the congregation several times. [Cf: 1888 Mtl. p. 177 para. 04] p. 511, Para. 3, [1888MS].

During this severe attack of sickness I had vividly brought to my remembrance the experience I passed through when my husband was dying. I prayed with him in my great feebleness on that occasion. I sat by his side with his hand in mine until he fell asleep in Jesus. The solemn vows I there made to stand at my post of duty were deeply impressed upon my mind--vows to disappoint the enemy, to bear a constant, earnest appeal to my brethren of the cruelty of their jealousies and evil surmisings which were leavening the churches. I would appeal to them to love one another, to keep their hearts tender by the remembrance of the love of Jesus exercised toward them, in what He did for them. And He said, "Love one another, as I have loved you." John 15:12. I never can express with pen or voice the work that I discerned was laid out before me on that occasion when I was beside my dying husband. I have not lost the deep views of my work, as I sat by the bed of my husband with his dying hand in mine. [Cf: 1888 Mtl. p. 177 para. 05] p. 511, Para. 4, [1888MS].

I have tried to fulfil my pledge. I knew the peril that threatened the church in Battle Creek, and in all our conferences, was the cherishing of a hard, unkind spirit. Some are here who were present when I stood in the desk alone after the funeral of my husband. They know the words spoken by me on that occasion under my deep sorrow, were spoken under the influence of the Spirit of the Lord. I knew that Satan had stolen a march upon many souls who did not suspect his devices. I knew that the enemy would exercise his power to weaken the church. Satan was surely working in the children of disobedience, to distract and bring dissension into the church. [Cf: 1888 Mtl. p. 178 para. 01] p. 511, Para. 5, [1888MS].

In my feebleness I entreated that Satan should not have any place and

should not exult over the people who have had so great light and so great opportunities and privileges. I implored our people in Battle Creek to cherish tenderness, kindness, and esteem for one another, to close the door to the enemy, and to cultivate that love that Jesus has manifested toward the erring children of men. He gave His own life that they should not perish, but have everlasting life. He gave His disciples His dying testimony, "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. [Cf: 1888 Mtl. p. 178 para. 02] p. 511, Para. 6, [1888MS].

If this love is of such power, why not express it in words and in our actions toward one another? Why are we so cold, so hard-hearted, so critical? If we are children of God, why not have the love of Jesus revealed in our lives and expressed in our treatment of one another? Should one drop into the grave, there would then be hung in memory's hall the pleasant pictures of kind words spoken, of kindly acts, of a spirit of brotherly love and tender forbearance exercised. The words spoken to you in Battle Creek in August 1881 were an appeal and a warning. The trial and experience that followed showed you did not heed the testimony given you. [Cf: 1888 Mtl. p. 179 para. 01] p. 512, Para. 1, [1888MS].

This meeting has been the saddest experience of my life, and yet I feel the peace of Christ sustaining me. I see that which fills my heart with very disagreeable forebodings. I had presented before me in Europe chapters in the future experience of our people which are being fulfilled during this meeting. The reason given me was, want of Bible piety and of the spirit and mind of Christ. The enemy has been placing his mold on the work for years, for it certainly is not the divine mold. [Cf: 1888 Mtl. p. 179 para. 02] p. 512, Para. 2, [1888MS].

Two years ago Jesus was grieved and bruised in the person of His saints. The rebuke of God is upon everything of the character of harshness, of disrespect, and the want of sympathetic love in brother toward brother. If this lack is seen in the men who are guardians of our conferences, guardians of our institutions, the sin is greater in them than in those who have not been entrusted with so large responsibilities. They are to be ensamples to the flock. They are to practice the life of Christ, repeating His lessons both by precept and example. [Cf: 1888 Mtl. p. 179 para. 03] p. 512, Para. 3, [1888MS].

No man can truly be a Christian unless he cherishes love for his brethren. The spirit of criticism, of evil feeling and evil speaking, has been like leaven doing its unchristlike work more decidedly since that conference. I am alarmed. I am full of sorrow. God has given you testimonies condemning everything of this character, which testimonies are to be heeded and not fall to the ground. Brethren, will you take into serious consideration the fact that we are backsliding from God, and we do not meet the standard of God's Word? We do not heed the lessons Christ has given us. [Cf: 1888 Mtl. p. 180 para. 01] p. 512, Para. 4, [1888MS].

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not

prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." Matt. 7:21-25. [Cf: 1888 Mtl. p. 180 para. 02] p. 512, Para. 5, [1888MS].

Brethren, why are we not more diligent, not only in hearing but in doing the words of Christ? "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Matt. 4:4. It is because there is such inattention in hearing the lessons Christ has given to us, and such negligence in doing His words, that there is so great want of spiritual health and vital spiritual life in our midst. The Spirit of the Lord is grieved with our disregard of the words of the heavenly Teacher, and we do not have peace, joy, and heavenly discernment. If there were less combating and more praying for the mind that was in Christ Jesus and for divine grace to win souls, there would be altogether a different atmosphere in these meetings. [Cf: 1888 Mtl. p. 180 para. 03] p. 512, Para. 6, [1888MS].

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand [on his own human efforts]: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." Matt. 7:26-27. [Cf: 1888 Mtl. p. 181 para. 01] p. 513, Para. 1, [1888MS].

There is a larger number who profess to believe the truth for this time, who are represented as hearing the sayings of Christ and doing them not, than of those who diligently hear and are doers of His words. They do not endure temptation, because their souls are not riveted to the eternal Rock. They are hearers and not doers of the word. Their religious faith is represented by the house built on the sand. The storms of temptation come and it falls, because it is not built upon the Rock. [Cf: 1888 Mtl. p. 181 para. 02] p. 513, Para. 2, [1888MS].

We all know better than to do as we have done. There is no excuse for this unchristlike spirit. If Christ were abiding in the soul we could not but reveal Christ's forbearance, Christ's courtesy, and the love of Christ. All this hard, unkind, uncourteous spirit manifested toward brethren is registered in the books of heaven as manifested toward Jesus Christ, for He identifies His interest with that of His brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. [Cf: 1888 Mtl. p. 181 para. 03] p. 513, Para. 3, [1888MS].

I have pledged myself by a solemn vow to God that wherever this spirit of contempt and unkindness and want of love should exist, I would lay it out in clear lines before my brethren, show them the sinfulness of their course, and with decided testimony turn the current if possible. If I could not succeed, then I would withdraw myself from the meetings, for I am afraid to be in such gatherings lest I shall be leavened with the prevailing spirit. [Cf: 1888 Mtl. p. 181 para. 04] p. 513, Para. 4, [1888MS].

Minneapolis, Minn. Nov. 4, 1888. Dear daughter Mary: Our meeting is closed. I have on last Sabbath given my last discourse. There seemed for the first time to be considerable feeling in the congregation for the first time. I called them forward for prayers although the church was densely packed. Quite a number came forward. The Lord gave me the spirit of supplication and His blessing came upon me. I did not go out to meeting this morning, This has been a most laborious meeting, for Willie and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work. [Cf: 1888 Mtl. p. 182 para. 01] p. 513, Para. 5, [1888MS].

I have spoken nearly twenty times with great freedom and we believe that this meeting will result in great good. We know not the future but we feel that Jesus stands at the helm and we shall not be shipwrecked. My courage and faith has been good and has not failed me, not withstanding we have had the hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages; so I had better not undertake the job. [Cf: 1888 Mtl. p. 182 para. 02] p. 513, Para. 6, [1888MS].

Elder Olsen is to be president of the General Conference and Brother Dan Jones of Kansas is to help him. Elder Haskell will serve until Brother Olsen shall come from Europe. I cannot tell what the future may reveal, but we shall remain for about four weeks in B.C. and get out a testimony that should come out just now without delay. Then we can see how matters move at the great center of the work. We are determined to do all we can in the fear of God to help our people in this emergency. [Cf: 1888 Mtl. p. 182 para. 03] p. 514, Para. 1, [1888MS].

A sick man's mind has had a controlling power over the General Conference Committee and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened. [Cf: 1888 Mtl. p. 183 para. 01] p. 514, Para. 2, [1888MS].

Elder Butler, we think, has been in office three years too long and now all humility and lowliness of mind have departed from him. He thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter. His case will be difficult to handle but we trust in God. [Cf: 1888 Mtl. p. 183 para. 02] p. 514, Para. 3, [1888MS].

Willie has gone a few miles to Minnehaha Falls--the first time he has had moment to be off sentinel duty--committees, committees, committees. He has not yet come back. [Cf: 1888 Mtl. p. 183 para. 03] p. 514, Para. 4, [1888MS].

We have it quite cool here. We have all had colds, but we have had considerable sunshine and but very little rain. We have had good food and that which we would enjoy. Sarah is some better of her cold. I could not spend my time to nurse a cold for I have been in the harness every day. [Cf: 1888 Mtl. p. 183 para. 04] p. 514, Para. 5, [1888MS].

To-day, Sunday, I have not attended meeting, but have had to visit

considerably. But I am grateful to God for the strength and freedom and power of His spirit in bearing my testimony although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here. God would have worked in some way to prevent this spirit brought to the meeting, having a controlling power. But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it. [Cf: 1888 Mtl. p. 183 para. 05] p. 514, Para. 6, [1888MS].

We think of you all at home and would be pleased to be with you, but our wishes are not to be consulted. The Lord is our Leader, let Him direct our course and we will follow where He leads the way. [Cf: 1888 Mtl. p. 184 para. 01] p. 514, Para. 7, [1888MS].

I hope and pray that you may be improving in health and strength. The Lord is a mighty Healer. His name shall be glorified. We leave this place tomorrow morning for Chicago by way of Iowa, calling upon Edson the same day, Monday. Monday eve at 6 o'clock go on our way to Chicago. Cannot get a sleeper before half past nine o'clock which takes us in to Chicago about nine o'clock. We go out to the mission, spend a few hours, then take the cars Tuesday eve for B.C. [Cf: 1888 Mtl. p. 184 para. 02] p. 515, Para. 1, [1888MS].

John has gone on his way to Chicago today and many others with him. We sent our trunks and luggage by the delegates. Now I shall write you something more as soon as we can after we reach B.C. Excuse this hasty line. Much love to all the family, especially Ella and Mabel. Mother. [Cf: 1888 Mtl. p. 184 para. 03] p. 515, Para. 2, [1888MS].

P.S. I have one nice warm pair of stockings knit for Willie and I have the second pair almost done. [Cf: 1888 Mtl. p. 185 para. 01] p. 515, Para. 3, [1888MS].

Just as I was folding this letter this great blotch come to make it look badly. Mother. [Cf: 1888 Mtl. p. 185 para. 02] p. 515, Para. 4, [1888MS].

H - 7 - 88. Battle Creek, Mich. December 9, 1888. Dear Brother Healey: I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones. [Cf: 1888 Mtl. p. 186 para. 01] p. 515, Para. 5, [1888MS].

Brother Butler wrote me a letter of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from Northern and Central California, saying that they would not send their children to the college if the

views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above. [Cf: 1888 Mtl. p. 186 para. 02] p. 515, Para. 6, [1888MS].

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference. And you warned Elder Butler--a poor sick man, broken in body and in mind,--to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, "Stand by the old landmarks." Just as though the Lord was not present at that conference, and would not keep His hand on the work! [Cf: 1888 Mtl. p. 187 para. 01] p. 516, Para. 1, [1888MS].

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit of doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service; but it served the cause of the enemy rather than the cause of God. [Cf: 1888 Mtl. p. 187 para. 02] p. 516, Para. 2, [1888MS].

I would write you more fully, but the particulars may all be written out and you will have them in time. [Cf: 1888 Mtl. p. 187 para. 03] p. 516, Para. 3, [1888MS].

Elder Butler has been doing a work in the interpretation of the testimony and upon the inspiration of the Scriptures which God has never put upon him, and its influence was brought over to the General Conference in Oakland, and since then has been at work like leaven, and the very same prejudice and irritation of spirit that was upon the Pacific Coast in a degree we find this side of the Rocky Mountains. I was grieved and distressed when I learned that you had done the very same work others have done, stirred up the mind of a feeble, sick man, and caused him to look at things in a distorted light. In the responsible position which Elder Butler has occupied some have looked at him rather than to God. They have accepted his exaggerated ideas, and they have felt that they must, as he said, "Stand by the old landmarks." I am sorry to hear that you are willing to work as a traitor against your brethren. Upon whom can we rely? And what is this all about? Why A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another. I do

not like the unchristian spirit which has prevailed both east of the Rocky Mountains, and on the Pacific Coast on this subject. Could you not trust God to manage these matters? Has not the Lord been speaking through His servant for the last forty-five years, and has He left me to walk alone? If ever our brethren needed their eyes anointed with eyesalve it is at the present time. I do not want our brethren to know that you were the one who communicated to Elder Butler the information you did, for I fear it would create suspicion in them that you were not a man to be trusted; that you would betray them if you had a chance. [Cf: 1888 Mtl. p. 187 para. 04] p. 516, Para. 4, [1888MS].

I think it is high time that we were Christians at heart. The condition of things here is such that it requires most earnest, persevering labor to counteract the work that has been done here for a few years in the past. I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves. We should not consider that either Elder Butler or Elder Smith are the guardians of the doctrines for Seventh-day Adventists, and that no one may dare to express an idea that differs from theirs. My cry has been: Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear. [Cf: 1888 Mtl. p. 188 para. 01] p. 516, Para. 5, [1888MS].

Brother Healey, it is best for us to look to God and trust in God. The ideas you have given to Elder Butler may have placed Dr. Waggoner, A. T. Jones, Willie, and myself in a false light. The information coming as it did from Pacific Coast had great weight with him. I think we better know what kind of laborers we are connected with, whether because they feel like it they will betray the brethren and create suspicion and distrust or will seek to promote peace and harmony between the two great institutions East and West. [Cf: 1888 Mtl. p. 189 para. 01] p. 517, Para. 1, [1888MS].

I have not [now?] told you that my views are not changed in regard to the law in Galatians. But if we have had the truth upon this subject our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall. [Cf: 1888 Mtl. p. 189 para. 02] p. 517, Para. 2, [1888MS].

I have been working as I never worked before. I have felt that something must be done or many souls will be lost. This church in Battle Creek is like the valley of dry bones. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more. [Cf: 1888 Mtl. p. 189 para. 03] p. 517, Para. 3, [1888MS].

B-18-1888. Battle Creek, Mich. December 11, 1888. Dear Brother and Sister Butler:--I sincerely hope that you will not leave Battle Creek until after the Week of Prayer. Let us together seek the Lord, place

ourselves in the channel of light, and open our hearts to the divine Spirit. I believe the Lord will work for us. I cannot bear the thought of your leaving Battle Creek just now, for your leaving will not tend to draw our hearts any nearer in harmony. The Lord is waiting to be gracious, and I am desirous that you shall see matters in a different light than you now see them. I am very desirous that you shall not leave Battle Creek. Be assured that I will do all in my power to have that unity which Christ prayed might exist with His disciples. If we are wrong we want to see the matter as it is, and make things straight. I beg of you not to listen to the tempter and leave this place until after the Week of Prayer. We want the favor of God. The Lord can do His work without us, but we cannot do His work without His divine presence. [Cf: 1888 Mtl. p. 190 para. 01] p. 517, Para. 4, [1888MS].

We are nearing the closing up of this world's history, and we want to be right with God. I believe the Lord will work for us if we will do that which the Lord enjoins us to do. We are not above temptation. Satan tempts those strongly who are in responsible positions. I am sure that you have perverted ideas; that you have imagined many things that are without foundation. The cause and work of God which we represent requires us to place ourselves in the channel of light, that the Lord may communicate to us His will. [Cf: 1888 Mtl. p. 190 para. 02] p. 517, Para. 5, [1888MS].

I beg of you, Sister Butler, as God has given you health, to praise His holy name. You have not only done your own soul injury but the soul of your husband in suggesting doubts, criticizing, in evil speaking, in suspicious evil, in gathering up that which appears to you to be faults and errors in others, and talking of these. You and Brother Butler have taken credit for having great penetration and discernment, when it is registered in the heavenly record as thinking evil, speaking evil, and harboring prejudice and evil-surmisings. This is not savoring of the spirit of Christ, but it is another spirit. Sister Butler, if you were indeed living in the light, you would have light to impart to others. You confuse your husband's mind, bewilder his judgment, and he has woven into his experience your ideas and your feelings. This has been brought into his work to a greater or less extent. The leaven of suspicion has made you both unkind in thoughts, and uncharitable in feelings; and this is not pleasing to the Lord. [Cf: 1888 Mtl. p. 190 para. 03] p. 517, Para. 6, [1888MS].

Now, Sister Butler, it is your solemn duty before God to learn the eloquence of silence; to have far less words, and to close your heart to these suspicious jealousies. If you do this the Lord will be your helper. The peace of Christ will pervade your soul. This unjust criticism is just as much a sin as any other fault, and it is offensive to God. I hope you will both place yourselves where you will think no evil. The grace of Christ must come into the soul, then it will be revealed in the character. Be careful, I beseech of you, be careful that you be not found on the enemy's side, doing the enemy's work, while you think you are doing God service. [Cf: 1888 Mtl. p. 191 para. 01] p. 518, Para. 1, [1888MS].

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We must be Christians. Blindness of mind will come upon us if we fail to heed the injunction of the Spirit of God. We are in an enemy's land, and he is

constantly tempting us that we may not keep our souls in subjection to the Spirit of God. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [Cf: 1888 Mtl. p. 191 para. 02] p. 518, Para. 2, [1888MS].

I feel very solemn as I read the two last Testimonies, numbers 31 and 32. Will you please read these Testimonies again, for you may have forgotten some of the important appeals and warnings which they contain. If God has indeed spoken unto us, let us not turn away our hearts and ears from hearing the truth. Read in Testimony 31 the last three chapters, "The Seal of the Living God," "An Appeal," and "Christian Unity." Then you will see if those Testimonies do not sound the same notes of warning that are now being sounded. Please read these Testimonies carefully and prayerfully. [Cf: 1888 Mtl. p. 192 para. 01] p. 518, Para. 3, [1888MS].

And for Christ's sake, Sister Butler, restrain your picking and criticizing, lest you lose the Spirit of God out of your heart. I do want you both should have altogether a different spirit, for I tell you in the fear of God, you both need to have a work done for you, and every moment's delay is perilous. Testimony Number 31, page 172. Please read the article in the same Testimony upon "Brotherly Love." [Cf: 1888 Mtl. p. 192 para. 02] p. 518, Para. 4, [1888MS].

I believe if our ministering brethren would only read the testimonies that the Lord has graciously given them, that they would reveal a different spirit. God will hold them accountable for neglect and disregard of the light which he has given them. My brother Butler, you have had too many burdens upon you, but I tell you in love that the Lord has not been pleased with the spirit of warfare you have had on health reform. Had you been a health reformer in deed and truth, you would have had much better health and escaped many perils. God has given light upon this subject, but you have worked away from the light, and your influence has been opposed to the work that the Lord would do for this people upon this point. You have stood directly in the way of the work of God in health reform. You have suffered sickness because your habits in eating and in labor have not been according to the light which God has given to His people. I am sorry that I have to write in reference to these things as I do. Had you appreciated and heeded the light which the Lord has given us, you would not now be confused in judgment, and so enfeebled in nerve and brain power. You attribute your sickness to erroneous causes. You put an incorrect interpretation upon many things. You are an erring man, defective in character, and need the grace of God at every step. [Cf: 1888 Mtl. p. 192 para. 03] p. 518, Para. 5, [1888MS].

Your wife must come into a different attitude before God, and in her feelings toward her brethren, else she will be overcome by the devices of the enemy, and have a spirit that is not in harmony with Jesus

Christ. I love you both. I want you to be helped and blessed in these meetings, therefore let us together seek God. [Cf: 1888 Mtl. p. 193 para. 01] p. 519, Para. 1, [1888MS].

Brother and Sister Butler, I know that your discernment is not clear. Do not then move hastily, if you do you will always regret it. You will be subject to strong temptations. It is always thus. You know how it has been in your experience with others, and you know how the enemy would lead the minds that are tempted to interpret everything in a wrong light. In the place of their trying to see their own hearts and set them in order, they will question and try and see if they cannot find some flaw in the Testimonies, and you have not one by your side who will help you into confidence, but one who will suggest many things to strengthen doubt and unbelief. [Cf: 1888 Mtl. p. 193 para. 02] p. 519, Para. 2, [1888MS].

I again entreat of you to remain where you are during the Week of Prayer. The Bible, the Bible alone, laid up in the heart and blessed by the Spirit of God, can make man right and keep him right. All that I may say will have no weight with you or your wife unless a work is wrought upon your heart. You will make objections to the testimonies, and unless the Spirit of God shall have a controlling power, conscience will be warped. The heart, the fountain of the issues of life, is kept only when the word of God is brought into the soul, and rules there. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart. You are a very firm, determined man, not inclined to make any confession. There is a pride of soul that has not been crucified. I beg of you, if you have difficulties, come with them. I know your danger; you do not know it, but it is great. I want you to attend this Week of Prayer. I want you to free yourself from Satan's grasp. Now I love you both, but I dare not hold my peace, as I see you under temptation, just as weak as any other man. I beg of you to come and let us seek God together. You are not right with God. You are not in harmony with the Spirit of Christ. You have a large amount of self that is holding you away from God. [Cf: 1888 Mtl. p. 194 para. 01] p. 519, Para. 3, [1888MS].

