

Third Angel's Message Being Blanketed--1899-- The light came to me clear and distinct that the medical missionary work was absorbing too much, while a more definite work in special lines was being neglected, that you were gathering into your arms a class of work that is never ending, which was eclipsing the work that needs to be done in every city,--the proclamation of the soon coming of Christ. The third angel's message was being blanketed. *Letter 55*, 1899, pp. 2, 3. (To Dr. J. H. Kellogg, March 24, 1899.) [Cf: 1MR59.03] p. 1, Para. 1, [1889MS].

I consider that that book [Thoughts on Daniel and the Revelation] should go everywhere. It has its place and will do a grand, good work. *Letter 25a*, 1889, p. 3. (To Brother Eldridge, September 8, 1889.) [Cf: 1MR60.02] p. 2, Para. 1, [1889MS].

I have had the question asked, what do you think of this light which these men [A. T. Jones and E. J. Waggoner] are presenting? Why, I have been presenting it to you for the last forty-five years,--the matchless charms of Christ. This is what I have been trying to present before your minds. *Ms 5*, 1889, p. 10. (Sermon delivered at Rome, N. Y., June 17, 1889.) [Cf: 1MR142.01] p. 2, Para. 2, [1889MS].

I am much surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say He has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year. [Cf: 1MR143.02] p. 2, Para. 3, [1889MS].

We are having most excellent meetings. The spirit that was in the meeting in Minneapolis is not here. All moves off in harmony. There is a large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct,--justification by faith, Christ our righteousness. The experiences have been very interesting. [Cf: 1MR143.03] p. 2, Para. 4, [1889MS].

I have attended all but two morning meetings. At eight o'clock Brother Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ. There are quite a number who have not had an opportunity to hear upon this subject before but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in. [Cf: 1MR143.04] p. 2, Para. 5, [1889MS].

We have a feast of fat things and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern; His character must be our character. All excellence is in Him. Turning from man and every other model with open face we behold Jesus in all His glory. And their minds are filled with the grand and overpowering ideas of His excellency; every other object sinks into insignificance, and every part of moral

discipline is lost which does not promote their likeness to His image. I see heights and depths that we may reach accepting every ray of light and going forward to a greater light. The end is near and God forbid that we shall be asleep at this time. [Cf: 1MR144.01] p. 2, Para. 6, [1889MS].

I am so thankful to see with our ministering brethren a disposition to search the Scriptures for themselves. There has been a very great lack of deep searching of the Scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand His holy Word. I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message. *Ms* 10, 1889, p. 1. ("The Excellence of Christ," circa 1889.) [Cf: 1MR144.02] p. 3, Para. 1, [1889MS].

I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness brought from the conference at Minneapolis. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ. *Letter* 24, 1889, p. 4. (To the General Conference, circa 1889.) [Cf: 1MR175.03] p. 3, Para. 2, [1889MS].

Jesus is our Redeemer. He practiced self-denial, self-sacrifice, and He loves us in our weakness and offers to us His strength. He says, "I have graven thee upon the palms of My hands." He will impart His Holy Spirit in the plenitude of His reviving, and there shall not be room enough to receive it. Nothing but the baptism of the Holy Spirit can bring up the church to its right position, and prepare the people of God for the fast approaching conflict. Why is there not individual growth in the church? Why is not every member of the church growing up into Christ our living head? This growth does not mean growing earthward, but heavenward; not downward, but upward. We are living in the dispensation of the Spirit. We hold in our hands the promise of His Spirit, and ministers may be qualified to give the trumpet a certain sound, to arouse the sleeping people and set them at work for themselves and for others out of the fold.--*Letter* 15, 1889, p. 5. (To Dr. Burke, Dec. 20, 1889.) [Cf: 2MR30.01] p. 3, Para. 3, [1889MS].