I tell you the work God has given me to do has not suffered and is not likely to suffer half as much from open opposers as from my apparent friends, those who appear to be defenders of the Testimonies, but are their real assailants; who weaken them and make them of none effect. You ask, do you mean this for me? I do, my brother. I am sorry to say it, but I do most decidedly. If you leave this place as you are now, I shall have great fears that you will never see your way clearly to the light. If you had not been opening your mind to skepticism and unbelief, and to envy, jealousies, and evil-surmisings, and had others to help you in this work, you would not be in the position you are now before God. Your health is shattered, but do not allow your mind to take a wrong bias; for when you once get set in the wrong direction it will be difficult for you to change. You have been doing this, little by little, for years. Brother Butler, I want to be in harmony with God and in harmony with you. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart. I tell you, my brother, it is not of the least use for me to attempt to set you right. I have had your case opened before me; I know your temperament, and I know if ever a man needed the converting power of the grace of God, you need it at the present time. I want you to come to this Week of Prayer,

and let us all seek God together. Let self break. It must be done sooner or later if you are ever saved. Jesus loves you and will work for you and gather you in His strong arms but how much you need your spiritual eyesight anointed. There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the fountain of life, that Christ may be in her a well of water, springing up unto eternal life. (Signed) Ellen G. White. [Cf: 1888 Mtl. p. 194 para. 02] p. 519, Para. 4, [1888MS].

B-20a-1888. The Scriptures a Sufficient Guide. Week of Prayer--Reading for Sabbath, December 15, 1888. Dear Brethren who assemble in the Week of Prayer:--We are impressed that this will be an important time among us as a people. It should be a period of earnestly seeking the Lord and humbling your hearts before him. I hope you will regard this as a most precious opportunity to pray and counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish. [Cf: 1888 Mtl. p. 196 para. 01] p. 520, Para. 1, [1888MS].

It has been shown me that there are many of our people who take things for granted, and know not for themselves, by close, critical study of the Scriptures, whether they are believing truth or error. If our people depended much less upon preaching, and spent far more time on their knees before God, pleading for him to open their understanding to the truth of his word, that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be around about them, to help them in their endeavors. [Cf: 1888 Mtl. p. 196 para. 02] p. 520, Para. 2, [1888MS].

There is a most wonderful laziness indulged in by a large class of our people, who are willing others should search the Scriptures for them; and they take the truth from the lips of these as a positive fact, but they do not know it to be Bible truth, through their own individual research, and by the deep convictions of the Spirit of God upon their hearts and minds. Let every soul now be divested of envy, of jealousy, of evil surmising, and bring his heart into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evinced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife, for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition. [Cf: 1888 Mtl. p. 196 para. 03] p. 520, Para. 3, [1888MS].

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticised by keen and critical minds. It is one thing to give assent to the truth, and another thing, through close examination as Bible students, to know what is truth. We have been apprised of our dangers, of the trials and temptations just before us; and now is the time to take special pains to prepare ourselves to meet the temptations and emergencies which are just before us. [Cf: 1888 Mtl. p. 197 para. 01] p. 520, Para. 4, [1888MS].

If souls neglect to bring the truth into their lives, and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies, and will lose their souls. I beg of you, my brethren, for Christ's sake, to have no selfish ambitions. [Cf: 1888 Mtl. p. 197 para. 02] p. 520, Para. 5, [1888MS].

As you shall assemble together at these general meetings for prayer, I beseech of you to make personal efforts to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for his Spirit to descend upon you as it came upon the disciples who were assembled together upon the day of Pentecost. "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Let every heart be subdued before God. Let there be a taking hold by living faith for victory over ourselves, victory over Satan. [Cf: 1888 Mtl. p. 197 para. 03] p. 520, Para. 6, [1888MS].

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what a different effect would follow their labors. It is because so many who handled the word of God in opening the Scriptures to others are not diligent students of the Scriptures or doers of the word themselves, that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the Scriptures from others' lips, but do not put their minds to the tax of searching the evidences for themselves, to know what is truth. [Cf: 1888 Mtl. p. 198 para. 01] p. 521, Para. 1, [1888MS].

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the word of God. One of the greatest hindrances to our spiritual success, is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ, and to encourage that unity which is expressed in the prayer of Christ, that we may be one as he is one with the Father. Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan sees that in unity there is strength; that in variance and disunion there is weakness. Heaven's enlightenment is what is needed, so that when we look upon the faces of our brethren, we may consider: "These are they that have been purchased by the price of the blood of Christ. They are precious in his sight. I must love them as Christ has loved me. These are my fellow-laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement." [Cf: 1888 Mtl.

p. 198 para. 02] p. 521, Para. 2, [1888MS].

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God for you to be surmising evil of one another, and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren. We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit, and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and jealousies among brethren. God would have a sacred order to exist among his co-workers, that they may be bound together by Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our Captain, but not be guilty of listening to reports against our brethren, or imagining evil of our brethren. Our interests must be bound up with our brethren's, and it is decidedly nothing but the work of the Devil to create suspicion and jealousies between each other. We are working for the same cause and under the same Master. It is one work,--the preparation of the people of God in these last days. The prosperity and reputation of our brethren are to be zealously guarded, as we would have our own honor and reputation preserved. Everything like evil-speaking, every word that savors of sarcasm, every influence that would demerit our brethren or any branch of the work of God, are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ may not be answered, and he has helpers in the very men who claim to be doing the work of God. Everything that is said to create suspicion, or to cast a slur, or to demerit those engaged in appointed agencies, is working on Satan's side of the question. It brings only weakness to our own souls, and is a great hindrance to the advancement of the work of God. [Cf: 1888 Mtl. p. 198 para. 03] p. 521, Para. 3, [1888MS].

For years it has been shown me that everything of this character was grievous to the Spirit of God, and was giving the enemies of our faith great advantage to take misconceptions of the truth that God's laborers were seeking to advance. Some who think that they are really doing the Lord's work, are traitors in the cause. Envy is more common than we imagine, and prejudice is encouraged, and becomes strong by indulgence, in the hearts of those who should discern its baleful influence and spurn it from the soul-temple. Jealousy is as cruel as the grave, but Satan makes this a masterly temptation, not only to estrange friends, but brethren. [Cf: 1888 Mtl. p. 199 para. 01] p. 522, Para. 1, [1888MS].

It is high time that every soul intrusted with responsibilities should examine his own heart diligently by the lighted candle of God's word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us, will lead us to examine closely every impulse, every sentiment and feeling indulged, in the light of the law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law. It is a positive duty, which God enjoins upon souls, to bring our will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap

and unconsecrated feelings, and every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves. [Cf: 1888 Mtl. p. 200 para. 01] p. 522, Para. 2, [1888MS].

Brethren, when we are doers of the word and not hearers only, we shall think much less of self, and esteem others better than ourselves. The greatest curse among our people today is, seeking for the highest place. Full of self-importance and self-esteem, we do not feel our need of the constant grace of Christ to work with all our efforts. Whatever you are in character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should now closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the word of God which you take in your hands be studied with simplicity. Cherish reverence for it, and study it with honesty of purpose. We are not to set our stakes, and then to interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth, are warring against the truth. Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other which the Scriptures enjoin. God designs we should be learners, first, from the living oracles, and secondly, from our fellow-men. This is God's order. [Cf: 1888 Mtl. p. 200 para. 02] p. 522, Para. 3, [1888MS].

The word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith. It is the word of the living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them, that they show that they have not a sacred reverence for God's inspired word. They mix the human with the divine, the common with the sacred, and they belittle God's word. We must in searching the Scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students, and will receive the ingrafted word, that we may know the truth, that we may teach it to others as it is in Jesus. [Cf: 1888 Mtl. p. 201 para. 01] p. 522, Para. 4, [1888MS].

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should practice the truth as it is in Jesus. We are to bring into our practice, into our association with our fellow-men, the Spirit of Him who gave us the truth. We must not only search for the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in his word, and bring the Spirit of Christ into our hearts, that our understanding may be strengthened, and we become apt teachers to make known to others the truth as it is revealed to us in his word. All frivolity, all jesting and joking, all commonness and cheapness of spirit, must be put away by the people of God. All pride, all envy, all evil surmisings and jealousies, must be overcome by the grace of Christ; and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the

flesh and drink the blood of the Son of God. This is in doing his word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ as Christ was one with the Father. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust. There is no assurance that our doctrine is right, and free from all chaff and error, unless we are daily doing the will of God. If we do his will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work. The soul that is in love with God and his work will be as candid as the day. Mrs. E. G. White. [Cf: 1888 Mtl. p. 201 para. 02] p. 523, Para. 1, [1888MS].

Ms 24, 1888. *Looking Back at Minneapolis* It was by faith I ventured to cross the Rocky Mountains for the purpose of attending the General Conference held in Minneapolis. We left Oakland for Minneapolis, Minnesota, October 2. A number of friends were on the same train and it was a pleasure for me to visit with them, but it was too much for my strength. I needed entire rest. I had a spasm of the heart that night and for several hours I suffered much with exhaustion. This illness so prostrated me that I was obliged, because of severe pain in my heart, to keep my berth nearly all the time through the entire journey. [Cf: 1888 Mtl. p. 203 para. 01] p. 523, Para. 2, [1888MS].

We changed cars at Kansas City. The train that would take us to Minneapolis was gone and we had to wait over for several hours. The babble of confusion in the depot was almost unendurable. I could not remain there with any safety, and went out into the open air. A vacant place was found for me, and a trunk provided me a seat, but in a few minutes the heavy trucks loaded with baggage were rolled up and unloaded and the words, "Move, if you please, we must have this space," were so often repeated, wherever I might go, that I knew not what to do next. W. C. White, accompanied by a brother, went in search of some trace of our brethren living in that place, while Elder Jones and other brethren watched the baggage. [Cf: 1888 Mtl. p. 203 para. 02] p. 523, Para. 3, [1888MS].

I was becoming exhausted when my hand was grasped, and I heard these words: "Why this is Sister White! How glad I am to see you once more! You have been at my father's house. My name is Mallory. We were to take the train for our home, but I must find my father for he will be pleased to see you." I was grateful to meet with friends, and for the warm clasp of a friendly hand. Soon we were surrounded with brethren and sisters who were glad to see us and we to see them. [Cf: 1888 Mtl. p. 204 para. 01] p. 523, Para. 4, [1888MS].

We were informed that this was to be the last day of their meeting. The campground was about six miles away, on the outskirts of the city. Quite a number who had long distances to go had left to return to their homes, but a large number were still on the encampment. We were urged to go out on the streetcar and speak to them that night and in the morning. My son returned, accompanied by Brother Shireman, and after consulting together we decided to tarry overnight upon the encampment. [Cf: 1888 Mtl. p. 204 para. 02] p. 524, Para. 1, [1888MS].

Elder Dan Jones and his wife kindly gave us their tent and we were

made comfortable. We here met many friends whom we had not seen since the death of my husband. Elder Haskell spoke in the evening. That night messengers were sent miles through the city and into the country, riding the entire night, to inform those who had left of the arrival of friends from the Pacific coast, and that they would speak at the campground. Believers and unbelievers responded to the call. I was surprised to see so large a number assembled. [Cf: 1888 Mtl. p. 204 para. 03] p. 524, Para. 2, [1888MS].

I stood before the people in great weakness, but the Lord, who has been my support and strength in all my labors, was my helper on this occasion. I felt the blessing of the Lord resting upon me as I presented the message the Lord gave me for them--the necessity of practical Bible religion, religion brought into their homes, the truth sanctifying the soul temple. I felt urged to reprove and rebuke and encourage souls. [Cf: 1888 Mtl. p. 205 para. 01] p. 524, Para. 3, [1888MS].

There has come a double-mindedness and indecision, a halting, wavering instability among those who have had great light, many advantages, and rich opportunities. If they only would improve these advantages and opportunities by showing zeal, steadfastness, and devotion to God corresponding with the greatness of light that shines upon our pathway! God calls for men of decided purpose, of determined character, to do His work in these last days. [Cf: 1888 Mtl. p. 205 para. 02] p. 524, Para. 4, [1888MS].

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal. Then as His people by faith follow in the path where Christ leads the way, there will be no backsliding but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God be the object of our supreme love. Then a decided influence will go forth from those who believe the truth, upon the household and upon the neighborhood, and it will be as far-reaching as eternity. [Cf: 1888 Mtl. p. 205 para. 03] p. 524, Para. 5, [1888MS].

Brother A. T. Jones spoke to the people, also Brother E. J. Waggoner, and the people heard many precious things that would be to them a comfort and a strength to their faith. They appreciated this, to them, all-important privilege. [Cf: 1888 Mtl. p. 205 para. 04] p. 524, Para. 6, [1888MS].

The meeting closed and we were obliged to make a hasty farewell. We were unable to speak at all to a large number of our brethren and sisters, for our time was short and we were compelled to take the cars for the Kansas City depot. We regretted that we could not have been with our people at the earlier stage of the meeting. We had many things of great importance we would have been glad to present to them. [Cf: 1888 Mtl. p. 206 para. 01] p. 525, Para. 1, [1888MS].

At Minneapolis we met a large delegation of ministers. I discerned at the very commencement of the meeting a spirit which burdened me.

Discourses were preached that did not give the people the food which they so much needed. The dark and gloomy side of the picture was presented before them to hang in memory's hall. This would bring no light and spiritual freedom, but discouragement. [Cf: 1888 Mtl. p. 206 para. 02] p. 525, Para. 2, [1888MS].

I felt deeply moved by the Spirit of the Lord Sabbath afternoon to call the minds of those present to the love God manifests to His people. The mind must not be permitted to dwell on the most objectionable features of our faith. In God's Word, which may be represented as a garden filled with roses and lilies and pinks, we may pluck by faith the precious promises of God, appropriate them to our own hearts, and be of good courage--yes, joyful in God--or we may keep our attention fastened on the briars and thistles and wound ourselves severely and bemoan our hard lot. [Cf: 1888 Mtl. p. 206 para. 03] p. 525, Para. 3, [1888MS].

God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the precious promises of God blooming all over the garden of God. He would have us dwelling upon them, our senses sharp and clear, taking them in in their full richness, talking of the joy that is set before us. He would have us living in the world, yet not of it, our affections taking hold of eternal things. He would have us talking of the things which He has prepared for those that love Him. This will attract our minds, awaken our hopes and expectations, and strengthen our souls to endure the conflicts and trials of this life. As we dwell on these scenes the Lord will encourage our faith and confidence. He will draw aside the veil and give us glimpses of the saints' inheritance. [Cf: 1888 Mtl. p. 206 para. 04] p. 525, Para. 4, [1888MS].

As I presented the goodness, the love, the tender compassion of our heavenly Father, I felt that the Spirit of the Lord was resting not only upon me but upon the people. Light and freedom and blessing came to the hearers and there was hearty response to the words spoken. The social meeting that followed evidenced that the Word had found lodgment in the hearts of the hearers. Many bore testimony that this day was the happiest of their lives, and it was indeed a precious season for we knew the presence of the Lord Jesus was in the assembly and that to bless. I knew that the special revealing of the Spirit of God was for a purpose, to quell the doubts, to roll back the tide of unbelief which had been admitted into hearts and minds concerning Sister White and the work the Lord had given her to do. [Cf: 1888 Mtl. p. 207 para. 01] p. 525, Para. 5, [1888MS].

This was a season of refreshing to many souls, but it did not abide upon some. Just as soon as they saw that Sister White did not agree with all their ideas and harmonize with the propositions and resolutions to be voted upon in that conference, the evidence they had received had as little weight with some as did the words spoken by Christ in the synagogue to the Nazarenes. Their hearts were touched by the Spirit of God. They heard, as it were, God speaking to them through His Son. They saw, they felt, the divine influence of the Spirit of God and all witnessed to the gracious words that proceeded from His mouth. But Satan was at their side with his unbelief and they admitted the questioning and the doubts, and unbelief followed. The Spirit of God

was quenched. In this madness they would have hurled Jesus from the precipice had not God protected Him that their rage did not harm Him. When Satan once has control of the mind he makes fools and demons of those who have been esteemed as excellent men. Prejudice, pride, and stubbornness are terrible elements to take possession of the human mind. [Cf: 1888 Mtl. p. 207 para. 02] p. 525, Para. 6, [1888MS].

I had received a long epistle from Elder Butler, which I read carefully. I was surprised at its contents. I did not know what to do with this letter, but as the same sentiments expressed in it seemed to be working and controlling my brother ministers I called a few of them together in an upper room and read this letter to them. They did not, any of them, seem to be surprised at its contents, several saying they knew this was the mind of Elder Butler for they had heard him state the same things. I then explained many things. I stated that which I knew was a right and righteous course to be pursued, brother toward brother, in the exercise of investigating the Scriptures. I knew the company before me were not viewing all the things in a correct light, therefore I stated many things. All my statements set forth correct principles to be acted upon, but I feared that my words made no impression upon them. They understood things in their way, and the light which I told them had been given me was to them as an idle tale. [Cf: 1888 Mtl. p. 208 para. 01] p. 526, Para. 1, [1888MS].

I felt very much pained at heart over the condition of things. I made most earnest appeals to my brethren and sisters when assembled in the morning meetings, and entreated that we should make this occasion a season of profit, searching the Scriptures together with humility of heart. I entreated that there should not be such freedom in talking in regard to things of which they knew but little. All needed to learn lessons in the school of Christ. Jesus has invited, "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" (Matt. 11:28-30). If we daily learn the lessons of humility and lowliness of heart, there will not be the feelings which exist at this meeting. [Cf: 1888 Mtl. p. 208 para. 02] p. 526, Para. 2, [1888MS].

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred and jealousies become enthroned in the heart? All these things are evil and only evil. Our help is in God alone. Let us spend much time in prayer and in searching the Scriptures with a right spirit--anxious to learn and willing to be corrected or undeceived on any point where we may be in error. If Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended. [Cf: 1888 Mtl. p. 209 para. 01] p. 526, Para. 3, [1888MS].

There was much business to be done. The work had enlarged. New missions had been opened and new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field, all working interestedly in the different branches of the work, and unselfishly considering how the Lord's work could be done to the best advantage. If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it

was at this meeting. There was a power from beneath moving agencies to bring about a change in the constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day. [Cf: 1888 Mtl. p. 209 para. 02] p. 526, Para. 4, [1888MS].

The time has come when every man should be found doing his duty to the utmost of his ability to hold up and vindicate the law of God before our own people and the world, working to the limit of his capacity and entrusted talents. Many are blinded, deceived by men who claim to be ministers of the gospel, and they influence very many to consider they are doing a good work for God when it is the work of Satan. Now, Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them his prospect would be fair. [Cf: 1888 Mtl. p. 210 para. 01] p. 526, Para. 5, [1888MS].

Satan has done his work with some success. There has been variance of feelings, and division. There has been much jealousy and evil surmising. There have been many unsanctified speeches, hints, and remarks. The minds of the men who should be heart and soul at work, prepared to do mighty strokes for God at this very time are absorbed in matters of little consequence. Because the ideas of some are not exactly in accordance with their own on every point of doctrine involving minor ideas and theories which are not vital questions, the great question of the nation's religious liberty, now involving so much, is to many a matter of little consequence. [Cf: 1888 Mtl. p. 210 para. 02] p. 527, Para. 1, [1888MS].

Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people, to wake up the mighty men to prepare for battle, for the day of God's preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion. This was not at all the way of the Lord. At this meeting the subject of the law in Galatians was brought before the ministers. This subject had been brought into the conference three years before. We have a letter, extracts from which we will here present, which letter was written while in Basel, Switzerland, and sent to Brethren A. T. Jones and E. J. Waggoner. [Cf: 1888 Mtl. p. 210 para. 03] p. 527, Para. 2, [1888MS].

We know that if all would come to the Scriptures with hearts subdued and controlled by the influence of the Spirit of God, there would be brought to the examination of the Scriptures a calm mind, free from prejudice and pride of opinion. The light from the Lord would shine upon His Word and the truth would be revealed. But there should be prayerful, painstaking effort and much patience, to answer the prayer of Christ that His disciples may be one as He is one with the Father. The earnest, sincere prayer, will be heard and the Lord will answer. The Holy Spirit will quicken the mental faculties and there will be a seeing eye to eye. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). [Cf: 1888 Mtl. p. 211 para. 01] p. 527, Para. 3, [1888MS].

Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This people John beholds just before he sees the Son of man "having on his head a golden crown, and in his hand a sharp sickle" (verse 14). [Cf: 1888 Mtl. p. 211 para. 02] p. 527, Para. 4, [1888MS].

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation. This was not new light to me for it had come to me from higher authority for the last forty-four years, and I had presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question. The discourses of some might be correctly represented as like the offering of Cain--Christless. [Cf: 1888 Mtl. p. 212 para. 01] p. 527, Para. 5, [1888MS].

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into this wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God--that man shall be like Him, that, because of the righteousness of Christ given to man, God will love man, fallen but redeemed, even as He loved His Son. Read it right out of the living oracles. [Cf: 1888 Mtl. p. 212 para. 02] p. 528, Para. 1, [1888MS].

This is the mystery of godliness. This picture is of the highest value. It is to be meditated upon, placed in every discourse, hung in memory's hall, uttered by human lips, and traced by human beings who have tasted and known that the Lord is good. It is to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless. The divine picture of Christ must be kept before the people. He is that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear. By beholding, man can but admire

and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates to His image and has the mind of Christ. Like Enoch he walks with God. His mind is full of thoughts of Jesus. He is his best Friend. [Cf: 1888 Mtl. p. 213 para. 01] p. 528, Para. 2, [1888MS].

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart, because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manners, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If every minister who claims to love Jesus will only be filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ. [Cf: 1888 Mtl. p. 213 para. 02] p. 528, Para. 3, [1888MS].

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1). Study Christ. Study His character, feature by feature. He is our Pattern that we are required to copy in our lives and our characters, else we fail to represent Jesus, but present to the world a spurious copy. Do not imitate any man, for men are defective in habits, in speech, in manners, in character. I present before you the Man Christ Jesus. You must individually know Him as your Saviour before you can study Him as your pattern and your example. Said Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. . . . Because that which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1:16-19). [Cf: 1888 Mtl. p. 214 para. 01] p. 528, Para. 4, [1888MS].