Reference to Action Taken at the 1888 General Conference. Another resolution was passed that might have been laid upon the table, i.e. the one in reference to training all licentiates in the canvassing work before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution, it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance for a moment.--*Letter* 22, 1889, pp. 10-11. (To R. A. Underwood, Jan. 18, 1889.) [Cf: 2MR62.01] p. 3, Para. 4, [1889MS].

Rejecting the Testimonies; Sanctified Leaders Needed--Many times in my

experience I have been called upon to meet the attitude of a certain class who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White's opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine. [Cf: 2MR87.02] p. 3, Para. 5, [1889MS].

If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White's human judgment and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human--Sister White's opinions. They make of none effect the counsel of God by their tradition.--Ms 16, 1889, p. 1. ("The Discernment of Truth," circa Jan. 1889. 3SM p. 69.) [Cf: 2MR87.03] p. 4, Para. 1, [1889MS].

Be sure the Sabbath is a test question and how you treat this question places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual.--Ms 6 1889, p. 6. (Written Nov. 4, 1889.) [Cf: 3MR188.02] p. 4, Para. 2, [1889MS].

This church [Battle Creek] was terribly backslidden. Many had paid no tithes for years. I gave a decided testimony upon this point in meeting, then I went from house to house and labored and prayed with families, and God gave me words to speak to reach these cases. [Cf: 3MR188.03] p. 4, Para. 3, [1889MS].

Brother L had paid no tithes for two years. . . . I called all who needed help and the prayers of God's people to come forward. Brother L and wife came forward and made their confessions. Brother L said he had not had any of the Spirit of God for some time, for he had been robbing God in tithes and offerings. He put \$125.00 in the Christmas donation but he said he meant from henceforth to pay the Lord an honest tithe and to take up his past neglected work and make restitution to the Lord. Several others had similar testimony to bear. [Cf: 3MR188.04] p. 4, Para. 4, [1889MS].

Next day I visited Brother L and how rejoiced they were to see me! He said the Lord sent me. He considered himself blessed in my coming to his house. I prayed with them, then went to business; asked Brother L to give me a note. He said he would, gladly. I had book and pencil, which I handed him. He wrote, "For value received, I promise to pay." He looked up at me and said, "That is it, just as it should be. I have been receiving blessings from God day after day, and I am ashamed that I have dealt thus with my Lord, but it shall be so no more." [Cf: 3MR188.05] p. 4, Para. 5, [1889MS].

He reckoned up that which was his honest tithe and reckoned up the interest and it amounted to the snug little sum of \$571.50. I thanked the Lord for this. He said he expected money any day, and would pay this note to the Lord the very first. . . . [Cf: 3MR189.01] p. 4, Para. 6, [1889MS].

As the next day I returned from Brother F's I was hailed by Brother L.

He was as happy a man as I have seen in a long time. He showed me that he had taken up his note and paid the money, putting in a little extra to be sure it was enough.--Letter 83, 1889, pp. 3, 4. (To "Dear Daughter Mary" [Mrs. W. C. White], Jan. 5, 1889.) [Cf: 3MR189.02] p. 4, Para. 7, [1889MS].

Paul Daniels, My youthful Brother: Have you given yourself unreservedly to God? And if not, why not? Ought you not to be a Christian? Has not Jesus purchased you with infinite cost to Himself? Did He not suffer and die upon Calvary, that you might by faith claim the merits of His blood? [Cf: 3MR211.02] p. 5, Para. 1, [1889MS].

I gave myself to Jesus when I was not as old as you now are. I sought my Saviour with my whole heart; and how deeply I regretted that I had not before yielded my will, that I might be drawn to Christ. I found peace in Jesus, believing that He heard my prayers, and that He would do in my behalf just what He had promised in His word, "Those that seek Me early shall find Me." (Proverbs 8:17.) I laid my Bible open before the Lord and said, "There Lord, is Thy pledged word, 'him that cometh to Me I will in no wise cast out' (John 6:37). 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' (Luke 11:9)." [Cf: 3MR211.03] p. 5, Para. 2, [1889MS].