We felt deeply and solemnly grateful to God that minds were being stirred by the Spirit of God to see Christ in the living oracles and to represent Him to the world, but not in words merely. They see the Scripture requirements that all who claim to be followers of Christ are under obligation to walk in His footsteps, to be imbued with His Spirit, and thus to present to the world Jesus Christ, who came to our world to represent the Father. In representing Christ we represent God to our world. "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Let us inquire, Are we reflecting in the church and before the world the character of Jesus Christ? A great deal deeper study is required of us in searching the Scriptures. Placing the righteousness of Christ in the law distinctly reveals God in His true character and reveals the law as holy, just, and good, glorious indeed when seen in its true character. [Cf: 1888 Mtl. p. 214 para. 02] p. 529, Para. 1, [1888MS].

If all our ministering brethren could have come to their Bibles together, with the spirit of Christ, respecting each other, and with true Christian courtesy, the Lord would have been their instructor. But the Lord has no chance to impress minds over which Satan has so great power. Everything that does not harmonize with their mind and their human' judgment will appear in shadows and dark outlines. [Cf: 1888 Mtl. p. 215 para. 01] p. 529, Para. 2, [1888MS].

Self has far more to do with our religious experience than we imagine. When self is crucified, when the stubborn will is subdued, then the language of the heart will be, "Not my will, but Thine, be done, O God, whose I am and whom I serve." "Speak, Lord, for thy servant heareth." None will be as fixed stars, cold and immovable. This selfish, worldly dignity will no longer be maintained. There will be a beautiful blending of purity, elevation and nobility, which is wisdom from above and the meekness and lowliness of Jesus Christ. An innocent lamb was chosen as a representation of Christ. [Cf: 1888 Mtl. p. 215 para. 02] p. 529, Para. 3, [1888MS].

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was without an exception an embodiment of that charity that suffereth long, and is kind: that envieth not; that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4-7). Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If these manifestations are wanting, there must be most earnest seeking in God. By repentance and faith in Jesus Christ we may receive the spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ. [Cf: 1888 Mtl. p. 215 para. 03] p. 529, Para. 4, [1888MS].

My burden during the meeting was to present Jesus and His love before my brethren, for I saw marked evidences that many had not the spirit of Christ. My mind was kept in peace, stayed upon God, and I felt sad to see that a different spirit had come into the experience of our brother ministers, and that it was leavening the camp. There was, I knew, a remarkable blindness upon the minds of many, that they did not discern where the Spirit of God was and what constituted true Christian experience. To consider that these were the ones who had the guardianship of the flock of God was painful. The destitution of true faith, the hands hung down, because not lifted up in sincere prayer! Some felt no need of prayer. Their own judgment, they felt, was sufficient, and they had no sense that the enemy of all good was guiding their judgment. They were as soldiers going unarmed and unarmored to the battle. Can we marvel that the discourses were spiritless, that the living water of life refused to flow through obstructed channels, and that the light of heaven could not penetrate the dense fog of lukewarmness and sinfulness. [Cf: 1888 Mtl. p. 216 para. 01] p. 529, Para. 5, [1888MS].

I was able to sleep but a few hours. I was writing all hours of the morning, frequently rising at two and at three a.m. and relieving my mind by writing upon the subjects that were presented before me. My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done. [Cf: 1888 Mtl. p. 217 para. 01] p. 530, Para. 1, [1888MS].

When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some did not believe me. I stated that I had heard precious truths uttered that I could respond to with all my heart, for had not these great and glorious truths, the righteousness of Christ and the entire sacrifice made in behalf of man, been imprinted indelibly on my mind by the Spirit of God? Has not this subject been presented in the testimonies again and again? When the Lord had given to my brethren the burden to proclaim this message I felt inexpressibly grateful to God, for I knew it was the message for this time. [Cf: 1888 Mtl. p. 217 para. 02] p. 530, Para. 2, [1888MS].

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness. [Cf: 1888 Mtl. p. 217 para. 03] p. 530, Para. 3, [1888MS].

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs, to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. [Cf: 1888 Mtl. p. 217 para. 04] p. 530, Para. 4, [1888MS].

The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you" (Ex. 12:13). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ "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" (Isa. 53:5). "Saved by the blood of Jesus Christ," will be our only hope for time and our song throughout eternity. [Cf: 1888 Mtl. p. 218 para. 01] p. 530, Para. 5, [1888MS].

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son, W. C. White, and by Elder A. T. Jones. Of course such a statement coming from the lips of those who had known me for

years, who had grown up with the third angel's message and had been honored by the confidence and faith of our people, must have influence. I became the subject of remarks and criticism, but no one of our brethren came to me and made inquiries or sought any explanation from me. We tried most earnestly to have all our ministering brethren who were rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity to break down the prejudice that was so firm and determined. We had no chance to remove the misunderstanding in regard to myself, my son, and E. J. Waggoner and A. T. Jones. [Cf: 1888 Mtl. p. 218 para. 02] p. 530, Para. 6, [1888MS].

I tried to make another effort. I had that morning at an early hour written matter that should come before our brethren, for then my words would not be misstated. Quite a number of our leading responsible men were present, and I deeply regretted that a much larger number were not taken into this council, for some of those present, I knew, began to see things in a different light, and many more would have been benefited had they had the opportunity to hear what I had to say. But they did not know and were not benefited with my explanations and with the plain "Thus saith the Lord" which I gave them. [Cf: 1888 Mtl. p. 219 para. 01] p. 531, Para. 1, [1888MS].

Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, I but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation." [Cf: 1888 Mtl. p. 219 para. 02] p. 531, Para. 2, [1888MS].

Then the question was asked whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I insisted that there should be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. I urged that this matter should be handled in a Christlike spirit and that there should be no thrust made against the brethren who differed with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner. [Cf: 1888 Mtl. p. 219 para. 03] p. 531, Para. 3, [1888MS].

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs; and in combating an opponent, as in the way of discussions, usually harm is done with but little good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual when their track is crossed. They become criticizers and do not always

handle the Scriptures fairly, but wrest the Scriptures to make their point. [Cf: 1888 Mtl. p. 220 para. 01] p. 531, Para. 4, [1888MS].

The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated. For this reason--through misconception and perverted ideas--we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed." [Cf: 1888 Mtl. p. 220 para. 02] p. 531, Para. 5, [1888MS].

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and I spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question for all we wanted was the truth, Bible truth, to be brought before the people. [Cf: 1888 Mtl. p. 221 para. 01] p. 532, Para. 1, [1888MS].

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed! One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case, which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous--and more so now that Elder Waggoner had spoken--to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light. [Cf: 1888 Mtl. p. 221 para. 02] p. 532, Para. 2, [1888MS].

When they came into the meeting in the morning I was surprised to hear Elder ____ make the kind of speech he did before a large audience of believers and unbelievers--a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder ____, who made remarks of the same order, before Brother ____ began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such spirit to sustain it. [Cf: 1888 Mtl. p. 221 para. 03] p. 532, Para. 3, [1888MS].

Brother ____, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated, over and over again, that he greatly deplored the introduction

of this question and that he was so sorry it should be introduced at a time when Elder Butler was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder Butler could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder ____ and Elder _____. These men were speaking these things before a mixed congregation. The house was full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren! [Cf: 1888 Mtl. p. 222 para. 01] p. 532, Para. 4, [1888MS].

Elder Waggoner had taken a straightforward course, not involving personalities, to thrust anyone or to ridicule anyone. He conducted the subject as a Christian gentleman should, in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder ____ had done the same, and had entered, upon the work without these preliminaries before a large congregation, many not of our faith being present! Their course of action and their expressed ideas and objections against presenting these subjects before even our own people did not harmonize. [Cf: 1888 Mtl. p. 222 para. 02] p. 532, Para. 5, [1888MS].

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren. [Cf: 1888 Mtl. p. 222 para. 03] p. 533, Para. 1, [1888MS].

Language cannot express the burden and distress of my soul. I had been passing through deep and painful exercise of soul in Switzerland as the conference held in Battle Creek three years before was presented before me. The same distress and anguish of mind were upon me. I had not one doubt or question in regard to the matter. I knew the light which had been presented to us in clear and distinct lines. [Cf: 1888 Mtl. p. 223 para. 01] p. 533, Para. 2, [1888MS].

The brethren had all the evidence they would ever have the words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other. [Cf: 1888 Mtl. p. 223 para. 02] p. 533, Para. 3, [1888MS].

Had my efforts that I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be in vain. There was a spirit upon our brethren that I never met in them before. [Cf: 1888 Mtl. p. 223 para. 03] p. 533, Para. 4, [1888MS].

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But

the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish. [Cf: 1888 Mtl. p. 223 para. 04] p. 533, Para. 5, [1888MS].

It was evident that a spirit had been at work for years to bring about this state of things. It was no sudden work. Our brethren never did have and never will have any greater evidence that God was with me, working with me and by me for the benefit of His people, than they had at that conference. It was evident that a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them. Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can the more readily deceive, and not be detected. [Cf: 1888 Mtl. p. 224 para. 01] p. 533, Para. 6, [1888MS].

If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have borne false witness against me. They would not have made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner. [Cf: 1888 Mtl. p. 224 para. 02] p. 533, Para. 7, [1888MS].

The charge of my being influenced has been brought against me by First-day Adventists and by those to whom the Lord has sent warnings, cautions, and reproof. "Someone has influenced Sister White," they have said, "Someone has told her these things." This I have had to meet from the very first day of my labors. Everyone who has been reproofed and has apostatized has had these things to say. [Cf: 1888 Mtl. p. 224 para. 03] p. 534, Para. 1, [1888MS].

In the next morning's meeting for the ministers I had some plain things to say to my brethren, which I dared not withhold. The salt had lost its savor, the fine gold become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God. What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren caused me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. (Here comes in Morning Talk, October 24.) [Cf: 1888 Mtl. p. 225 para. 01] p. 534, Para. 2, [1888MS].

I thought I had done all that I could do to present the light which the Lord had given me and that I would quietly withdraw from the meeting and answer the earnest solicitation of my brethren and sisters to speak to them in Kansas City. There was firm and decided resistance to anything that I might say that did not harmonize with the ideas of

those present in regard to their treatment of Brethren A. T. Jones and E. J. Waggoner and those who did not fully harmonize with their own views. Conjectures, much talk, and hard speeches gave evidence of what kind of a spirit was in those who made them. False statements and surmisings were current, but no one came to me to ask if there was any truth in these things. I was in their midst. I would have talked freely with any of them and would have enlightened their minds if they had had any desire to be enlightened. [Cf: 1888 Mtl. p. 225 para. 02] p. 534, Para. 3, [1888MS].

One thing many did know, and that is that they were guilty of the very things for which they were reprov'd, but rather than humble their proud hearts and confess their sins, they threw themselves fully on Satan's ground to work wickedness. They are of that class of whom Christ said, "Ye will not come to me, that ye might have life" (John 5:40). "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd" (John 3:20). [Cf: 1888 Mtl. p. 226 para. 01] p. 534, Para. 4, [1888MS].

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in words and actions against light and truth. [Cf: 1888 Mtl. p. 226 para. 02] p. 534, Para. 5, [1888MS].

Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. They had the example of those before them who had claimed to believe the truth but who, when mercifully reprov'd for sin and errors, gave loose rein to their own natural temperament and opposed the work of the Spirit of the Lord. They had seen these go farther and farther in darkness until they became apostates to the truth. And they do not discern that they are in the greatest peril, if, notwithstanding the course and marked example of others, they blindly stumble into the same path of doubt, unbelief, and rejection of light sent of God, because it does not coincide with their ideas. They do not seem to understand that if the Lord sent them reproof it was because He loved them. [Cf: 1888 Mtl. p. 226 para. 03] p. 535, Para. 1, [1888MS].

A Christian is the highest type of a man because he is Christlike, and when he departs from the principles that are after Christ's order he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs, but gives him a chance to manifest that he is a true child of God by his repentance and confession, not only of the sins specified but of those which conscience sets in order before him. [Cf: 1888 Mtl. p. 227 para. 01] p. 535, Para. 2, [1888MS].

In doing this work [becoming Christlike] he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God

than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit. More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern. [Cf: 1888 Mtl. p. 227 para. 02] p. 535, Para. 3, [1888MS].

But when men in high positions of trust will, when under pressure, say that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting, and it came from the lips of men who were acquainted with me, with my manner of life, and the character of my labor, men who had made the most of the testimonies in times past in correcting existing evils in the churches, who had felt no hesitancy in declaring their authenticity--that they bore the Divine credentials. Was it all contrary to the Lord's manner of working to send messages to ministers and churches? Has it not been His way of dealing with His people in the past? [Cf: 1888 Mtl. p. 227 para. 03] p. 535, Para. 4, [1888MS].

Why were not these men, who knew of these things, afraid to lift their hand against me and my work for no reason except their imagination that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect? These men were just as sincere as those who criticized, men of correct principles--but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men [A. T. Jones and E. J. Waggoner] a work to do, and a message to bear which is present truth for this time. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth. [Cf: 1888 Mtl. p. 228 para. 01] p. 535, Para. 5, [1888MS].

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God. Were my brethren in the light the words that the Lord gave me for them would find a response in the hearts of those for whom I labored. [Cf: 1888 Mtl. p. 228 para. 02] p. 536, Para. 1, [1888MS].

As I saw that the hearts with which I longed to be in harmony were

padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, "No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people." [Cf: 1888 Mtl. p. 229 para. 01] p. 536, Para. 2, [1888MS].

I wished to meditate, to pray, [that I might know] in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them--Christ and His righteousness! A life-giving message was needed to give life to the dry bones.--Ms. 24, 1888. ("Looking Back at Minneapolis," written in November or December, 1888.) [Cf: 1888 Mtl. p. 229 para. 02] p. 536, Para. 3, [1888MS].

The Philistines were at war with Israel. Their army was very large; yet they did not dare to attack the hosts of Israel, as they had before done, fearing that they would be overcome. They knew not that Saul and his people had great anxiety, and dared not commence the battle with them, and they proposed their own mode of warfare. They selected a man of great size and strength, who was clad in heavy armor, and terrible in appearance, and sent him to provoke a combat with Israel, defying them to send out a man to fight with him. [Cf: Our Australian Youth and Sabbath School Guide 03-01-88 para. 01] p. 536, Para. 4, [1888MS].

For forty days this proud boaster filled Israel with terror; for on account of their transgressions, they had not that trust in God that would lead them to battle in his name. But God would not suffer an idolatrous nation to lift their heads proudly against the Ruler of the universe. He saved Israel, not by the hand of King Saul, but by the hand of David, a simple shepherd lad, whom he was preparing to be the ruler of his people. [Cf: Our Australian Youth and Sabbath School Guide 03-01-88 para. 02] p. 536, Para. 5, [1888MS].

David was visiting his brothers in the camp of Saul; he heard this proud boaster defying Israel, and his spirit was stirred within him. He was jealous for the armies of the living God, and indignant that a heathen, who had no fear of God, and no power from him, should thus hold all Israel in fear, and triumph over them. He did not boast of his own superior skill; but surely in the strength of God he could overcome this mighty warrior. [Cf: Our Australian Youth and Sabbath School Guide 03-01-88 para. 03] p. 537, Para. 1, [1888MS].

Saul consented to let David meet the giant Goliath. He placed upon David his own kingly armor; but David laid it off, because he had not proved it. His trust was in the God of Israel, and the credit which belonged to his mighty Helper should not be given to the armor of Saul. So he chose five smooth pebbles from the brook, and with his sling and staff, his only weapons, went forth to meet the armed warrior. [Cf: Our Australian Youth and Sabbath School Guide 03-01-88 para. 04] p. 537,

Para. 2, [1888MS].

Goliath disdained David; for his appearance was that of a mere youth, untaught in the tactics of war. He felt that it was an insult to his dignity to have a mere stripling, not even clad in armor, come out to meet him; and he exclaimed, "Am I a dog, that thou comest to me with staves?" He cursed David by his gods, and boastingly invited him to come to him, that he might give the flesh of the youthful champion to the fowls of the air and to the beasts of the field. [Cf: Our Australian Youth and Sabbath School Guide 03-01-88 para. 05] p. 537, Para. 3, [1888MS].

David did not become irritated because he was looked upon as so inferior, neither did he tremble at the terrible threats of his foe. He replied, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." And when he approached his antagonist, David took a stone, and "smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth." Then David cut off the head of the proud warrior with his own powerful sword, of which he had boasted. The Philistines, seeing that their champion was dead, were confused, and fled in every direction, Israel pursuing. [Cf: Our Australian Youth and Sabbath School Guide 03-01-88 para. 06] p. 537, Para. 4, [1888MS].

Goliath trusted in his armor, while David's trust was in the Lord. He did not desire to win fame or glory for himself, but that all the earth might "know that there is a God in Israel." Here is the secret of the disastrous overthrow of the one, and the signal victory of the other. "The Lord saveth not with sword and spear; for the battle is the Lord's." Mrs. E. G. White. [Cf: Our Australian Youth and Sabbath School Guide 03-01-88 para. 07] p. 537, Para. 5, [1888MS].

"Let everything that hath breath praise the Lord." Ps. 150:6. [Cf: Bible Echo & Signs of the Times 01-01-88 para. 01] p. 538, Para. 1, [1888MS].

Have any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning, and that his faithfulness faileth not? Do we acknowledge our dependence upon him, and express gratitude for all his favors? On the contrary, we too often forget that "every good and perfect gift is from above, and cometh down from the Father of lights." [Cf: Bible Echo & Signs of the Times 01-01-88 para. 02] p. 538, Para. 2, [1888MS].

How often those who are in health forget the wonderful mercies that are continued to them day by day, year after year. They render no tribute of praise to God for all his benefits. But when sickness comes, God is remembered. The strong desire for recovery leads to earnest prayer; and this is right. God is our refuge in sickness as in health. But many do not leave their cases with him; they encourage weakness and disease by worrying about themselves. If they would cease repining, and rise above depression and gloom, their recovery would be more sure. They should remember with gratitude how long they enjoyed the blessing of health; and should this precious boon be restored to them, they should not forget that they are under renewed obligations to their Creator. When the ten lepers were healed, only one returned to find

Jesus and give him glory. Let us not be like the unthinking nine, whose hearts were untouched by the mercy of God. [Cf: Bible Echo & Signs of the Times 01-01-88 para. 03] p. 538, Para. 3, [1888MS].

Many who profess to be Christians are too much like the heath in the desert, and cannot "see when good cometh." They allow their anxiety for their children to overshadow their lives, so that they almost despise the love of God that has been extended to themselves. They say, "If my children are not saved, I do not care to be." In this they dishonor God. They should prize the gift of eternal life, and praise the Lord for pardoning mercy. But they should not neglect to plead for their children, at the same time doing their duty by them in every respect. If one is brought to the fold of Christ, they should praise Him who holds in his hand the hearts of the children of men, and "turneth them whithersoever he will;" and then present another child in the arms of faith. [Cf: Bible Echo & Signs of the Times 01-01-88 para. 04] p. 538, Para. 4, [1888MS].

God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him" John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a precious privilege is this, that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ. Then let us not mourn and grieve because in this life we are not free from trials, disappointments, and afflictions. Let us not complain at inconvenience and suffering. If in the providence of God we are called upon to endure trials, let us accept the cross, and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips. Let us trust him in the darkness as well as in the day. Can we not believe that he will give us everything that is for our good? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Even in the night of affliction, how can we refuse to lift heart and voice in grateful praise, when we remember the love to us expressed by the cross of Calvary? [Cf: Bible Echo & Signs of the Times 01-01-88 para. 05] p. 538, Para. 5, [1888MS].

Meditate on the beneficence of God, dear reader; you will find it most profitable to recount your blessings. Let the language of your heart be, "God had been very good to me. He delights in mercy; therefore I may trust in him. His love, his patience, his longsuffering, have followed me all the days of my life. I will believe and watch and pray; and unworthy and helpless as I am, exposed to disappointment and sorrow, and the temptations of a wily foe whom I cannot resist in my own strength, Jesus will be my helper, and will fight my battles for me. He loves me. He has given the fullest evidence of his love in dying for me. He will withhold no real blessing." [Cf: Bible Echo & Signs of the Times 01-01-88 para. 06] p. 539, Para. 1, [1888MS].

What a theme for meditation is the sacrifice that Jesus made for lost sinners! "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." How shall we estimate the blessings thus brought within our reach? Could Jesus have suffered more? Could he have purchased for us richer blessings? Should it not melt the hardest heart, when we remember that for our sakes he left the happiness and glory of heaven, and suffered poverty and shame, cruel affliction and a

terrible death? Had he not, by his death and resurrection, opened for us the door of hope, we should have known nothing but the horrors of darkness and the miseries of despair. In our present state, favored and blessed as we are, we cannot realize from what depths we have been rescued. We cannot measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with his human arm of sympathy and love, and lifted us up. [Cf: Bible Echo & Signs of the Times 01-01-88 para. 07] p. 539, Para. 2, [1888MS].

We may rejoice in hope. Our advocate is in the heavenly sanctuary, pleading in our behalf. Through his merits we may have pardon and peace. He died that he might wash away our sins, clothe us with his righteousness, and fit us for the society of heaven, where we may dwell in light forever. Dear brother, dear sister, when Satan would fill your mind with despondency, gloom, and doubt, resist his suggestions. Tell him of the blood of Jesus, that cleanses from all sin. You cannot save yourself from the tempter's power, but he trembles and flees when the merits of that precious blood are urged. Then will you not gratefully accept the blessings Jesus bestows? Will you not take the cup of salvation that he presents, and call on the name of the Lord? Do not show distrust of Him who has called you out of darkness into his marvelous light. Do not for a moment pain the heart of the pitying Saviour by your unbelief. He watches with the most intense interest your progress in the heavenly way; he sees your earnest efforts; he notes your declensions and your recoveries, your hopes and your fears, your conflicts and your victories. [Cf: Bible Echo & Signs of the Times 01-01-88 para. 08] p. 539, Para. 3, [1888MS].