The promise is to be claimed by faith, Jesus invites you to come to Him and learn of Him, and "I will give you rest" (Matt. 11:28). "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:29). This rest is not found in inattention and idleness, but in yielding the will to the will of Jesus; for, says Christ, "My yoke is easy, and My burden is light" (Matt. 11:30.) Therefore your will must become God's will. Your peace, your rest, comes in wearing Christ's yoke; you have the peace of Christ, and your conscience is not continually scourging you because you have not committed yourself to do the will of God. When you love to do the requirements of God, there is sweet enjoyment, not in idleness, but enjoyment identified with, and realized through, the exercise of all your powers on the Lord's side. [Cf: 3MR212.01] p. 5, Para. 3, [1889MS].

Christ's service means work. You can be a dutiful, obedient child of God. A soldier of Jesus Christ does not mean pleasure but hard work. You may say, "What can I do?" By coming out fully on the Lord's side, you can exert an influence over your young companions; by refusing to do a wrong action, you can place yourself thus far on Christ's side. [Cf: 3MR212.02] p. 5, Para. 4, [1889MS].

You may have real conflicts in overcoming self, but you have Jesus to help you. Will you try, Paul, to be a Christian? Will you write to me and tell me that you have fully decided to be a soldier of Jesus Christ?--Letter 12, 1889, pp. 1, 2. (To Paul Daniels, July 4, 1889.) [Cf: 3MR212.03] p. 5, Para. 5, [1889MS].

Thank God it is not too late for wrongs to be righted. Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world.--Letter 22, 1889, p. 13. (To R. A. Underwood, Jan. 18, 1889.) [Cf: 3MR218.02] p. 5, Para. 6,

[1889MS].

We are bound here, and are trying to be patient. We . . . are grateful to our heavenly Father that it is as well with us as it is. We have but little provision except three papers of granola. We can get along nicely if we get some milk. . . . We have enough to keep us warm and I think we can manage to get food enough to eat until we shall be able to go either back or forward.--Letter 67, 1889, p. 2. (To Daughter Mary (Mrs. W. C. White) and Sister Mcomber, June 1, 1889.) [Cf: 3MR236.01] p. 5, Para. 7, [1889MS].

We will defray all expenses. We will go trusting in the Lord to go before us and to preserve us from accident and harm. . . . [Cf: 3MR236.02] p. 6, Para. 1, [1889MS].

Rubbish of all kinds, fences, old cupboards, logs, debris of every kind came tearing down the valley sweeping everything before it, sweeping away the bridge, washing out the rails and piling them up one above another in a grotesque manner. . . . [Cf: 3MR236.03] p. 6, Para. 2, [1889MS].

Do what you can for us, we must be put across that river. . . . [Cf: 3MR236.04] p. 6, Para. 3, [1889MS].

He was the larger of the two and less nervous. When he came up the bank all right, I wept like a child and praised the Lord aloud. . . . [Cf: 3MR236.05] p. 6, Para. 4, [1889MS].

Nearly everything in the stores like eatables were in the water and scented and tasted so badly, we could not eat them, and our food was rather meager. But we had no disposition to murmur! [Cf: 3MR236.06] p. 6, Para. 5, [1889MS].

In the disastrous floods I have seen literally fulfilled the very scenes that were presented to me in vision forty years ago.--Letter 54, 1889, pp. 2, 4-7. (To Brother M. J. Church, June 6, 1889.) [Cf: 3MR236.07] p. 6, Para. 6, [1889MS].

All who have anything to say testify this has been the best camp meeting they ever attended.--Letter 68, 1889, pp. 1, 2. (To Daughter Mary (Mrs. W. C. White), June 12, 1889.) [Cf: 3MR237.01] p. 6, Para. 7, [1889MS].