Shall all our devotional exercises consist in asking and receiving? Shall we be always thinking of our wants, and never of the benefits we receive? Shall we be recipients of his mercies, and never express our gratitude to God, never praise him for what he has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth from our hearts more thanksgiving and praise, we should have far more power in prayer. We should abound more and more in the love of God, and have more bestowed to praise him for. You who complain that God does not hear your prayers, change the present order, and mingle praise with your petitions. When you consider his goodness and mercies, you will find that he will consider your wants. [Cf: Bible Echo & Signs of the Times 01-01-88 para. 09] p. 539, Para. 4, [1888MS].

Pray, pray earnestly and without ceasing, but do not forget to praise. It becomes every child of God to vindicate his character. You can magnify the Lord; you can show the power of sustaining grace. There are multitudes who do not appreciate the great love of God nor the divine compassion of Jesus. Thousands even regard with disdain the matchless grace shown in the plan of redemption. And all who are partakers in this great salvation are not clear in this matter. They do not cultivate grateful hearts. But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. It is not worthy of careful thought and study now? Shall we not praise God with heart and soul and voice for his "wonderful works to the children of men"? [Cf: Bible Echo & Signs of the Times 01-01-88 para. 10] p. 540, Para. 1, [1888MS].

Our God, the Creator of the heavens and the earth, declares, "Whoso offereth praise glorifieth me." All heaven unite in praising God. Let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist, "While I live I will praise the Lord; I will sing praises unto my God while I have any being." "Let the people praise thee, O God; let all the people praise thee." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-01-88 para. 11] p. 540, Para. 2, [1888MS].

Just before his crucifixion, Christ prayed for his disciples that they might be one, even as he was one with the Father. His words are, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This most touching and wonderful prayer reaches down the ages, even to our day; for he said, "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. Christ is leading out a people to stand in perfect unity on the broad platform of eternal truth. He 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 the cause of God and concentrate their energies on the great work before them,--that of saving souls. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 01] p. 540, Para. 3, [1888MS].

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. This involves a solemn message of warning; and 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. If we are joint-heirs with Jesus Christ, when he shall appear in power and great glory we shall be like him. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 02] p. 540, Para. 4, [1888MS].

A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and the life should become new in Christ. There should be a perfect trust in God, a childlike dependence on his promises, and an entire consecration of self to his will, remembering that the observance of mere external forms will never meet the great want of the human soul. We are Christ's representatives on the earth, and none of us can occupy a neutral position. We are active agents for God or for the enemy. We either gather with Christ or scatter abroad. "Beloved, now are we the sons of God," says the apostle. We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 03] p. 540, Para. 5, [1888MS].

The people of God, with various temperaments and organizations, are brought together in church capacity. The truth of God, received into the heart, will do its work of refining, elevating, and sanctifying the life, and overcoming the peculiar views and prejudices of each. All should labor to come as near to one another as possible. All who love

God and keep his commandments in truth, will have influence with unbelievers, and will win souls to Christ, to swell the glad songs of triumph and victory before the great white throne. Selfishness will be overcome, and overflowing love for Christ will be manifested in the burden they feel to save souls for whom he died. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 04] p. 541, Para. 1, [1888MS].

We should feel an individual responsibility as members of the visible church and workers in the vineyard of the Lord. 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 of itself make one a Christian. If we would secure a title to heaven, our hearts must be in unison with Christ and his people. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 05] p. 541, Para. 2, [1888MS].

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 whole. If the world sees a perfect harmony existing in the church, 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 voice of the church is obeyed. Unbelief suggests that individual independence increases our importance, that it is weak to yield to the verdict of the church our ideas of what is right and proper; but to cherish such views and feelings will bring anarchy into the church and confusion to ourselves. Christ has delegated to his church the right of decision in the words, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained unto them." God has made his church a channel of light, and through it he communicates his purpose and his will; and individual judgment should yield to the authority of the church. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 06] p. 541, Para. 3, [1888MS].

Those, too, who hold responsible positions should have the support and confidence of their brethren. They may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 07] p. 541, Para. 4, [1888MS].

If it seems hard to yield, remember that for our sakes God surrendered his dearly beloved Son to the agonies of crucifixion. When so great a sacrifice has been made to save men, to reconcile them to God, and to bring them into unity with one another, what sacrifice is too great in order to secure and preserve that unity? There is nothing too precious for us to give to Jesus. Nor will this course result in our personal loss. Every effort we make for Christ will be rewarded; every sacrifice that we make, every duty that we perform in his name, will minister to our own happiness. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 08] p. 541, Para. 5, [1888MS].

Church relationship is not a light matter. Every believer should be wholehearted in his attachment to the church of God. Its prosperity should be his first interest. Unless he feels under sacred obligations to make his connection with the people of God a blessing to the church

rather than to himself, the church can do far better without him. But none need stay out because their talents are small or their opportunities limited. It is in the power of all to do something for the cause of God. They can illustrate in their lives and characters the teachings of Christ, being at peace with one another and moving in perfect harmony. They can, too, by a little self-denial, help to bear the financial burdens of the church. They should not feel at liberty to receive the benefits and share the privileges of the church relationship without doing this. And if as faithful stewards we return to God the talents of means he has intrusted to us, he will give more into our hands. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 09] p. 542, Para. 1, [1888MS].

Christ saw that unity and Christian fellowship were necessary to the success of his cause, therefore he enjoined upon his disciples to cultivate these qualities. And the history of Christianity from that time to this proves conclusively that in union only is there strength. [Cf: Bible Echo & Signs of the Times 09-01-88 para. 10] p. 542, Para. 2, [1888MS].

The apostles felt the necessity of strict unity, and labored earnestly to this end. Paul exhorted his Corinthian brethren: "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: Bible Echo & Signs of the Times 09-01-88 para. 11] p. 542, Para. 3, [1888MS].

To his Philippian brethren he wrote: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; 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." [Cf: Bible Echo & Signs of the Times 09-01-88 para. 12] p. 542, Para. 4, [1888MS].

To the Romans he wrote: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." [Cf: Bible Echo & Signs of the Times 09-01-88 para. 13] p. 542, Para. 5, [1888MS].

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: Bible Echo & Signs of the Times 09-01-88 para. 14] p. 542, Para. 6, [1888MS].

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: Bible Echo & Signs of the Times 09-01-88 para. 15] p. 542,

Para. 7, [1888MS].

Remarks After Reading An Article Written Before Coming to the Conference. [c. Oct. 1888] Now, brethren, I have felt one of the most solemn burdens ever since I have returned from Europe. I have felt one of the most solemn burdens resting upon me. And I have been unable to rest nights, and have been trying to labor for this one and that one and the other [one], and do what I could for the souls of others; and I tell you, as I told my friends in Oakland, I feel horribly afraid to come into our conference. [Cf: Sermons and Talks, Volume 1 p. 53 para. 01] p. 543, Para. 1, [1888MS].

The Lord has revealed to me the position our people should take in regard to speculations in lands and so forth, but they do not heed it. It was the same with our institutions; the temptations have been hard, for our brethren have drawn their money from these places of usefulness and invested them in lands and in mines; and there have been individuals who have drifted out there to engage in these worldly prospects. The devil has a snare laid for their feet. [Cf: Sermons and Talks, Volume 1 p. 53 para. 02] p. 543, Para. 2, [1888MS].

Well, I have labored there this summer some. I tried to labor in Fresno but could not stay there on account of malaria, so we went to Burrough Valley and tried from there to help the Fresno brethren. Time after time we would go to Fresno, but could not ride in the daytime on account of heat and dust, so we had to ride by moonlight. Night after night we traveled over those sandy deserts by the light of the moon, and would get there in the early morning and no place to stay. [The city was] all full of men to get property. Even the hotels were full. Now, God is not in that at all, but it is one of Satan's snares. [Cf: Sermons and Talks, Volume 1 p. 53 para. 03] p. 543, Para. 3, [1888MS].

Another way is to break up the union that is existing among our people. There are those who profess to stand by our side; we work right together and all seems to be in harmony. Now, said I, if you professing to stand by my side and then get into the snare of the enemy in your investment and I bear my testimony, you go right on as though it had no application. You believe the testimony. You believe, but when it comes to you, then you go to someone who has not been affected and open your soul to them and say, You better look out for such a person; he is going just like Canright did. Now there is no comfort in it, no consolation in it. [Cf: Sermons and Talks, Volume 1 p. 54 para. 01] p. 543, Para. 4, [1888MS].

There are those here who will do the very same thing. If anything comes that does not strike their ideas, they go to someone who knows nothing of the affair, and pour out their soul to them and say, Now such and such a thing was said. Those things will not bear repeating, and it is strange why they tell them. They try to swell the differences and cover [conceal and minimize] points of agreement as much as possible. I don't care if you have been ministers for years; I don't care who it is; 'tis the work of the devil. When you find men covering these truths up, it is your duty to go to that person and try to fasten his mind on God. [Cf: Sermons and Talks, Volume 1 p. 54 para. 02] p. 543, Para. 5, [1888MS].

Now, cannot you be sensible? Can you not be men of God? We want

knowledge and we want every soul to be in union, and we want every power of our being to be brought to the altar of God. Don't tell any hearsay. If I should [have] taken for granted what I heard, I should have taken it that Brother Lane had the given up truth. But I knew better; but I did wish that [about 8 words are missing] and let us know how he was getting along. [Cf: Sermons and Talks, Volume 1 p. 54 para. 03] p. 543, Para. 6, [1888MS].

Another letter comes from Battle Creek saying that such and such a thing has taken place and so and so has not done right. I have not seen the parties to talk with them. No, they had not seen the parties, but they could converse with me clear across the Rocky Mountains, which took some eight days. Now, I would like to know why we cannot be Christians when we have the Bible and the testimony which God has given us; why we cannot act upon it. It is discouraging to the very life and soul; and the very time when I should have been writing letters to Europe and persons in different places, I have been so oppressed and burdened that I could not write a word even to my own friends. I would use all my strength so that I could not write: I could only think of them and pray for them, and they have not had a line. [Cf: Sermons and Talks, Volume 1 p. 55 para. 01] p. 544, Para. 1, [1888MS].

Brother Geymet, the Brother from Italy, and Brother Conradi should both have received letters from me, but I have not written to them. I thought surely I would write, but I did not have the time, and my whole time was taken up [by problems] this side of the Atlantic. No time for missionary work. Is this doing as God would have us do? Should we not guard the interests of one another, and live out the truth? And when you see someone doing wrong, in the place of going to others and thus strengthening him in the wrong way, why not go right to him in the meekness of Christ and tell him what it is to be a Christian? Now we are to labor as those who have to give an account. [Cf: Sermons and Talks, Volume 1 p. 55 para. 02] p. 544, Para. 2, [1888MS].

I do not measure a man by his work in the desk, but by his work in his home, among his brethren, in his daily life, that he may present every man perfect in Christ Jesus. May God help us, brethren and sisters, to seek him at this meeting. Is heaven closed that we cannot have access to God, that the power of His grace cannot be bestowed upon us? Why, He wants us to be filled with all the fullness of His love. Why, every face here should shine with the glory of God. It ought to reflect the divine rays of light on the countenance of everyone here. It is to be talking of heaven and heavenly things and of the redemption through Christ. [Cf: Sermons and Talks, Volume 1 p. 55 para. 03] p. 544, Para. 3, [1888MS].

Why, is it possible that we believe that we are to leave these earthly scenes of sin and sorrow? Then why not reveal it to the world? Why not show to the world that the power of the truth is with you, and then be as a shining light to the world. I want to know if there are not those who will rise up in the judgment to condemn you who profess the truth, because you have not represented the truth as it is in Jesus, and thus help to pave the way to heaven. [Cf: Sermons and Talks, Volume 1 p. 56 para. 01] p. 544, Para. 4, [1888MS].

I have been awake night after night with a sense of agony for the people of God, that the sweat would roll off from me. Some things

fearfully impressive were presented to me. I was in an assembly when a man of noble majestic stature came in and took his position on the platform and unrolled [something] which looked like several long leaves fastened together. And as he turned the pages his hand ran down the page and his eyes swept over the congregation. As he turned them from right to left I could see what was on them. I saw there different names and characters and sins that were written down. There were sins of every description-- selfishness, envy, pride, jealousy, evil-surmising, hypocrisy and licentiousness, hatred and murder in the heart, because of this envy and jealousy. These sins were right among the ministers and people. Page after page was turned. [Cf: Sermons and Talks, Volume 1 p. 56 para. 02] p. 544, Para. 5, [1888MS].

Well, how was this? And a voice said [that] the time had come when the work in heaven is all activity for the inhabitants of this world. The time had come when the temple and its worshipers had to be measured. These were worshipers that were consecrated. Then there were other names that were to be blotted out of the book of life. They had had light and knowledge, and precept upon precept, and appeal upon appeal, but they had never had the transforming grace of Christ in their hearts. They had never had a living connection with Jesus Christ, therefore the light that would come to them through His word they did not bring into their lives and character. [Cf: Sermons and Talks, Volume 1 p. 56 para. 03] p. 545, Para. 1, [1888MS].

This is what I saw, and I woke up and found myself sitting up in bed with great drops of perspiration on my brow. I felt paralyzed. After this some things happened which caused me great sadness, and it was there I sunk under the burden. I do not care for myself; I would as leave lay down my life now as at any future time, but I believe that God will spare me just as long as He has a work for me to do. The worst thing--the most grievous--is the want of love and the want of compassion one for another. That is what God presented in such a light before me, and I wanted to say to you that if ever there was time when we should humble ourselves before God, it is now. [Cf: Sermons and Talks, Volume 1 p. 57 para. 01] p. 545, Para. 2, [1888MS].

I have not as much strength now as I have had in the past. God helps, lives, and reigns, and you can seek Him individually. What souls are there here who will have their sins unforgiven and their names blotted out of the book of life? We do not know what we are doing. If we have unclean hands we cannot enter heaven. Is it so that we are being fitted for the society of angels? Is it so that we are to come in the presence of a holy God? Do we sense it? Do we sense that we are to make characters every day, that God is watching the development of character and weighing moral worth, and that our lives are daguerretyped on the books of heaven as your face is stamped on the polished plate of the artist? I cannot see how you can be so lazy and so indolent and so easy and contented. [Cf: Sermons and Talks, Volume 1 p. 57 para. 02] p. 545, Para. 3, [1888MS].

I went to a meeting in Oakland and told them I could stay only a little while and I must say what I had to and then go home. There was a brother there who wanted to confess to his brethren that he had become mixed up in worldly affairs and now he could see his wrong. But the burden rolled on me and I stayed till three o'clock in the morning; but we agonized with God in prayer till we got the victory. [Cf: Sermons

and Talks, Volume 1 p. 58 para. 01] p. 545, Para. 4, [1888MS].

We do not half know [how] to pray. We do not know how to get the victory. If only we [would] come to Him and knew how to pray, our hearts would be melted and we would see the blessing of God, and our hearts would become softened by the love of Christ. And when the love of Christ is there, why, then you can do anything. But it has been Satan's studied work to keep the love of Christ out of our hearts. But the trouble is, there is a great lot of ceremony and form. What we want is the love of Christ, to love God supremely and our neighbor as ourselves. When we have this, there will be a breaking down as with the walls of Jericho before the children of Israel. But there is such an amount of selfishness and desire of supremacy in our ranks. Why, it is most painful. We see it everywhere. [Cf: Sermons and Talks, Volume 1 p. 58 para. 02] p. 545, Para. 5, [1888MS].

I want to say to my brethren, Shall we humble our hearts before God and be converted? Shall we put off all of the self-sufficiency and the lifting up of ourselves, and come down at the foot of the cross? The lower we lie at the foot of the cross the more clear will be our view of Christ. For just as soon as we begin to lift ourselves up and to think that we are something, the view of Christ grows dimmer and dimmer and Satan steps in so that we cannot see Him at all. But what we want is to come and dwell in view of the cross. [Cf: Sermons and Talks, Volume 1 p. 58 para. 03] p. 546, Para. 1, [1888MS].

Is there no power that can take hold of our sensibilities and show us that we are near the verge of the eternal world? Can we not get our minds on the other side? What can be done to arouse our people? Why, these light afflictions, how we talk about them. Hear what Paul says about them: "For 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" etc. Cor. 4:17, 18 . Would you consider that to be beaten with rods, to be a night and a day in the deep, suffer with hunger, cold, nakedness, and all these things--and worst of all from false brethren--were light afflictions? But he says, These light afflictions. [Cf: Sermons and Talks, Volume 1 p. 59 para. 01] p. 546, Para. 2, [1888MS].

Now brethren, I am thoroughly disgusted and indignant for my Saviour, that those who profess to be Christians are babies. They are indignant if anyone does anything that does not suit them. And if anyone crosses their path, they are discouraged and want to give up. Well, let them give up if they cannot do what is right. They must be hewed and fitted for the heavenly building. Now there is too much self. We want self to die and be hid in Christ Jesus, then we will not talk of discouragement and difficulties and all these small things, but we will talk of the great plan of redemption and the matchless power of Jesus Christ to come to our world and take upon Him human nature that we through Him might be elevated and have a seat at His right hand. What could be more pleasant than that? [Cf: Sermons and Talks, Volume 1 p. 59 para. 02] p. 546, Para. 3, [1888MS].

If this is not enough, what more could heaven do for the fallen race than has been done? What more, says Christ, "could I do for My sheep than that I have done"? What more? Will He have to let us go? He will

unless you change your attitude before God, for He has done all He could to save us. According to the light that we have received, so is our accountability before God. Walk in the light as He is in the light. There is no darkness in Him at all. [Cf: Sermons and Talks, Volume 1 p. 59 para. 03] p. 546, Para. 4, [1888MS].

Well, suppose you are walking in the light, what then? Why, your testimonies will be light. You will talk light, and all this evil surmising and evil speaking will be put away. You will talk and we will not be thinking of ourselves and what others are doing, but what God and Jesus are doing. Well, what are they doing? They are cleansing the sanctuary. Well, we should be with Him in this work and be cleansing the sanctuary of our souls of all unrighteousness, that our names may be written in the Lamb's book of life, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. It is the most solemn work that was ever given to mortals. [Cf: Sermons and Talks, Volume 1 p. 60 para. 01] p. 546, Para. 5, [1888MS].

You have no time to be exalting self, but [only to] lift Jesus up. Oh, lift Him up! How can we do this? How can we [be] seeking all the time to be saving ourselves, and exalting ourselves? May the God of heaven let his power come upon your hearts that we may have right characters and pure hearts and know how to labor for the sick [and] suffering. Says the shepherd of the flock, [quotation missing]. Who does He mean-- ministers? No. Everyone who has named the name of Christ, who has tasted and knows that the Lord is good. [Cf: Sermons and Talks, Volume 1 p. 60 para. 02] p. 547, Para. 1, [1888MS].

Go to work for those who are around you with brokenness of spirit, with hearts all melted by the love of Christ. Christ can work with you, but He will never work without the cooperation of man. Get in the right place and God will put His power on you, and combine His divine with our human efforts, and we can work out our salvation with fear and trembling. That is a power that Satan cannot resist or overthrow. It is when you have a right hold from above that Satan cannot tempt you. We want you to be reconverted, and [have] the grace of Christ in the heart. [Cf: Sermons and Talks, Volume 1 p. 60 para. 03] p. 547, Para. 2, [1888MS].

It is high time that we were awake out of sleep, that we seek the Lord with all the heart, and I know He will be found of us. I know that all heaven is at our command. Just as soon as we love God with all our hearts and our neighbor as ourselves, God will work through us. How shall we stand in the time of the latter rain? Who expects to have a part in the first resurrection? You who have been cherishing sin and iniquity in the heart? You will fail in that day. [Cf: Sermons and Talks, Volume 1 p. 61 para. 01] p. 547, Para. 3, [1888MS].

Well, now, there is a class who will come off conquerors. Is it those who cherish sin and iniquity in the heart? No; these cannot stand in that day. There are many temptations coming from Satan, and if we are not deceived it will be because we have a knowledge of the truth. If they do not fall under the miracles of Satan, if they are not led astray by Satan's miracles, they will fall by the wrath of God. Do not be discouraged and think that He will never pardon, because He says that though your sins are as scarlet He will make them as snow. The God of heaven offers every inducement for you to come and submit to the

refining process. Shall we not come? [Cf: Sermons and Talks, Volume 1 p. 61 para. 02] p. 547, Para. 4, [1888MS].

The love of Christ in the heart will do more to convert sinners than all the sermons you can preach. What we need is to get the love of Christ, that we may study the Bible and know what sayeth the scriptures. The word will be unfolded through the ceaseless ages of eternity. Now, brethren, we might as well tear away the rubbish from the doors of our hearts now, just now, and let us be getting ready for the judgment, for we have no time to waste. (MR 900.39) Copied from WCW Letterbook #G pp. 27-36 [Cf: Sermons and Talks, Volume 1 p. 61 para. 03] p. 547, Para. 5, [1888MS].

[* A sermon preached in the Seventh-day Adventist church in Des Moines, Iowa, December 1, 1888.] Text: 2 Timothy 4:1-11. Here we have presented before us the work of him who shall open the Scriptures to others. It is a most solemn work, and all who engage in it should be men of prayer. It is not enough for the minister to stand up in the desk and give an exposition of the Scriptures. His work has but just begun. There is pastoral work to do, and this means to reprove and exhort with all longsuffering and doctrine; that is, he should present the Word of God, to show wherein there is a deficiency. If there is anything in the character of the professed followers of Christ, the burden should certainly be felt by the minister, and not that he should lord it over God's heritage. To deal with human minds is the nicest job that was ever committed to mortal man. [Cf: Sermons and Talks, Volume 1 p. 62 para. 01] p. 547, Para. 6, [1888MS].

There will be human prejudices and many other things that will bar his way. He will have to meet hearts that have never been subdued in their childhood. They have never been brought into order and into line; they have never been brought under control. Therefore, in dealing with these minds, where reproof is necessary, to rebuke with all longsuffering, to be successful in this work, the servant of God will have to arm himself with the same mind that was in Christ Jesus; and if he walks humbly with his God, he will recognize in every soul for whom he has labored that they are the purchase of the blood of Christ; that our precious Saviour considered them of such value that He did not withhold Himself, but gave up His life in order that they might have a provision, a trial, a time when they should consider the things of eternal interest, and that they should weigh them carefully, attentively, and see if they do not consider whether or not it is to their advantage and profit to build into eternal life. [Cf: Sermons and Talks, Volume 1 p. 62 para. 02] p. 548, Para. 1, [1888MS].

Here the apostle presents a solemn charge to every minister of the Gospel. He arrays them before God and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word, and they are not to show a partiality for merely the prophecies and the argumentative portions of the Scriptures, but the greatest and most important lessons that are given us are those given us by Jesus Christ Himself. If we become thoroughly acquainted with the doctrines of Jesus Christ, then we shall be able to win souls to Christ. We shall have the love of Christ in our hearts, for we will see that we can do nothing without it. Why, Christ says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" [John 15:7]. [Cf: Sermons and Talks, Volume 1 p. 63 para. 01] p. 548, Para. 2,

[1888MS].

It is not enough that we merely give an exposition of the Scriptures, but we must have the Word of God abiding in us; and Christ has said that unless "ye eat of My flesh and drink of My blood, ye shall have no part with Me. None but those who eat of My flesh and drink of my blood shall have eternal life." [See John 6:53-56.] Then He goes on to explain what it means. Why, he says, "the flesh profiteth nothing; it is the spirit that quickeneth" [see verse 63], and He says that His flesh is meat indeed and drink indeed. Therefore, we are not to merely open the Bible and read something to the people and then go away out of the desk and carry no burden of souls with us. [Cf: Sermons and Talks, Volume 1 p. 63 para. 02] p. 548, Para. 3, [1888MS].

God designs that every minister of the gospel shall increase in efficiency. He designs that they shall have more power in prayer, that they shall become more intelligent in handling the Word of God, continually growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; and the more that they think and talk of Christ, the more they will meditate upon the blessed Saviour and the Word He has given them to obey, the more they will reflect the image of Jesus Christ; and by so doing they will become partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: Sermons and Talks, Volume 1 p. 64 para. 01] p. 548, Para. 4, [1888MS].

Remember this point--"having escaped the corruption that is in the world through lust." If we are in that position where we shall speak the truth in the demonstration of the Spirit and of power, we shall be men and women of prayer. We shall seek God earnestly, and as ministers of God preaching the gospel, we should carry these great truths into our daily lives, and show that we are living examples of what we preach--that we are carrying into our everyday life practical godliness--then wherever we go we will be a power. [Cf: Sermons and Talks, Volume 1 p. 64 para. 02] p. 548, Para. 5, [1888MS].

There are some who have power just while they are in the desk, and it goes no further, therefore their influence is like the morning dew which the sun shines upon and drinks up; there is nothing to it; but if he carries the Word into his life, if he is eating and drinking of the blood and flesh of the Son of God, then he is a party with Christ, he is a partaker of the divine nature. Like the branch connected with the living vine, he has been drinking sap and nourishment from the True Vine, and it will be seen wherever he is. [Cf: Sermons and Talks, Volume 1 p. 64 para. 03] p. 549, Para. 1, [1888MS].

Let us see what [the Word says] further: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" Tim. 4:6-8 . [Cf: Sermons and Talks, Volume 1 p. 65 para. 01] p. 549, Para. 2, [1888MS].

Well, there is an incentive before us constantly to be faithful. As to those [to] whom God has committed sacred trusts, we are to be faithful, and if we are faithful, then the God of heaven will pronounce us worthy

of eternal life, and [will bestow] that crown of righteousness that is laid up for the faithful who shall be overcomers at last. [Cf: Sermons and Talks, Volume 1 p. 65 para. 02] p. 549, Para. 3, [1888MS].

Now, there are some that may think they are fully capable with their finite judgment to take the Word of God, and to state what are the words of inspiration and what are not the words of inspiration. I want to warn you off that ground, my brethren in the ministry. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." There is no finite man that lives, I care not who he is or whatever is his position, that God has authorized to pick and choose in His Word. [Cf: Sermons and Talks, Volume 1 p. 65 para. 03] p. 549, Para. 4, [1888MS].

It is true that the apostle has said that there are some things hard to be understood in the Scriptures. So there are. And if it were not that there are subjects that are difficult and hard to be understood, well might the skeptic who now pleads that God has given a revelation that cannot be understood--well might he, I say--have something else to plead. God's infinity is so much higher than we are, that it is impossible for man to comprehend the mystery of godliness. [Cf: Sermons and Talks, Volume 1 p. 65 para. 04] p. 549, Para. 5, [1888MS].

Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. [Cf: Sermons and Talks, Volume 1 p. 66 para. 01] p. 549, Para. 6, [1888MS].

And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond. We cannot grasp it, so what man is there that dares to take that Bible and say this part is inspired and that part is not inspired? I would have both my arms taken off at my shoulders before I would ever make the statement or set my judgment upon the Word of God as to what is inspired and what is not inspired. [Cf: Sermons and Talks, Volume 1 p. 66 para. 02] p. 549, Para. 7, [1888MS].

How would finite man know anything about that matter? He is to take the Word of God as it reads, and then to appreciate it as it is, and to bring it into the life and to weave it into the character. There is everything plainly revealed in God's Word which concerns the salvation of men, and if we will take that Word and comprehend it to the very best of our ability, God will help us in its comprehension. [Cf: Sermons and Talks, Volume 1 p. 66 para. 03] p. 550, Para. 1, [1888MS].

Human minds without the special assistance of the Spirit of God will see many things in the Bible very difficult to be understood, because they lack a divine enlightenment. It is not that men should come to the Word of God by setting up their own way, or their own will or their own ideas, but it is to come with a meek and humble and holy spirit. [Cf: Sermons and Talks, Volume 1 p. 67 para. 01] p. 550, Para. 2, [1888MS].

Never attempt to search the Scriptures unless you are ready to listen,

unless you are ready to be a learner, unless you are ready to listen to the Word of God as though His voice were speaking directly to you from the living oracles. Never let mortal man sit in judgment upon the Word of God or pass sentence as to how much of this is inspired and how much is not inspired, and that this is more inspired than some other sources. God warns him off that ground. God has not given him any such work to do. [Cf: Sermons and Talks, Volume 1 p. 67 para. 02] p. 550, Para. 3, [1888MS].

We want to keep close to the truth that is for our times--present truth. We want to know what is the truth now. We claim to believe the third angel's message; we claim that the angel was flying through the midst of heaven proclaiming the commandments of God and the faith of Jesus. This was the proclamation. Did you hear his voice? Did he speak so you could hear that message? Did the world hear it? Did the world hear any note? Did they want to hear? Will anyone hear it? Yes, those who have been walking out step by step as Jesus leads the way, and when the position of Christ changed from the holy to the most holy place in the Sanctuary, it is by faith to enter with Him, understand His work, and then to present to the world the last message of mercy that is to be given to the world. And what is it? It is a message to prepare a people for the second coming of the Son of Man. It is God's great day of preparation, and therefore every minister of Jesus Christ should have in his course of action, in the burden of his labor, a zeal and living interest, and intensity in his efforts which is appropriate to the truth that is for this time, which is claimed to be the last message of mercy to our world. Well, then, we cannot sleep, we cannot be indifferent; we must labor for the precious souls around us, of men and women; we must work with all our might, for the Lord is coming. [Cf: Sermons and Talks, Volume 1 p. 67 para. 03] p. 550, Para. 4, [1888MS].

The real laborers will be careworn, oppressed in spirit, and they will feel as did Christ when He wept over Jerusalem. When they see crookedness and impenitence, and when they see people who will not listen to the Word of the Lord, why they will feel as He felt when He exclaimed, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" [Matt. 23:37]. Here are precious invitations of mercy, and while we carry them and try to let the light be reflected upon the world in darkness, we cannot see, perhaps, that the rays of light are penetrating everywhere. We may not see this, but it is so, if we carry the light and have the right spirit--and we want the right spirit--and we want to labor in Christ and have Christ with us constantly. [Cf: Sermons and Talks, Volume 1 p. 68 para. 01] p. 550, Para. 5, [1888MS].

Here in Second Timothy, the second chapter, beginning with the eleventh verse, we read: "It is a faithful saying: For if we be dead with Him, we shall also live with Him: If we suffer, we shall also reign with Him: if we deny Him, He also will deny us: If we believe not, yet He abideth faithful; He cannot deny Himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" [verses 11-14]. [Cf: Sermons and Talks, Volume 1 p. 68 para. 02] p. 551, Para. 1, [1888MS].

What does that mean? It means that there may be contentions over words and over ideas, but they should be to some purpose, they should be to break down the stubbornness and the opposition that is in human hearts in order that their spirits may be softened and subdued, so that when the seeds of truth are dropped into the soil of the heart, they may take root there. We do not know which shall prosper, this or that; it is God alone that giveth the increase. Therefore we must labor in discouragements, but we want to labor in Christ. The life must be hid with Christ in God, and as the minister's labor is to watch over the flock of God as overseers, there are cautions that they are to heed: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word" [verse 15]. This is a great labor; it is a great burden. It is not to obtain the praise of men, it is not to look to any living mortal on the earth, but to God we are to look, with an eye single to His glory. [Cf: Sermons and Talks, Volume 1 p. 69 para. 01] p. 551, Para. 2, [1888MS].

If we look to Him, He will certainly help us. He will give us His grace to help to labor on; He will give us strength to go forth weeping, if need be, bearing precious seed, and doubtless we shall come again with rejoicing, bringing our sheaves with us. That is what we want. We want to bring sheaves to the Master. We want to consider that we are missionaries, wherever we are, in the highest sense of the word, and there is a great work before us. We want a sharpened intellect, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, growing up to the full stature of men and women in Christ Jesus. [Cf: Sermons and Talks, Volume 1 p. 69 para. 02] p. 551, Para. 3, [1888MS].

What then? Why, we are to present every man approved in Christ Jesus. That is our work; and when men and women accept the truth, we are not to go away and leave them, and have no further burden for them. They are to be looked after. They are to be carried as a burden upon the soul, and we must watch over them as stewards who must render an account. Then as you speak to the people, give to every man his portion of meat in due season, but you want to be in that position where you can give this food. [Cf: Sermons and Talks, Volume 1 p. 70 para. 01] p. 551, Para. 4, [1888MS].

The Word of God is rich. Here are the precious mines of truth, and we can dig for the truth as for precious treasures hidden away. We buy a field. After we buy it, we hear that there is buried in it a vast amount of wealth; so we begin to plow and turn over every portion of that field carefully, till we have found the precious jewels. [Cf: Sermons and Talks, Volume 1 p. 70 para. 02] p. 551, Para. 5, [1888MS].

Here is the garden of God. Here is the precious Word, and we should take that Word and study it carefully; study its pages thoroughly and be in a position where we can gather the divine rays of light from glory, and reflect them on those around us. God wants us to be fruitful in the Scriptures. And when you may go forth to your fields of labor, you may indeed feel that you are weak men, but you are not handling weak subjects. You are handling subjects of eternal moment, and you are to study and search the Scriptures for yourselves. You are to dig in this mine all the time, and the "entrance of Thy words giveth light; it giveth understanding unto the simple" [Ps 119:130]. [Cf: Sermons and

Talks, Volume 1 p. 70 para. 03] p. 551, Para. 6, [1888MS].

Whereas [people merely with] human nature might search the Bible, study its pages, be able to see its beauty, yet the searching would profit them nothing, but when they come with a humble heart, with a prayerful spirit, when they take hold of that Word with reverence, and open its pages with a prayerful heart, why the enterings of that Word--the Word must enter into the heart. It is not enough to read it merely, but it must enter, it must take right hold of the soul, and bring your spirits into subjection to the Spirit of God. [Cf: Sermons and Talks, Volume 1 p. 71 para. 01] p. 552, Para. 1, [1888MS].

And when this transforming process has been accomplished--and we know that you are men mighty in the Scriptures when you can stand up before the people and can present Christ to them crucified--we know you have been to the Living Fountain; we know that you have been drinking of that Fountain, which is Christ in you springing up into everlasting life, so the words that you shall utter will be right words. They will not be vain words, coming together with a jingling sound, just to please the people. No, all this is to be shunned. You are to shun everything of that character. You want to be in a position where the blessed truth of heavenly origin shall have a transforming influence upon the life and upon the character. [Cf: Sermons and Talks, Volume 1 p. 71 para. 02] p. 552, Para. 2, [1888MS].

Now let us see what it saith in Philippians, second chapter, commencing at the twelfth verse: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." [Cf: Sermons and Talks, Volume 1 p. 72 para. 01] p. 552, Para. 3, [1888MS].

There is no carelessness allowed here; there is no indolence; there is no indifference; but we are to work out, each of us, our own salvation with fear and trembling. Why? Let us see: "Wherefore, my beloved, . . . work out your own salvation with fear and trembling." Well, then, you say, am I to go around fearing and trembling all the way? Yes, in one sense, but not in another sense. [Cf: Sermons and Talks, Volume 1 p. 72 para. 02] p. 552, Para. 4, [1888MS].

You have the fear of God before you, and you will have a trembling lest you will depart from the counsels of God. There will be that trembling. You will be working out your own salvation all the time with fear and trembling. Does it rest here? No, let us hear how the divine power comes in: "For it is God that worketh in you both to will and to do of His good pleasure" [verse 13]. Here are man's works, and here are God's works. They both cooperate. Man cannot accomplish this work without the help of the divine power. [Cf: Sermons and Talks, Volume 1 p. 72 para. 03] p. 552, Para. 5, [1888MS].

God does not take man with his own natural feelings and deficiencies and place him right in the light of the countenance of God. No, man must do his part; and while man works out his own salvation, with fear and trembling, it is God that worketh in him to will and to do of His own good pleasure. With these two combined powers, many will be victorious and receive a crown of life at last. He stands in view of the haven of bliss and the eternal weight of glory before him, and he fears lest he will lose it, lest a promise being left, he shall come

short of it. He cannot afford to lose it. He wants that haven of bliss, and strains every energy of his being to secure it. He taxes his abilities to the utmost. He puts to the stretch every spiritual nerve and muscle that he may be a successful overcomer in his work, and that he may obtain the precious boon of eternal life. [Cf: Sermons and Talks, Volume 1 p. 72 para. 04] p. 552, Para. 6, [1888MS].

What will I do? When the world sees that we have an intensity of desire, some object that is out of sight, which by faith is to us a living reality, then it puts an incentive to investigate, and they see that there is certainly something worth having, for they see that this faith has made a wonderful change in our life and character. [Cf: Sermons and Talks, Volume 1 p. 73 para. 01] p. 553, Para. 1, [1888MS].

A transformation has taken place, and you are a different man. You are not the same passionate man that you used to be. You are not the same worldly man that you were. You are not the man that was giving way to lust and evil passions, evil surmisings and evil speakings. You are not this man at all, because a transformation has taken place. What is it? The image of Christ reflected in you. Then you are bearing in view that there is a company to stand by and by on Mount Zion, and you want to be one of that company, and you are determined that you will form a part of that company. Let me read: [Rev. 14:1-3, quoted.] [Cf: Sermons and Talks, Volume 1 p. 73 para. 02] p. 553, Para. 2, [1888MS].

Why were they [the 144,000] so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory. They were ever keeping in view the great and blessed hope that is before them. What is it? It is an eternal weight of glory. Nothing could surpass it. [Cf: Sermons and Talks, Volume 1 p. 73 para. 03] p. 553, Para. 3, [1888MS].

Paul had a view of heaven, and in discoursing on the glories there, the very best thing he could do was to not try to describe them. He tells us that eye had not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love Him. So you may put your imagination to the stretch, you may try to the very best of your abilities to take in and consider the eternal weight of glory, and yet your finite senses, faint and weary with the effort, cannot grasp it, for there is an infinity beyond. It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God. [Cf: Sermons and Talks, Volume 1 p. 74 para. 01] p. 553, Para. 4, [1888MS].

Do not let any living man come to you and begin to dissect God's Word, telling what is revelation, what is inspiration and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. We want no one to say, "This I will reject, and this will I receive," but we want to have implicit faith in the Bible as a whole and as it is. [Cf: Sermons and Talks, Volume 1 p. 74 para. 02] p. 553, Para. 5, [1888MS].

We call on you to take your Bible, but do not put a sacrilegious hand upon it, and say, "That is not inspired," simply because somebody else

has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren! Do not touch the ark. Do not lay your hand upon it, but let God move. It is with His own power, and He will work in such a manner that He will compass our salvation. We want God to have some room to work. We do not want man's ideas to bind Him about. [Cf: Sermons and Talks, Volume 1 p. 74 para. 03] p. 553, Para. 6, [1888MS].

I know something of the glory of the future life. Once a sister wrote to me and asked if I would not tell her something about the city of our God, further than we have in the Word. She asked me if I could not draw something of its plans. I wrote her that I would have to say to her, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "No," said I, "you cannot paint, you cannot picture, and the martyr tongue cannot begin to give any description of the glory of the future life; but I will tell you what you can do: You can 'press toward the mark for the prize of the high calling of God in Christ Jesus.' You can die to self; you can seek to grow up to the perfection of Christian character in Christ Jesus." That is our work, but when men begin to meddle with God's Word, I want to tell them to take their hands off, for they do not know what they are doing. [Cf: Sermons and Talks, Volume 1 p. 75 para. 01] p. 554, Para. 1, [1888MS].

But here is the company. John sees it and wonders what means the scene. The account goes back in the chapter previous. I will not read it, but it shows where Heaven sends a message to the children of men, and they begin to embrace it, and follow the Lamb step by step until they enter into the sanctuary, and on till they are redeemed and stand with the Lamb on Mount Zion. And then it is explained why their song was so different from any other song. It was a new song. And he goes on to state that "in their mouth was found no guile: for they are without fault before the throne of God." [Cf: Sermons and Talks, Volume 1 p. 75 para. 02] p. 554, Para. 2, [1888MS].

Now, brethren, we see just what is before us. If we have unruly tongues, and they will talk, we want to have them cured. How shall we get them cured? Follow the Lamb. Follow the footsteps of Christ. We want our conversation to be sanctified. We want no impurities on our lips; we want none in our hearts; we want nothing that will defile. We want clean hands and pure hearts, and we want to keep our minds constantly awake. [Cf: Sermons and Talks, Volume 1 p. 76 para. 01] p. 554, Para. 3, [1888MS].

We are altogether too well satisfied. Many of our ministers are as weak as babes. They understand the theory of the truth--can present that well enough--but when it comes to working out their own salvation with fear and trembling, if they meet with a little obstacle, they begin to talk doubt and discouragement, and in a despairing tone, and you will find they will stumble over little mites of obstacles that they should not notice at all. That is terrible. [Cf: Sermons and Talks, Volume 1 p. 76 para. 02] p. 554, Para. 4, [1888MS].

What we want is to be armed with the same mind that was in Christ Jesus our Lord. And when we are armed with His mind, we can say with the apostle, that we are not to look at the things that are seen, but we are to look away from these things. These things which are seen are temporal, but the things which are unseen are eternal, therefore we are to keep our minds fixed upon heavenly things, the eternal weight of

glory. That is what we are to think about and what we are to talk about. [Cf: Sermons and Talks, Volume 1 p. 76 para. 03] p. 554, Para. 5, [1888MS].

If we would only consider like rational beings that there is a heaven before us to gain and a hell to shun; if we should keep that in mind, do you think that we would let the things of this earth sap away all our religious fervor? We shall not handle these things long. We are passing through this world as pilgrims and strangers, and in a little while we shall lay off our armor at the feet of our Redeemer, and we must be getting ready for that event. We want our actions, and our words and our thoughts to be right, for we all have an influence for good or for evil. [Cf: Sermons and Talks, Volume 1 p. 77 para. 01] p. 554, Para. 6, [1888MS].

Here is my family that will be sanctified because of my right course of action. If I have spoken defiling words, if guile has passed my lips, if I have been peevish and cross, then I shall lie against the truth which I claim to believe. Therefore I will not be on that side of the question at all. I will have my mouth clean and my tongue sanctified. I will have my heart sanctified that I shall not take up a rumor against my brother, because I am told in the Word of God that he that taketh up a reproach against his neighbor shall not dwell in the hill of the Lord. [Ps. 15:3] Therefore, I must have clean hands and a pure heart, for it is they that shall stand in the hill of the Lord. Now, I want to be of that number that shall stand in the hill of the Lord. It does not make one whit of difference with my character whether anyone shall think ill of me or think good of me. It does not affect me, but it will affect them. May God help us that we may come up to that very place where we can appreciate these things. [Cf: Sermons and Talks, Volume 1 p. 77 para. 02] p. 555, Para. 1, [1888MS].

We want to see the family altar established, and we want there to bring our children right before God with earnest prayer, just as the minister labors for his congregation when he is before them. Every father should feel that he is placed at the head of his household to offer up a sacrifice of thanksgiving to God and of praise to Him, and to present these children to God and seek His blessing to rest upon them, and never rest until he knows that they are accepted of God--until he knows that they are children of the Most High. Here is a work for the mother. What a responsibility rests upon her! Do we consider and realize that the greatest influence to recommend Christianity to our world is a well-ordered and well-disciplined Christian family? The world sees that they believe God's Word.--Manuscript 13, 1888. (A sermon preached in the Seventh-day Adventist Church in Des Moines, Iowa, December 1, 1888. Reported by W. E. Cornell. Portions of this manuscript appear in *Evangelism, 7BC, This Day With God, Faith and Works, Our High Calling*, and Manuscript Releases 347 and 749.) (MR 900) [Cf: Sermons and Talks, Volume 1 p. 78 para. 01] p. 555, Para. 2, [1888MS].

[Remarks made at Kansas City, Missouri, October 8, 1888.] "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: Sermons and Talks, Volume 2 p. 49 para. 01] p. 555, Para. 3, [1888MS].

Well, if nothing more were said, this is a whole discourse. It is something that we can contemplate, that we can pray over, that we can take to our homes, and that we can practice in our everyday life. It is for the cleansing of ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God. [Cf: Sermons and Talks, Volume 2 p. 49 para. 02] p. 555, Para. 4, [1888MS].

I am thankful this morning to see so many of our brethren and sisters that we did not expect to see when coming so slowly over the plains, and it was the delay of the cars that has thrown us with you. I would greet you heartily this morning; and my earnest wish is that your souls may be in prosperity. This should be our most important question, "Is it well with my soul?" As we see everyone busy in this life we see that everyone has an object. Some have their eyes turned away from the law of God to things of minor interest; but yet God presents before us the love of His infinite Son. He presents before us that which He has given for the salvation of the fallen world. [Cf: Sermons and Talks, Volume 2 p. 49 para. 03] p. 556, Para. 1, [1888MS].

And He tells us the world did not know Him. And why? Because the cares of this world occupy all the faculties of the mind. The affections are centered just where the mind is. So notwithstanding the love of God that was manifested for us, notwithstanding He did not withhold His only begotten Son that our affections might be centered on things above, notwithstanding all the sacrifice that has been made for the fallen race, notwithstanding He has placed before each of us a crown of immortality that shall not fade away, that He has promised us a place where Christ and angels shall meet us, notwithstanding there is an eternal weight of glory waiting the faithful; yet notwithstanding all this, for the fleeting pleasures of this earth, the world throws away these things of eternal interest. [Cf: Sermons and Talks, Volume 2 p. 49 para. 04] p. 556, Para. 2, [1888MS].

Brethren and sisters, my faith is as strong as ever that the things of this world are about to close. It is stronger than when I saw you last. We can see the waymarks that are all along the way. When we are traveling along a road alone, and see a guide board; if we can read we know that we are at such a place; so it is if our minds are active and so consecrated to God that we can understand His workings, we can know just where we are in this world's history. Things we spoke of 25 years ago are just working up. The powers of darkness are working with an intensity from within, but God has been working for us, and He will work for us that Christ shall not have died in vain, that we may have of the life that runs parallel with the life of Jehovah. It is this little, little atom of a world that is absorbing all our force. [Cf: Sermons and Talks, Volume 2 p. 49 para. 05] p. 556, Para. 3, [1888MS].

Is there not something that will have a reviving influence on [our] lives? Should we not study the Word of God, and when duty is made known, meet every objection to it with a "thus saith the Lord"? Should we not search out the truths that are clustered about the truths of God? We have no time to fold our hands, brethren; the Lord is soon coming, and we have heard the note of warning till we have consoled ourselves and a sleep has taken hold of us, of the life and the

character. There is nothing about us to show the world that we have the most sacred truth that has ever been given to man. [Cf: Sermons and Talks, Volume 2 p. 50 para. 01] p. 557, Para. 1, [1888MS].

We want to know where we are in history. We want to be like men and women who are sensible, that are waiting for their Lord who, when He shall return, shall take them to Himself. Every one of us can do something. Many feel that the whole duty rests on the minister; but there are eternal truths that are to take hold on our souls, that are to be practiced by every one of us, so that the world can see that this people know and believe that the Lord is coming, that what we preach is not an idle fancy; but that it is the word of God that has taken hold of our lives and souls, and that light from the Holy Bible shines all along the pathway of this people. [Cf: Sermons and Talks, Volume 2 p. 50 para. 02] p. 557, Para. 2, [1888MS].

There was a man in a deep well the other day, and the well caved in. But he had taken hold of the platform in some way, and there he was hanging, and they were trying to rescue him. Men came from places all around to help save that man. Well, he was saved, and when he came to the surface, what shouts of joy! what rejoicings! It was heralded far and near that a life had been saved. But here are souls that are in danger of losing the life that may run parallel with the life of Jehovah. Then have we not each a work to do? Should we not cast our lives at the feet of Jesus, and show to the world that we have been brought into that living connection with God and Jesus Christ, that we act as beings who know that Christ has died for us, and that at last we may cast our crowns at the feet of our Redeemer? [Cf: Sermons and Talks, Volume 2 p. 50 para. 03] p. 557, Para. 3, [1888MS].

Brethren and sisters, are we half as full as we ought to be of gratitude to God? Should not our souls be in that condition that every chord of the harp of our being shall vibrate with praises to God when touched by the finger of His love! Should we not be in that nearness to God, and have that fullness of Jesus, that our souls shall be elevated, and our attention be ever directed to the grace of God, and we be led to meditate on heaven and heavenly things? [Cf: Sermons and Talks, Volume 2 p. 51 para. 01] p. 558, Para. 1, [1888MS].

Just as soon as we get the saving power of the grace of God and the love of Christ burning on the altars of our hearts; as soon as we see of the love of the truth, then, let me say, there will be such a longing for the salvation of souls around you that you can make any sacrifice in order to save a soul from death and hide a multitude of sins. [Cf: Sermons and Talks, Volume 2 p. 51 para. 02] p. 558, Para. 2, [1888MS].

Now you are going to your homes. What has this meeting done for you? Has it brought you to where you can see the peril that your souls and other souls are in? Do you feel that you must get home and engage in this work as you have never done before? That you should train and discipline your children? That you should take the Bible into your homes and simplify its truths so that your children may see the grandness and goodness of the truth and the love of God? And as they see the importance of it in your home, you should bring them up in the service of God, for everyone may be a missionary, in the home and neighborhood. We may have the whole truth and we may believe every

principle of it, but we do not want to keep it in the outer court; we want it to come into the sanctuary of the soul that it may take hold on our lives and that we may have Christ in our hearts. [Cf: Sermons and Talks, Volume 2 p. 51 para. 03] p. 558, Para. 3, [1888MS].

If He is there we will talk of Him. What we prize the highest, that which is highest in our thoughts and mind, we shall most speak of. By our words and our deeds are we known. If we talk of God's glory, men will know that the hope of glory is before our eyes. And if we speak of the love of Christ, men and women will see that the love of Christ does something for us. [Cf: Sermons and Talks, Volume 2 p. 51 para. 04] p. 559, Para. 1, [1888MS].

Now, is it not best to believe on Christ? You say you do; but we can tell whether you do or not. If you do, Christ is formed within you, the hope of glory. If you have the love of God in your hearts, you will be led to sacrifice for those around you. He says, "Love one another as I have loved you." "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." Then He says, "The world knoweth us not, because it knew Him not." While in the world we are to be the light of the world. We are to kindle our taper at the divine altar; it is to lay our souls before Him in surrender as did Jacob. Let His will prevail, and then you will have in your hearts a living connection with God, and you can tell of Christ to those around you. And you will do this, for you cannot hold your peace. There are many who are going to ruin all around us. Am I my brother's keeper? The truth of God, if presented in a right spirit, might save many. Carry it to them. [Cf: Sermons and Talks, Volume 2 p. 51 para. 05] p. 559, Para. 2, [1888MS].

Brethren and sisters, what we want is a living Saviour, one that will come into our everyday lives. [Jesus said], Unless ye eat My flesh and drink My blood ye have no part with Me. Unless we do this we shall have no part with Him in eternal life. Who is bringing Christ into his practical life? Why, He says, The word preached availeth nothing--it profiteth nothing--unless accompanied by faith. [See Heb. 4:2.] [Cf: Sermons and Talks, Volume 2 p. 52 para. 01] p. 559, Para. 3, [1888MS].

It is the word which I give you which [something missing in transcript] . . . and with this is life. [Cf: Sermons and Talks, Volume 2 p. 52 para. 02] p. 560, Para. 1, [1888MS].

Well, what shall we do? Shall we study and become conversant with the Bible? Or shall we have our minds occupied with things of minor importance, and with things of this world's business? Shall we not study to know whereof we believe? The time is just before us when you will have to stand before kings, to be criticized by the learned men, and to give a reason of the hope that is within you. When asked for the reason of your hope, it will not do to say as some do, We keep the Sabbath because our father did. Do you know why you keep the Sabbath of the Lord your God? And if so, can you tell why you keep it? If so, you can plant your feet on the foundation, and be able to understand every principle of your faith so as to give an intelligent reason for the hope that is within you, with meekness and with fear. [Cf: Sermons and Talks, Volume 2 p. 52 para. 03] p. 560, Para. 2, [1888MS].

We want to be so wrapped up in Jesus Christ that our faith and

confidence will show to others that, verily you will do as Jesus did, and you will have that humility, that sympathy, that brokenness of spirit that shows that the spirit of Jesus has been working on your heart. Thus you will have the truth that is in Christ Jesus, and our work will be covered all over and lighted up with the love of God. We should let the love of Christ prompt us for work. Too often our workers labor for souls as though they were making a great sacrifice for someone they may be doing missionary work for; they do not act as though they were doing it for Jesus. When a soul is converted, we do not rejoice one-half enough. How much gratitude do you send back to heaven for the conversion of a soul; when that soul is brought in living connection with heaven? Now, I beseech of you, brethren and sisters, do not sleep at your posts. Remember, you are fit servants of Christ. You are not to be filled with jealousy, evil surmisings, envy, and all that; but you are to act as though you are doing Christ's work. [Cf: Sermons and Talks, Volume 2 p. 52 para. 04] p. 560, Para. 3, [1888MS].

Many seem to think if they are not treated as they should be that a proper course is for them to say, Well, I am not going to work any longer, I am going to lay off from duty for awhile. Is not God your Father? and is it not Him you are serving? Are we not to serve Him in our disappointments, as well as in prosperity? If we keep our eye single to the glory of God, we shall not be troubled with these days of darkness and gloom. We are to have our eyes fixed on the sacrifice that Christ has made for us, on the beams of His righteousness that are let fall on us through faith in that sacrifice, and then His hand shall brush away the cloud that comes between Him and us. We should not stumble over these small trials, and tell them over to others. Look up! Look up! We do not get any encouragement or strength by looking down. [Cf: Sermons and Talks, Volume 2 p. 53 para. 01] p. 561, Para. 1, [1888MS].

Remember, now is the time to work with God. Enoch was translated because he walked with God. Now as we approach the end of time we must walk with God as did Enoch. We must feel that He is at our right hand, that He knows the thoughts of my heart, that He knows whether we are loyal and true in our business. He knows all our conduct. We must feel that we have a witness, a watcher that is dear, one who knows our motives, and one who knows [whether] our manner of life is holy, and whether we are clean and ready for the white linen, which is the righteousness of Christ; He knows whether it is imputed to me; He knows whether I am prepared to join company with the holy angels in the kingdom of glory. [Cf: Sermons and Talks, Volume 2 p. 53 para. 02] p. 561, Para. 2, [1888MS].

"Every man that hath this hope in him purifieth himself, even as He is pure." Well, every man can have that hope. We have it, then what should we do? Is it every man that *professeth* to have the hope? No, there are those who talk about it, but they have not the love of Jesus and are in a worse condition than the unbeliever. They understand, but do they hold themselves as the light of the world? What is it to be a light to the world?--It is to recognize Christ as our example. It is to show Christian politeness, never to scold and fret, but to be in a condition where we can constantly carry the minds of others upward. This is the work of everyone who names the name of Christ. It is to depart from the works of iniquity; it is to wash our garments in the blood of the Lamb.

We are in the washing and ironing time. Now we are to have every sin and iniquity taken from us, and the white linen put upon us, the wedding garment. [Cf: Sermons and Talks, Volume 2 p. 53 para. 03] p. 561, Para. 3, [1888MS].

Oh, that every one of us may humble ourselves before God, that we may have [the] living power of His grace! My heart pants for Him; I want Him in my home; I want to tell of Him to my neighbors; I want to hold Him up as the man of Calvary, as the man of sorrows acquainted with grief, before my neighbors. [Cf: Sermons and Talks, Volume 2 p. 54 para. 01] p. 562, Para. 1, [1888MS].

Not one of us should be discouraged. You should desire to know Jesus. He stands at the door of your hearts. "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 sup with him, and he with Me." Well, what is the matter? There is something that you must do. You must clear the way and open the doors of your hearts. Perhaps you have a sin of self-indulgence to remove; perhaps some member should be removed, and it is better to enter into life maimed than to perish with all your members. The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshipers thereof. Remember, when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, that God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate. [Cf: Sermons and Talks, Volume 2 p. 54 para. 02] p. 562, Para. 2, [1888MS].

Why do we not get rid of these habits? Jesus Christ will help us. He is not in Joseph's tomb. He is a living Saviour, and we can plead His blood now, in 1888; and that same Saviour is He who said, What ye ask in My name will I give you. If I take His promises today, and believe that He will fulfill them because He said He would, and present His name to the Father, saying, Father, I believe on Him whom Thou hast sent, His righteousness is pledged for me. [Cf: Sermons and Talks, Volume 2 p. 54 para. 03] p. 562, Para. 3, [1888MS].

His righteousness, His purity of character, are mine to accept, and I accept His love, His kindness, and His goodness. If we ask, claim His promises, and pray the Father in the name of Jesus to sanctify us soul and body and spirit, we may claim the promises as ours. He is my Saviour, and He will be your Saviour. Why do we not accept Him? Our Saviour is active in regard to other worlds which God has created. [Cf: Sermons and Talks, Volume 2 p. 54 para. 04] p. 563, Para. 1, [1888MS].

Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work, remember there is One who is watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God. [Cf: Sermons and Talks, Volume 2 p. 54 para. 05] p. 563, Para. 2, [1888MS].

We want, as we enter houses, to approach the inmates in a spirit that will show to them that we do not mean them harm. This is the example that Christ laid down, and we are to do as He did. "We are co-laborers together with Christ." My heart yearns for you today; I know there is a work for you to do. I know that there are persons here who are not converted, and that, when they are, there will be a light in their countenances that we do not see now. You must put away from you the cheap, low talk; get hold of Jesus Christ; search the Scriptures until they will dwell in your memory, and until you get your conversation away from the cheap gossip, and tattling, and talking about those who expect to meet their Lord in a little while. [Cf: Sermons and Talks, Volume 2 p. 55 para. 01] p. 563, Para. 3, [1888MS].

We are to be here only a little longer. Our citizenship is above. It will not unfit you for the earth to have a little more of heaven; it will afford you more enjoyment here, but you must draw near to God, and throw open the doors of your heart and let the sunlight of heaven in. How necessary that we put away iniquity. If we ever indulge it in our hearts, God will leave us. We want to hate sin as the hateful thing that it is. We want that change of heart, that purity of life, that when the world sees us it will know that we are not of them. They will know that we are not like the world. Our business transactions and all our conduct will be ennobling. Brethren and sisters, we need the converting power of God and His truth to light our hearts, that we may lead those who are around us to the light. [Cf: Sermons and Talks, Volume 2 p. 55 para. 02] p. 564, Para. 1, [1888MS].

Have we not been seeking our own path of duty? Have we not been asleep to the things of God? Shall we not awake now, and shall we not get a living connection with the God of heaven? Shall we not now place our feet in the path of duty? We are almost home. We are tired, and many are groaning under the burden as they see the conflicts that are yet before; but, brethren, look up as you journey, for yet a little while and we shall be like Him, for we shall see Him as He is. [Cf: Sermons and Talks, Volume 2 p. 55 para. 03] p. 564, Para. 2, [1888MS].

Oh, we shall see Him in His matchless charms. Why not then live in an atmosphere of heaven in your own homes? You must be getting ready for that pure and holy heaven. We must be found without guile in our mouths. Those are they who stand before the throne of God. All this cheap and low conversation and actions must be put away. [Cf: Sermons and Talks, Volume 2 p. 55 para. 04] p. 564, Para. 3, [1888MS].

Shall we not join in united effort to press back the tide of evil that is making our world a Sodom? Shall we not put away all filthiness of the flesh, perfecting holiness in the sight of God? That is what we want to do. We hear much of holiness and sanctification; but it is a tainted holiness, one that tramples on the law of God. It does not teach obedience to God's holy law. But we law-keepers are the ones who need to perfect holiness in the sight of God, to reveal to the world. The way to reveal God to the world is to rejoice, and praise Him for what He has done for you. [Cf: Sermons and Talks, Volume 2 p. 56 para. 01] p. 565, Para. 1, [1888MS].

"Those who confess Me in this wicked and adulterous generation, him will I confess before My Father and the holy angels." This means that in your conduct, in your thoughts and faculties, and character, and

everything, that you deport yourselves as Christians. You crucify Him afresh by your disloyal conduct. It is time that we were purifying ourselves as He is pure. Our human nature is to be as pure in our sphere as God is in His divine sphere. It is to be without spot. He sent His Son to sanctify and take us to Himself, and in that gift He sent down all heaven to honor us with eternal life. What a gift is this! May God help us to come up to the mark of the high calling which is in Christ Jesus. [Cf: Sermons and Talks, Volume 2 p. 56 para. 02] p. 565, Para. 2, [1888MS].

Sisters, go to work for your children. Will you show that you have a well ordered family? Then will you go to work for your neighbors? Will you then be a light and power in the church, because you have the light of the power of God? Oh, shall we not all realize the claims that heaven has upon us! God grant that Christ shall not have died in vain for us. [Cf: Sermons and Talks, Volume 2 p. 56 para. 03] p. 565, Para. 3, [1888MS].

You have been talking too much of your profits, and have not been talking of God and His love and His power, and His influence is not in your hearts. By praying to Him for living faith, we become conformed to Him. All seams are to be brushed away from our brows, and our eyes are no longer to look dim; the love of God will be seen in our expression, and we shall be with the angels of God, in a little way from this. Then elevate the life, elevate the character, elevate the love of Jesus, and talk of heaven and the goodness of God. [Cf: Sermons and Talks, Volume 2 p. 56 para. 04] p. 566, Para. 1, [1888MS].

We want to study our Bibles more; then we shall not be simply those who have Bibles, but we shall be ministers, the ministers of Jesus Christ. We can help to hold up the hands of those who are discouraged, to talk and pray, and seek to elevate those for whom Christ died--then we will be Christ's ministers. [Cf: Sermons and Talks, Volume 2 p. 56 para. 05] p. 566, Para. 2, [1888MS].

God help us; for it is those who shall enter in through the gates into the city, who shall hear the benediction, "Well done, good and faithful servant; enter into the joy of thy Lord." What is that joy? Why, it is to see souls saved in the kingdom of God. He sees the travail of His soul and is satisfied. What has your life been? Are you the minister of Christ? Why, what are you doing? What are you building on? Is it on hay, wood, and stubble? Or what? Or is it the gold, the silver, and the precious stones--something that the fires of the last days will not consume? I ask you again, What is your life work? God help you to bring in the gold, silver, and precious stones, that you may see in the kingdom of God souls saved through our instrumentality, and we may enter into the joy of our Lord.--Ms 4, 1888 (MR 900.57). [Cf: Sermons and Talks, Volume 2 p. 56 para. 06] p. 566, Para. 3, [1888MS].

Orebo, Sweden, October 28, 1888 Dear Brethren Butler and Haskell: My prayer is that the Lord may be with you in great power during the coming Conference. Some may be absent that you might wish were present; but Jesus is your helper. I sincerely hope and pray that those who bear responsibilities in Michigan, New England, Ohio, Indiana, and other States, shall take broader views of the work than they have done. I hope Michigan will take a step in advance. I feel to regret the fact that there is such a dearth of breadth of mind and of far seeing

ability. Workers should be educated and trained for the fields of labor. We need missionaries everywhere. We need men and women who will give themselves without reserve to the work of God, bringing many sons and daughters to God. [Cf: Paulson Collection p. 382 para. 01] p. 567, Para. 1, [1888MS].

I have been shown that there is one practise which those in responsible places should avoid; for it is detrimental to the work of God. Men in position should not lord it over God's heritage, and command everything around them. Too many have marked out a prescribed line which they wish others to follow in the work. Workers have tried to do this with blind faith, without exercising their own judgment upon the matter which they had in hand. If those who were placed as directors were not present, they have followed their implicit directions just the same. But in the name of Christ, I would entreat you to stop this work. Give men a chance to exercise their individual judgment. Men who follow the leading of another, and are willing that another should think for them, are unfit to be entrusted with responsibility. Our leading men are remiss in this matter. God has not given to special ones all the brain power there is in the world. Men in responsible positions should credit others with some sense, with some ability of judgment and foresight, and look upon them as capable of doing the work committed to their hands. Our leading brethren have made a great mistake in marking out all the directions that the workers should follow, and this has resulted in deficiency, in a lack of the care taking spirit in the worker, because they have relied upon others to do all their planning, and have themselves taken no responsibility. Should the men who have taken this responsibility upon themselves tep out of our ranks, or die, what a state of things would be found in our institutions. Leading men should place responsibilities upon others and allow them to plan and devise and execute, so that they may obtain an experience. Give them a word of counsel when necessary, but do not take away the work because you think the brethren are making mistakes. May God pity the cause when one man's mind and one man's plan is followed without question. God would not be honored should such a state of things exist. All our workers must have room to exercise their own judgment and discretion. God has given men talents which he means that they should use. He has given them minds, and he means that they should become thinkers, and do their own thinking and planning, rather than depend upon others to think for them. [Cf: Paulson Collection p. 382 para. 02] p. 567, Para. 2, [1888MS].

I think I have laid out this matter many times before you, but I see no change in your actions. We want every responsible man to drop responsibilities upon others. Set others at work that will require them to plan, and to use judgment. Do not educate them to rely upon your judgment. Young men must be trained up to be thinkers. My brethren, do not for a moment think that your way is perfection, and that those who are connected with you must be your shadows, must echo your words, repeat your ideas, and execute your plans. There are men today might be men of breadth of thought, might be wise men, men to be depended upon, who are not such, because they have been educated to follow another man's plan. They have allowed others to tell them precisely what they should do, and they have become dwarfed in intellect. Their minds are narrow, and they cannot comprehend the needs of the work. They are simply machines to be moved by another man's thought. Now do not think that these men who do follow out your ideas are the only ones that can

be trusted. You have sometimes thought that because they do your will to the letter, that they were the only ones in whom you could place dependence. If any one exercised his own judgment, and differed with you, you have disconnected from him as one that could not be trusted. Take your hands off the work, and do not hold it fast in your grasp. You are not the only man whom God will use. Give the Lord room to use the talents he has entrusted to men, in order that the cause may grow. Give the Lord a chance to use men's minds. We are losing much by our narrow ideas and plans. Do not stand in the way of the advancement of the work, but let the Lord work by whom he will. Educate, encourage young men to think and act, to devise and plan, in order that we may have a multitude of counselors. [Cf: Paulson Collection p. 383 para. 01] p. 568, Para. 1, [1888MS].

How my heart aches to see presidents of conferences taking the burden of selecting those whom they think they can mold to work with them in the field. They take those who will not differ from them, but will act like mere machines. No president has nay right to do this. Leave others to plan, and if they fail in some things, do not take it as an evidence that they are unfitted to be thinkers. Our most responsible men had to learn by a long discipline how to use their judgment. In many things they ahve shown that their work ought to have been better. The fact that men make mistakes is no reason that we should think them -nfit to be caretakers. Those who think that their ways are perfect, even now make many grave blunders, but others are none the wiser for it. They present their success, but their mistakes do not appear. Then be kind and considerate to every man who conscientiously enters the field as a worker for the Master. Our most responsible men have made some unwise plans, and have carried them out because they thought their plans were perfect. They have heeded the mingling of other elements of mind and character. They should have associated with other men who could view matters from an entirely different point of view. Thus they would have helped them in their plans. [Cf: Paulson Collection p. 383 para. 02] p. 568, Para. 2, [1888MS].

This same character of spirit is found here in Europe. For years Elder Andrews held the work back from advancing, because he feared to entrust it to others lest they would not carry out his precise plans. He would never allow anything to come into existence that did not originate with him. Elder Loughborough also held everything in his grasp while he was in California and England, and as a result the work is years behind in England. Elder Wilcos and Sister Thayer have the same spirit of having everything go in the exact way in which they shall dictate, and no one is being trained in such a way as to know how to get hold of the work for himself. What folly it is to trust a great mission in the hands of one man, so that he shall mold and fashion it in accordance with his mind, and after his own diseased imagination. Men who have been narrow, who have served tables, who are not far seeing, are disqualified for putting their mold upon the work. Those who desire to control the work think that none can do it perfectly but themselves, and the cause bears the marks of their defects. (Signed) Ellen G. White [Cf: Paulson Collection p. 384 para. 01] p. 569, Para. 1, [1888MS].

Results of Indulgence in Meat-Eating.--From MS. 1, '88 (P) Shall meat become the staple article of food because those who are in responsible positions have been educating themselves to enjoy a meat diet? Shall the physicians be free to indulge their own perverted habits, to

gratify appetites as they choose, and thus mold the sentiments of the institution? Shall those who have had great light, and who are professedly seeking to walk in that light, and to reflect the light, see their efforts counterworked by both precept and example in our sanitariums? In the name of the Lord I am charged to testify that those who plead for indulgence of appetite in meat-eating are the very ones who need to reform, and bring themselves into line. They will not give directions for the patients to eat the flesh of dead animals, because their own appetites crave meat. When the habits and tastes are brought into correct lines, it will be seen that light and truth are guiding the ones who are acting as guides to poor, weak, self-indulgent, intemperate souls. [Cf: Spaulding-Magan Collection p. 208 para. 03] p. 569, Para. 2, [1888MS].

The physicians should educate the patients so as to lead them away from the use of hurtful things, and should point out safe paths for the feet to walk in. If the minds of patients are left to their own direction, many will, of course, choose the gross diet of flesh, rather than the fruits of the ground and of the trees. When those who act as physicians lead away from health principles, God is not honored. When this is the case, whatever may be the religious instruction, there is a dead fly in the ointment. [Cf: Spaulding-Magan Collection p. 208 para. 04] p. 569, Para. 3, [1888MS].

How can you plead that you are conscientious in the work? Know ye not that there is a good conscience and a bad conscience? Which is pure and elevating and ennobling? When one takes a course that is in harmony with his own perverted, hereditary and cultivated taste, in indulgence of appetite, shall his claims of conscientiousness be respected as of heavenly birth? Is it safe for him to follow his own human impulses? Shall he become a law unto himself, and by precept and example encourage others in the indulgence of appetite, entirely contrary to the light which God in his mercy has been pleased to give? The development of evil in this age of the world is largely due to and strengthened by that which is placed in the stomach for food. We are built up from that which we eat. Physicians should study from cause to effect. The animal propensities should not be educated and strengthened to rule the whole being. [Cf: Spaulding-Magan Collection p. 209 para. 01] p. 569, Para. 4, [1888MS].

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This expression, "bought with a price" means everything to us. In consideration of the price paid for us, shall we not yield our bodies and souls up to Him who has bought us with His blood? Shall not that which He has redeemed be kept in as wholesome and pure and holy a condition as possible? Christ has redeemed us; our very flesh He has saved at an infinite cost, giving His own flesh for the life of the world. The lower passions have their seat in the body, and work through it. The words, "flesh", or "Fleshly lusts" or "Carnal lusts", embrace the lower, corrupt nature: the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to

be subjected to the higher powers of the divided throne. Our bodies are to be regarded as Christ's purchased possession. The members of the body are to become the instruments of righteousness. [Cf: Spaulding-Magan Collection p. 209 para. 02] p. 570, Para. 1, [1888MS].

What is the result of giving loose rein to the lower passions? The delicate organs of women are worn out. . . . Loathsome practices lead to loathsome diseases. That which God has given as a blessing is made a curse. . . . The most terrible diseases are the sure result of incontinence that is pursued. And the animal propensities are inflamed by gross living, practices, especially by a flesh diet. . . [Cf: Spaulding-Magan Collection p. 209 para. 03] p. 570, Para. 2, [1888MS].

What is the special work that we are called upon to do in our health institutions? Instead of giving, by precept and example, an education in the indulgence of perverted appetite, educate away from these things. Life up the standard of reform in every line. The Apostle Paul lifts up his voice, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. [Cf: Spaulding-Magan Collection p. 210 para. 01] p. 570, Para. 3, [1888MS].

Our health institutions are established to present the living principles of a clean, pure, healthful diet. Knowledge must be imparted in regard to self-denial, self-control. Jesus who made man, who redeemed man, is to be held up before all who shall come to our institutions. The knowledge of the way of life, peace, health, and sanctification of the soul and body, must be given line upon line, precept upon precept, that men and women may see the need of reform. They must be led to renounce the debasing customs and practices which existed in Sodom and in the antediluvian world, whom God destroyed because of their iniquity. Said Christ, "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered 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." [Cf: Spaulding-Magan Collection p. 210 para. 02] p. 570, Para. 4, [1888MS].

All who shall visit our health institutions are to be educated. The plan of redemption should be brought before all, high and low, rich and poor. Carefully prepared instruction is to be given, that indulgence in fashionable intemperance in eating and drinking may be seen as the cause of disease and suffering, and of evil practices that follow as a result. [Cf: Spaulding-Magan Collection p. 210 para. 03] p. 571, Para. 1, [1888MS].

Shall those things go on, and the victims be uninformed, unwarned? Are the youth to follow in the footsteps of the lovers of pleasure more than lovers of God? Shall the cleansing fountain be shown to all? Shall the last message of mercy be given to the world? Are there to be no faithful sentinels who will work, with all their God-given powers, to reform those who are debased, and restore the moral image of God in man? In Battle Creek some are doing a good work, but not half what they

might do. Faithful workers need to be multiplied. Missionaries in every line are needed to reach the hearts and consciences of all that shall come in contact with those who have had the light, who know that the end of all things is at hand. Let all who fill important positions of trust know that God has placed a solemn work upon them to let their light shine in clear, strong ways to a world perishing in their sins. [Cf: Spaulding-Magan Collection p. 210 para. 04] p. 571, Para. 2, [1888MS].

Meat Diet and Life in Cities.--From MS. 133, '02 (P) When will those who know the truth, take their stand on the side of right principles for time and for eternity? When will they be true to the principles of health reform? When will they learn that it is dangerous to use flesh-meat? I am instructed to say that if ever meat eating were safe, it is not safe now. Diseased animals are taken to the large cities, and to the villages, and sold for food. Many of these poor creatures would have died of disease in a very short time, if they had not been slaughtered; yet the carcasses of these diseased animals are prepared for the market, and people eat freely of this poisonous food. Such a diet contaminates the blood and stimulates the lower passions. [Cf: Spaulding-Magan Collection p. 211 para. 01] p. 571, Para. 3, [1888MS].

Many parents act as if they were bereft of reason. They are in a state of lethargy, palsied by the indulgence of perverted appetite and debasing passion. Our ministers, who know the truth, should arouse the people from their paralyzed condition and lead them to put away those things that create an appetite for flesh-meat. If they neglect to reform, they will lose spiritual power, and become more and more debased by sinful indulgence. Habits that disgust the heavenly universe, habits that degrade human beings lower than the beasts are practiced in many homes. Let all those who know the truth say, "Flee fleshly lusts that war against the soul." [Cf: Spaulding-Magan Collection p. 211 para. 02] p. 571, Para. 4, [1888MS].

Let not any of our ministers set an evil example in the eating of flesh-meat. Let them and their families live up to the light of health reform. Let not our ministers animalize their own nature and the nature of their children. Children whose desires have not been restrained, are tempted not only to indulge in the common habits of intemperance, but to give loose rein to their lower passions, and to disregard purity and virtue. These are led on by Satan not only to corrupt their bodies, but to whisper their evil communications to others. If parents are blinded by sin, they will often fail of discerning these things. [Cf: Spaulding-Magan Collection p. 211 para. 03] p. 571, Para. 5, [1888MS].

To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the cities as fast as possible. [Cf: Spaulding-Magan Collection p. 211 para. 04] p. 572, Para. 1, [1888MS].

Parents can secure small homes in the country, with land for cultivation, where they can have orchards and where they can raise vegetables and small fruits to take the place of flesh-meat, which is so corrupting to the lifeblood coursing through the veins. On such places the children will not be surrounded with the corrupting

influences of city life. God will help his people to find such homes outside of the cities. [Cf: Spaulding-Magan Collection p. 211 para. 05] p. 572, Para. 2, [1888MS].

While Submitting to the Holy Spirit--Everyone who has a realizing sense of what it means to be a Christian, will purify himself from everything that weakens and defiles. All the habits of his life will be brought into harmony with the requirements of the word of truth, and he will not only believe, but will work out his own salvation with fear and trembling, while submitting to the molding of the Holy Spirit.-- R. & H., March 6, 1888. [Cf: Notebook Leaflets, Volume 1 p. 66 para. 04] p. 572, Para. 3, [1888MS].

Manuscript Release 900.26. Manuscript 13, 1888. The MINISTER'S RELATIONSHIP To GOD'S WORD. Test: 2 Timothy 4:1-1. Here we have presented before us the work of him who shall open the Scriptures to others. It is a most solemn work, and all who engage in it should be men of prayer. It is not enough for the minister to stand up in the desk and give an exposition of the Scriptures. His work has but just begun. There is pastoral work to do, and this means to reprove and exhort with all longsuffering and doctrine; that is, he should present the Word of God, to show wherein there is a deficiency. If there is anything in the character of the professed followers of Christ, the burden should certainly be felt by the minister, and not that he should lord it over God's heritage. To deal with human minds is the nicest job that was ever committed to mortal man. [Cf: Unpublished Manuscripts, Volume 4 p. 137 para. 1] p. 572, Para. 4, [1888MS].

There will be human prejudices and many other things that will bar his way. He will have to meet hearts that have never been subdued in their childhood. They have never been brought into order and into line; they have never been brought under control. Therefore, in dealing with these minds, where reproof is necessary, to rebuke with all longsuffering, to be successful in this work, the servant of God will have to arm himself with the same mind that was in Christ Jesus; and if he walks humbly with his God, he will recognize in every soul for whom he has labored that they are the purchase of the blood of Christ; that our precious Saviour considered them of such value that He did not withhold Himself, but gave up His life in order that they might have a provision, a trial, a time when they should consider the things of eternal interest, and that they should weigh them carefully, attentively, and see if they do not consider whether or not it is to their advantage and profit to build into eternal life. [Cf: Unpublished Manuscripts, Volume 4 p. 137 para. 2] p. 572, Para. 5, [1888MS].

Here the apostle presents a solemn charge to every minister of the Gospel. He arrays them before God and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word, and they are not to show a partiality for merely the prophecies and the argumentative portions of the Scriptures, but the greatest and most important lessons that are given us are those given us by Jesus Christ Himself. If we become thoroughly acquainted with the doctrines of Jesus Christ, then we shall be able to win souls to Christ. We shall have the love of Christ in our hearts, for we will see that we can do nothing without it. Why, Christ says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" [John 15:7]. [Cf: Unpublished Manuscripts, Volume 4 p. 138 para. 1] p. 573, Para.

1, [1888MS].

It is not enough that we merely give an exposition of the Scriptures, but we must have the Word of God abiding in us; and Christ has said that unless "ye eat of My flesh and drink of My blood, ye shall have no part with Me. None but those who eat of My flesh and drink of my blood shall have eternal life." [See John 6:53-56.] Then He goes on to explain what it means. Why, he says, "the flesh profiteth nothing; it is the spirit that quickeneth" [see verse 63], and He says that His flesh is meat indeed and drink indeed. Therefore, we are not to merely open the bible and read something to the people and then go away out of the desk and carry no burden of souls with us. God designs that every minister of the gospel shall increase in efficiency. He designs that they shall have more power in prayer, that they shall become more intelligent in handling the Word of God, continually growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; and the more that they think and talk of Christ, the more they will meditate upon the blessed Saviour and the Word He has given them to obey, the more they will reflect the image of Jesus Christ; and by so doing they will become partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: Unpublished Manuscripts, Volume 4 p. 138 para. 2] p. 573, Para. 2, [1888MS].

Remember this point--"having escaped the corruption that is in the world through lust." If we are in that position where we shall speak the truth in the demonstration of the Spirit and of power, we shall be men and women of prayer. We shall seek God earnestly, and as ministers of God preaching the gospel, we should carry these great truths into our daily lives, and show that we are living examples of what we preach--that we are carrying into our everyday life practical godliness--then wherever we go we will be a power. [Cf: Unpublished Manuscripts, Volume 4 p. 139 para. 1] p. 573, Para. 3, [1888MS].

There are some who have power just while they are in the desk, and it goes no further, therefore their influence is like the morning dew which the sun shines upon and drinks up; there is nothing to it; but if he carries the Word into his life, if he is eating and drinking of the blood and flesh of the Son of God, then he is a party with Christ, he is a partaker of the divine nature. Like the branch connected with the living vine, he has been drinking sap and nourishment from the True Vine, and it will be seen wherever he is. [Cf: Unpublished Manuscripts, Volume 4 p. 139 para. 2] p. 573, Para. 4, [1888MS].

Let us see what [the Word says] further: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" Tim. 4:6-8. [Cf: Unpublished Manuscripts, Volume 4 p. 140 para. 1] p. 574, Para. 1, [1888MS].

Well, there is an incentive before us constantly to be faithful. As to those [to] whom God has committed sacred trusts, we are to be faithful, and if we are faithful, then the God of heaven will pronounce us worthy of eternal life, and [will bestow] that crown of righteousness that is laid up for the faithful who shall be overcomers at last. [Cf:

Unpublished Manuscripts, Volume 4 p. 140 para. 2] p. 574, Para. 2, [1888MS].

Now, there are some that may think they are fully capable with their finite judgment to take the Word of God, and to state what are the words of inspiration and what are not the words of inspiration. I want to warn you off that ground, my brethren in the ministry. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." There is no finite man that lives, I care not who he is or whatever is his position, that God has authorized to pick and choose in His Word. [Cf: Unpublished Manuscripts, Volume 4 p. 140 para. 3] p. 574, Para. 3, [1888MS].

It is true that the apostle has said that there are some things hard to be understood in the Scriptures. So there are. And if it were not that there are subjects that are difficult and hard to be understood, well might the skeptic who now pleads that God has given a revelation that cannot be understood--well might he, I say--have something else to plead. God's infinity is so much higher than we are, that it is impossible for man to comprehend the mystery of godliness. [Cf: Unpublished Manuscripts, Volume 4 p. 140 para. 4] p. 574, Para. 4, [1888MS].

Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. [Cf: Unpublished Manuscripts, Volume 4 p. 141 para. 1] p. 574, Para. 5, [1888MS].

And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond. We cannot grasp it, so what man is there that dares to take that Bible and say this part is inspired and that part is not inspired? I would have both my arms taken off at my shoulders before I would ever make the statement or set my judgment upon the Word of God as to what is inspired and what is not inspired. [Cf: Unpublished Manuscripts, Volume 4 p. 141 para. 2] p. 574, Para. 6, [1888MS].

How would finite man know anything about that matter? He is to take the Word of God as it reads, and then to appreciate it as it is, and to bring it into the life and to weave it into the character. There is everything plainly revealed in God's Word which concerns the salvation of men, and if we will take that Word and comprehend it to the very best of our ability, God will help us in its comprehension. [Cf: Unpublished Manuscripts, Volume 4 p. 141 para. 3] p. 575, Para. 1, [1888MS].

Human minds without the special assistance of the Spirit of God will see many things in the bible very difficult to be understood, because they lack a divine enlightenment. It is not that men should come to the Word of God by setting up their own way, or their own will or their own ideas, but it is to come with a meek and humble and holy spirit. [Cf: Unpublished Manuscripts, Volume 4 p. 141 para. 4] p. 575, Para. 2, [1888MS].

Never attempt to search the Scriptures unless you are ready to listen, unless you are ready to be a learner, unless you are ready to listen to the Word of God as though His voice were speaking directly to you from the living oracles. Never let mortal man sit in judgment upon the Word of God or pass sentence as to how much of this is inspired and how much is not inspired, and that this is more inspired than some other sources. God warns him off that ground. God has not given him any such work to do. [Cf: Unpublished Manuscripts, Volume 4 p. 142 para. 1] p. 575, Para. 3, [1888MS].

We want to keep close to the truth that is for our times--present truth. We want to know what is the truth now. We claim to believe the third angel's message; we claim that the angel was flying through the midst of heaven proclaiming the commandments of God and the faith of Jesus. This was the proclamation. Did you hear that message? Did the world hear it? Did the world hear any note? Did they want to hear? Will anyone hear it? Yes, those who have been walking out step by step as Jesus leads the way, and when the position of Christ changed from the holy to the most holy place in the Sanctuary, it is by faith to enter with Him, understand His work, and then to present to the world the last message of mercy that is to be given to the world. And what is it? It is a message to prepare a people for the second coming of the Son of Man. It is God's great day of preparation, and therefore every minister of Jesus Christ should have in his course of action, in the burden of his labor, a zeal and living interest, and intensity in his efforts which is appropriate to the truth that is for this time, which is claimed to be the last message of mercy to our world. Well, then, we cannot sleep, we cannot be indifferent; we must labor for the precious souls around us, of men and women; we must work with all our might, for the Lord is coming. [Cf: Unpublished Manuscripts, Volume 4 p. 142 para. 2] p. 575, Para. 4, [1888MS].

The real laborers will be careworn, oppressed in spirit, and they will feel as did Christ when He wept over Jerusalem. When they see crookedness and impenitence, and when they see people who will not listen to the Word of the Lord, why they will feel as He felt when He exclaimed, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" [Matt. 23:37]. Here are precious invitations of mercy, and while we carry them and try to let the light be reflected upon the world in darkness, we cannot see, perhaps, that the rays of light are penetrating everywhere. We may not see this, but it is so, if we carry the light and have the right spirit--and we want the right spirit--and we want to labor in Christ and have Christ with us constantly. [Cf: Unpublished Manuscripts, Volume 4 p. 143 para. 1] p. 575, Para. 5, [1888MS].

Here in Second Timothy, the second chapter, beginning with the eleventh verse, we read: "It is a faithful saying: For if we be dead with Him, we shall also live with Him: If we suffer, we shall also reign with Him: if we deny Him, He also will deny us: If we believe not, yet He abideth faithful; He cannot deny Himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" [verses 11-14]. [Cf: Unpublished Manuscripts, Volume 4 p. 143 para. 2]

p. 576, Para. 1, [1888MS].

What does that mean? It means that there may be contentions over words and over ideas, but they should be to some purpose, they should be to break down the stubbornness and the opposition that is in human hearts in order that their spirits may be softened and subdued, so that when the seeds of truth are dropped into the soil of the heart, they may take root there. We do not know which shall prosper, this or that; it is God alone that giveth the increase. Therefore we must labor in discouragements, but we want to labor in Christ. The life must be hid with Christ in God, and as the minister's labor is to watch over the flock of God as overseers, there are cautions that they are to heed: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word" [verse 15]. This is a great labor; it is a great burden. It is not to obtain the praise of men, it is not to look to any living mortal on the earth, but to God we are to look, with an eye single to His glory. [Cf: Unpublished Manuscripts, Volume 4 p. 144 para. 1] p. 576, Para. 2, [1888MS].

If we look to Him, He will certainly help us. He will give us His grace to help to labor on; He will give us strength to go forth weeping, if need by, bearing precious seed, and doubtless we shall come again with rejoicing, bringing our sheaves with us. That is what we want. We want to bring sheaves to the Master. We want to consider that we are missionaries, wherever we are, in the highest sense of the word, and there is a great work before us. We want a sharpened intellect, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, growing up to the full stature of men and women in Christ Jesus. [Cf: Unpublished Manuscripts, Volume 4 p. 144 para. 2] p. 576, Para. 3, [1888MS].

What then? Why, we are to present every man approved in Christ Jesus. That is our work; and when men and women accept the truth, we are not to go away and leave them, and have no further burden for them. They are to be looked after. They are to be carried as a burden upon the soul, and we must watch over them as stewards who must render an account. Then as you speak to the people, give to every man his portion of meat in due season, but you want to be in that position where you can give this food. [Cf: Unpublished Manuscripts, Volume 4 p. 145 para. 1] p. 576, Para. 4, [1888MS].

The Word of God is rich. Here are the precious mines of truth, and we can dig for the truth as for precious treasures hidden away. We buy a field. After we buy it, we hear that there is buried in it a vast amount of wealth; so we begin to plow and turn over every portion of that field carefully, till we have found the precious jewels. [Cf: Unpublished Manuscripts, Volume 4 p. 145 para. 2] p. 576, Para. 5, [1888MS].

Here is the garden of God. Here is the precious Word, and we should take that Word and study it carefully; study its pages thoroughly and be in a position where we can gather the divine rays of light from glory, and reflect them on those around us. God wants us to be fruitful in the Scriptures. And when you may go forth to your fields of labor, you may indeed feel that you are weak men, but you are not handling weak subjects. You are handling subjects of eternal moment, and you are to study and search the Scriptures for yourselves. You are to dig in

this mine all the time, and the "entrance of Thy words giveth light; it giveth understanding unto the simple" [Ps. 119:130]. [Cf: Unpublished Manuscripts, Volume 4 p. 145 para. 3] p. 577, Para. 1, [1888MS].

Whereas [people merely with] human nature might search the bible, study its pages, be able to see its beauty, yet the searching would profit them nothing, but when they come with a humble heart, with a prayerful spirit, when they take hold of that Word with reverence, and open its pages with a prayerful heart, why the enterings of that Word--the Word must enter into the heart. It is not enough to read it merely, but it must enter, it must take right hold of the soul, and bring your spirits into subjection to the Spirit of God. [Cf: Unpublished Manuscripts, Volume 4 p. 146 para. 1] p. 577, Para. 2, [1888MS].

And when this transforming process has been accomplished--and we know that you are men mighty in the Scriptures when you can stand up before the people and can present Christ to them crucified--we know you have been to the Living Fountain; we know that you have been drinking of the Fountain, which is Christ in you springing up into everlasting life, so the words that you shall utter will be right words. They will not be vain words, coming together with a jingling sound, just to please the people. No, all this is to be shunned. You are to shun everything of that character. You want to be in a position where the blessed truth of heavenly origin shall have a transforming influence upon the life and upon the character. [Cf: Unpublished Manuscripts, Volume 4 p. 146 para. 2] p. 577, Para. 3, [1888MS].

Now let us see what it saith in Philippians, second chapter, commencing at the twelfth verse: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." [Cf: Unpublished Manuscripts, Volume 4 p. 146 para. 3] p. 577, Para. 4, [1888MS].

There is no carelessness allowed here; there is no indolence; there is no indifference; but we are to work out, each of us, our own salvation with fear and trembling. Why? Let us see: "Wherefore, my beloved,...work out your own salvation with fear and trembling." Well, then, you say, am I to go around fearing and trembling all the way? Yes, in one sense, but not in another sense. [Cf: Unpublished Manuscripts, Volume 4 p. 147 para. 1] p. 577, Para. 5, [1888MS].

You have the fear of God before you, and you will have a trembling lest you will depart from the counsels of God. There will be that trembling. You will be working out your own salvation all the time with fear and trembling. Does it rest here? No, let us hear how the divine power comes in: "For it is God that worketh in you both to will and to do of His good pleasure" [verse 13]. Here are man's works, and here are God's works. They both cooperate. Man cannot accomplish this work without the help of the divine power. [Cf: Unpublished Manuscripts, Volume 4 p. 147 para. 2] p. 577, Para. 6, [1888MS].

God does not take man with his own natural feelings and deficiencies and place him right in the light of the countenance of God. No, man must do his part; and while man works out his own salvation, with fear and trembling, it is God that worketh in him to will and to do of His own good pleasure. With these two combined powers, many will be

victorious and receive a crown of life at last. He stands in view of the haven of bliss and the eternal weight of glory before him, and he fears lest he will lose it, lest a promise being left, he shall come short of it. He cannot afford to lose it. He wants that haven of bliss, and strains every energy of his being to secure it. He taxes his abilities to the utmost. He puts to the stretch every spiritual nerve and muscle that he may be a successful overcomer in his work, and that he may obtain the precious boon of eternal life. [Cf: Unpublished Manuscripts, Volume 4 p. 147 para. 3] p. 578, Para. 1, [1888MS].

What will I do? When the world sees that we have an intensity of desire, some object that is out of sight, which by faith is to us a living reality, then it puts an incentive to investigate, and they see that there is certainly something worth having, for they see that this faith has made a wonderful change in our life and character. [Cf: Unpublished Manuscripts, Volume 4 p. 148 para. 1] p. 578, Para. 2, [1888MS].

A transformation has taken place, and you are a different man. You are not the same passionate man that you used to be. You are not the same worldly man that you were. You are not the man that was giving way to lust and evil passions, evil surmisings and evil speakings. You are not this man at all, because a transformation has taken place. What is it? The image of Christ reflected in you. Then you are bearing in view that there is a company to stand by and by on Mount Zion, and you want to be one of that company, and you are determined that you will form a part of that company. Let me read: [Rev. 14:1-3, quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 148 para. 2] p. 578, Para. 3, [1888MS].

Why were they [the 144,000] so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory. They were ever keeping in view the great and blessed hope that is before them. What is it? It is an eternal weight of glory. Nothing could surpass it. [Cf: Unpublished Manuscripts, Volume 4 p. 148 para. 3] p. 578, Para. 4, [1888MS].

Paul had a view of heaven, and in discoursing on the glories there, the very best thing he could do was to not try to describe them. He tells us that eye had not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love Him. So you may put your imagination to the stretch, you may try to the very best of your abilities to take in and consider the eternal weight of glory, and yet your finite senses, faint and weary with the effort, cannot grasp it, for there is an infinity beyond. It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God. [Cf: Unpublished Manuscripts, Volume 4 p. 149 para. 1] p. 578, Para. 5, [1888MS].

Do not let any living man come to you and begin to dissect God's Word, telling what is revelation, what is inspiration and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. We want no one to say, "This I will reject, and this will I receive," but we want to have implicit faith in the

bible as a whole and as it is. [Cf: Unpublished Manuscripts, Volume 4 p. 149 para. 2] p. 579, Para. 1, [1888MS].

We call on you to take your bible, but do not put a sacrilegious hand upon it, and say, "That is not inspired," simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren! Do not touch the ark. Do not lay your hand upon it, but let God move. It is with His own power, and He will work in such a manner that He will compass our salvation. We want God to have some room to work. We do not want man's ideas to bind Him about. [Cf: Unpublished Manuscripts, Volume 4 p. 149 para. 3] p. 579, Para. 2, [1888MS].

I know something of the glory of the future life. Once a sister wrote to me and asked if I would not tell her something about the city of our God, further than we have in the Word. She asked me if I could not draw something of its plans. I wrote her that I would have to say to her, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "No," said I, "You cannot paint, you cannot picture, and the martyr tongue cannot begin to give any description of the glory of the future life; but I will tell you what you can do: You can 'press toward the mark for the prize of the high calling of God in Christ Jesus.' You can die to self; you can seek to grow up to the perfection of Christian character in Christ Jesus." That is our work, but when men begin to meddle with God's Word, I want to tell them to take their hands off, for they do not know what they are doing. [Cf: Unpublished Manuscripts, Volume 4 p. 150 para. 1] p. 579, Para. 3, [1888MS].

But here is the company. John sees it and wonders what means the scene. The account goes back in the chapter previous. I will not read it, but it shows where Heaven sends a message to the children of men, and they begin to embrace it, and follow the Lamb step by step until they enter into the sanctuary, and on till they are redeemed and stand with the Lamb on Mount Zion. And then it is explained why their song was so different from any other song. It was a new song. And he goes on to state that "in their mouth was found no guile: for they are without fault before the throne of God." [Cf: Unpublished Manuscripts, Volume 4 p. 150 para. 2] p. 579, Para. 4, [1888MS].

Now, brethren, we see just what is before us. If we have unruly tongues, and they will talk, we want to have them cured. How shall we get them cured? Follow the Lamb. Follow the footsteps of Christ. We want our conversation to be sanctified. We want no impurities on our lips; we want none in our hearts; we want nothing that will defile. We want clean hands and pure hearts, and we want to keep our minds constantly awake. [Cf: Unpublished Manuscripts, Volume 4 p. 151 para. 1] p. 579, Para. 5, [1888MS].

We are altogether too well satisfied. Many of our ministers are as weak as babes. They understand the theory of the truth--can present that well enough--but when it comes to working out their own salvation with fear and trembling, if they meet with a little obstacle, they begin to talk doubt and discouragement, and in a despairing tone, and you will find they will stumble over little mites of obstacles that they should not notice at all. That is terrible. [Cf: Unpublished Manuscripts, Volume 4 p. 151 para. 2] p. 580, Para. 1, [1888MS].

What we want is to be armed with the same mind that was in Christ Jesus our Lord. And when we are armed with His mind, we can say with the apostle, that we are not to look at the things that are seen, but we are to look away from these things. These things which are seen are temporal, but the things which are unseen are eternal, therefore we are to keep our minds fixed upon heavenly things, the eternal weight of glory. That is what we are to think about and what we are to talk about. [Cf: Unpublished Manuscripts, Volume 4 p. 151 para. 3] p. 580, Para. 2, [1888MS].

If we would only consider like rational beings that there is a heaven before us to gain and a hell to shun; if we should keep that in mind, do you think that we would let the things of this earth sap away all our religious fervor? We shall not handle these things long. We are passing through this world as pilgrims and strangers, and in a little while we shall lay off our armor at the feet of our Redeemer, and we must be getting ready for that event. We want our actions, and our words and our thoughts to be right, for we all have an influence for good or for evil. [Cf: Unpublished Manuscripts, Volume 4 p. 151 para. 4] p. 580, Para. 3, [1888MS].

Here is my family that will be sanctified because of my right course of action. If I have spoken defiling words, if guile has passed my lips, if I have been peevish and cross, then I shall lie against the truth which I claim to believe. Therefore I will not be on that side of the question at all. I will have my mouth clean and my tongue sanctified. I will have my heart sanctified that I shall not take up a rumor against my brother, because I am told in the Word of God that he that taketh up a reproach against his neighbor shall not dwell in the hill of the Lord. [Ps. 15:3.] Therefore, I must have clean hands and a pure heart, for it is they that shall stand in the hill of the Lord. Now, I want to be of that number that shall stand in the hill of the Lord. It does not make one whit of difference with my character whether anyone shall think ill of me or think good of me. It does not affect me, but it will affect them. May God help us that we may come up to that very place where we can appreciate these things. [Cf: Unpublished Manuscripts, Volume 4 p. 152 para. 1] p. 580, Para. 4, [1888MS].

We want to see the family altar established, and we want there to bring our children right before God with earnest prayer, just as the minister labors for his congregation when he is before them. Every father should feel that he is placed at the head of his household to offer up a sacrifice of thanksgiving to God and of praise to Him, and to present these children to God and seek His blessing to rest upon them, and never rest until he knows that they are accepted of God--until he knows that they are children of the Most High. Here is a work for the mother. What a responsibility rests upon her! Do we consider and realize that the greatest influence to recommend Christianity to our world is a well-ordered and well-disciplined Christian family? The world sees that they believe God's Word.--Manuscript 13, 1888. sermon preached in the Seventh-day Adventist Church in Des Moines, Iowa, December 1, 1888. Reported by W.E. Cornell. Portions of this manuscript appear in *Evangelism, 7BC, This Day With God, Faith and Works, Our High* [Cf: Unpublished Manuscripts, Volume 4 p. 152 para. 2] p. 580, Para. 5, [1888MS].

Manuscript Release No. 1406. Letter 5, 1888. COUNSEL On THE IMPORTANCE Of MAKING EVERY ASPECT Of THE SABBATH SCHOOL, INCLUDING ENACTMENTS, COUNT For ETERNITY. [Cf: Unpublished Manuscripts, Volume 5 p. 194 para. 1] p. 581, Para. 1, [1888MS].

(Written December 26, 1888, from Battle Creek. Michigan. to "Dear Brother Morse.") I have risen at three o'clock this morning to write you a few lines. I was pleased with the lighthouse, and the scene which had required so much painstaking effort was one which could have been made most impressive, but [it] failed to be made as forcible and striking as it might have been when it cost so much time and labor in preparing it. The part acted by the children was good. The reading was appropriate. Then if there had been good solid talk on that occasion in regard to children and teachers in the Sabbath schools laboring earnestly for the salvation of the souls of the children under your charge, presenting the most acceptable offering to Jesus, the gift of their own hearts, and impressive remarks, short and right to the point, [on] how they could do this, would it not have been in keeping with the work we have been trying to do in the church? [Cf: Unpublished Manuscripts, Volume 5 p. 194 para. 2] p. 581, Para. 2, [1888MS].

Every stroke now should be in harmony for the one great, purpose. preparing of the hearts, that individually, pupils and teachers should be as a light set on a candlestick that it may give light to all that are in the house, which would be carrying out the idea strikingly of a lighthouse guiding souls that they may not make shipwreck of faith. Can you tell me what marked impression the two poems rehearsed by the two ladies on the stand would have to do with this work? [Cf: Unpublished Manuscripts, Volume 5 p. 194 para. 3] p. 581, Para. 3, [1888MS].

The singing was after the order we would expect it to be in any theatrical performance, but not one word to be distinguished, Certainly the tempest-tossed ship would be wrecked upon the rocks if there were no more light coming from the lighthouse than was seen in the exercises. I must say I was pained at these things, so out of order with the very work of reformation we were trying to carry forward in the church and with our institutions, that I should have felt better if I had not been present. This was an occasion that should have been gotten up not only for the Sabbath school children, but words should have been spoken that would have deepened the impression of a necessity of seeking for the favor of that Saviour who loved them and gave Himself for them. If only the precious hymns had been sung, "Rock of ages, cleft for me, let me hide myself in Thee," and "Jesus lover of my soul, let me to Thy bosom fly, while the billows near me roll, while the tempest still is high." Whose souls were inspired with new and fresh zeal for the Master in those songs sung whose virtue was in the different performances of the singer? [Cf: Unpublished Manuscripts, Volume 5 p. 195 para. 1] p. 581, Para. 4, [1888MS].

While these painstaking efforts were being made to get up the performances, meetings were being held of the deepest interest which should have engaged the attention, and which called for the presence of every soul lest they should lose something of the message the Master had sent to them. Now this Christmas has passed into eternity with its burden of record, and we are anxious to see the result of it. Will it make those who acted their part in it more spiritually minded? Will it increase their sense of obligation to our heavenly Father who sent His

Son into the world at such an infinite sacrifice to save fallen man from utter ruin? Was the mind awakened to grasp God because of His great love wherewith He has loved us? [Cf: Unpublished Manuscripts, Volume 5 p. 195 para. 2] p. 581, Para. 5, [1888MS].

We hope, now that the Christmas is in the past, that those who have put forth so much painstaking effort will now manifest a decided zeal and earnest, disinterested effort for the salvation of the souls of the teachers in the Sabbath school, that in their turn they may each labor for the salvation of the souls in their classes, to give them personal instruction as to what they must do to be saved. We hope that they will find time to labor in simplicity and in sincerity for the souls of those under their care, and that they will pray with them, and for them, that they may give to Jesus the precious offering of their own souls, that they may make literally true the symbol of the lighthouse in the beams of light shining forth from their own strong efforts in the name of Jesus, which should be put forth in love, they themselves grasping the rays of light to diffuse this light to others, and that there shall be no settling down to a surface work. [Cf: Unpublished Manuscripts, Volume 5 p. 196 para. 1] p. 582, Para. 1, [1888MS].

Show just as great skill and aptitude in winning souls to Jesus as you have shown in painstaking effort for this occasion just past. Point them in your efforts, with heart and soul enlisted, to the Star that shines out to the morally-darkened heaven at this time, even the Light of the world. Let your light shine that the tempest-tossed souls may set their eyes upon it and escape the rocks that are concealed beneath the surface of the water. Temptations are lying in wait to deceive them; souls are oppressed with guilt, ready to sink into despair. Labor to save them; point them to Jesus who so loved them that He gave His life for them. [Cf: Unpublished Manuscripts, Volume 5 p. 196 para. 2] p. 582, Para. 2, [1888MS].

Repeat to them the precious assurance which God Himself has given to them: I am "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" [Ex. 34:6, 7]. What a precious declaration is this! What can be too hard for Him, what sin too great for Him to pardon? He is gracious, not working according to our merit, but in His boundless goodness healing our backslidings, forgiving our iniquities, and loving us freely while we were yet sinners. [Cf: Unpublished Manuscripts, Volume 5 p. 196 para. 3] p. 582, Para. 3, [1888MS].

The Light of the world is shining upon us that we might absorb the divine rays and let this light shine upon others in good works, that many souls shall be led to glorify our Father which is in heaven. He is longsuffering, not willing that any should perish, but that all should come to repentance, and it grieves the heart of Jesus that so many refuse the offers of His mercy and matchless love. [Cf: Unpublished Manuscripts, Volume 5 p. 197 para. 1] p. 582, Para. 4, [1888MS].

Will all who acted an interested part in the program of last evening work as tediously and interestedly to show themselves approved unto God in doing their work for the Master, that they may show themselves intelligent workmen that need not to be ashamed? Oh, let the teachers in the Sabbath school be thoroughly imbued with the spirit of the

message for this time, carrying that message into all their labor. There are souls to be saved, and while in the Sabbath school work there has been much form and great amount of precious time occupied in reading of reports and records, there has been but little time to really let light shine forth in clear, steady rays in the very instruction needed to save the souls of the children and youth. Less elaborate speeches, less lengthy remarks, and plain, pointed truth presented, not one word uttered to exhibit profound knowledge, not one word in any speech, but the greatest evidence of real knowledge is the great simplicity. All who have taken knowledge of Jesus Christ will imitate Him in their manner of instruction. -- Letter 5, 1888, pp. 1-4. (To Brother Morse, Dec. 26, 1888.) [Cf: Unpublished Manuscripts, Volume 5 p. 197 para. 2] p. 582, Para. 5, [1888MS].

All who have taken knowledge of Jesus Christ will imitate Him in their manner of instruction. They will not have hard words, difficult to understand, but will aim to do no surface work, be short in every address, and not labor to exhibit themselves but to come directly to the point to inculcate ideas which are of value, and every word used should be so plain that the children need not go home and get a dictionary and search out the meaning of the words used by teachers and superintendents. The strength of the educator is in being understood, that he shall not need an interpreter. The less there is of machinery and forms that are really not necessary, the better it will be for the school. [Cf: Unpublished Manuscripts, Volume 5 p. 198 para. 1] p. 583, Para. 1, [1888MS].

Imitate the great Teacher; give lessons that are clear and plain, not complicated, not buried up with a mass of words. Few words spoken plainly, clearly, presented in humility and the meekness of Christ will reach hearts, while the many words cannot be retained and are as a lot of waste paper thrown into a wastebasket, to be lost as rubbish. Few words, distinct and simple, will accomplish far more than a multitude of words which confuse the mind and will not interest, so that nothing stands out clear and forcible. [Cf: Unpublished Manuscripts, Volume 5 p. 198 para. 2] p. 583, Para. 2, [1888MS].

Our Sabbath schools should not be molded to become mechanical, but all teachers and superintendents should look upon them as the Lord's school where souls are to be instructed how to become Christians, that while the awful guilt and grievous character of sin shall be urged home upon the soul, at the same time the mercy and compassion of God should be clearly presented in Christ giving His life for the sins of the world, thus revealing a love that is measureless. [Cf: Unpublished Manuscripts, Volume 5 p. 198 para. 3] p. 583, Para. 3, [1888MS].

Jesus must be presented in simplicity to the children as a sin-pardoning Saviour offering within the veil the blood of His atonement; and while Jesus is pleading in their behalf, now, just now, while Jesus is making an offering for sin, ask Him to forgive and pardon your sins, to remove your transgressions. [Cf: Unpublished Manuscripts, Volume 5 p. 198 para. 4] p. 583, Para. 4, [1888MS].

Thus educate the children and youth to pray; teach the children how to repent. The time taken up in so large a school in reading reports ought to be occupied every moment in the very best kind of solid instruction. Lead out the minds by making interesting remarks. Tell them to seek

God, and make the service of Christ full of attraction; tell them it is in vain to think they can make themselves better and promise to amend, for this will not remove one spot or stain of sin; but impress upon their minds that they must not only repent and forsake sin, but the way to obtain a sense of sin and true repentance is to cast themselves just as they are upon the declared mercy and revealed love of God. This would not be presumption, for every ray of light comes to them from the throne of God. It is the duty of teachers and ministers to guard against ideas that lead to presumption and confidence that cannot be sustained by the Word of God, to feel safe for eternity when they are not safe. [Cf: Unpublished Manuscripts, Volume 5 p. 199 para. 1] p. 583, Para. 5, [1888MS].

It is the duty to rouse the soul to a sense of its privileges, and God expects corresponding returns in faithful service to Him. The soul is not to be always shrouded in clouds of doubts. but they are to make their calling and election sure. The Scripture makes the marks of true religion clear and decided if we will apply the close test Christ has given. "By their fruits ye shall know them." The rewards of eternity. though purchased by Christ, shall be rigidly proportioned to their works. There must be no listlessness, no drifting with circumstances, with a feeling of security. There must be faith and hope and patience and longsuffering, gentleness, meekness, goodness, and mercy enlisted. -- Letter 5, 1888. [Cf: Unpublished Manuscripts, Volume 5 p. 199 para. 2] p. 584, Para. 1, [1888MS].