Mesmeric Influence Exerted by Minister.--Your course is causing great perplexity among those best acquainted with you. You seem to have a power which many would think it a sin to term anything but the power of God; but your influence does not tend to strengthen, stablish, settle, them as to the operations of the Spirit of God. . . . [Cf: 3MR337.01] p. 6, Para. 8, [1889MS].

The Lord has shown me that you employ human and mesmeric influence to move upon minds. In your labors it is often the case that that which is attributed to divine power is from a human source; you yourself have at times been amazed that your brethren and sisters should regard you as moved by the power of God. You are deceiving, and being deceived. . . . You serve yourself, and attract the people to yourself. Your brethren and sisters are certainly deceived in you.--Letter 8, 1889. [Cf:

3MR337.02] p. 6, Para. 9, [1889MS].

We decided to go with the train as far as we could go and in the name of the Lord do our part to get to the meeting, for we believed we were in the way of our duty.--Letter 54, 1889, p. 2. (To Brother M. J. Church, June 6, 1889.) [Cf: 3MR407.02] p. 6, Para. 10, [1889MS].

Men are dealing in liquors and narcotics that are destroying the human family. Deathly mixtures are used that make men mad, and murder and violence are prevailing everywhere. . . . [Cf: 4MR96.04] p. 6, Para. 11, [1889MS].

At the last . . . theft and robbery will become more prevalent.--Ms 119, 1898, p. 5. ("The Word of God Our Study Book," typed September 22, 1898.) [Cf: 4MR97.01] p. 7, Para. 1, [1889MS].

The Lord gave men minds in order that He might control them. But Satan has come in with a determination to control the minds of men. . . . He has led men into . . . the use of the narcotic tobacco, of opium, and all other drugs which weaken the hold of the human family upon life.--Ms 5, 1889, p. 3. ("The Need for Consecrated Workers," typed January 26, 1899.) [Cf: 4MR97.02] p. 7, Para. 2, [1889MS].

The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special tender pity for those who are called to bear a greater burden than others. . . . Those who slight a brother because of his color, are slighting Christ. . . . Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. . . . God has children among the colored people all over the land. They need to be enlightened.--Ms 6, 1891, pp. 4a, 7, 9, 11. ("Our Duty to the Colored People," November 4, 1889.) [Cf: 4MR99.02] p. 7, Para. 3, [1889MS].

On God's Side or Satan's Side--Be sure the Sabbath is a test question and how you treat this question, places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual.--Ms 6, 1889, p. 6. (Untitled, November 4, 1889.) [Cf: 4MR111.01] p. 7, Para. 4, [1889MS].

Have you given yourself unreservedly to God? And if not, why not? Ought you not to be a Christian? Has not Jesus purchased you with infinite cost to Himself? Did He not suffer and die upon Calvary, that you might by faith claim the merits of His blood? [Cf: 4MR163.01] p. 7, Para. 5, [1889MS].

I gave myself to Jesus when I was not as old as you now are. I sought my Saviour with my whole heart; and how deeply I regretted that I had not before yielded my will, that I might be drawn to Christ. I found peace in Jesus, believing that He heard my prayers, and that He would do in my behalf just what He had promised in His word, "Those that seek Me early shall find Me" (Proverbs 8:17). I laid my Bible open before the Lord and said, "There, Lord, is Thy pledged word, 'him that cometh to Me I will in no wise cast out' (John 6:37). 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' (Luke 11:9)." [Cf: 4MR163.02] p. 7, Para. 6, [1889MS].

The promise is to be claimed by faith. Jesus invites you to come to Him and learn of Him, and "I will give you rest" (Matt. 11:28). "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). This rest is not found in inattention and idleness, but in yielding the will to the will of Jesus; for, says Christ, "My yoke is easy, and My burden is light" (Matt. 11:30). Therefore your will must become God's will. Your peace, your rest, comes in wearing Christ's yoke; you have the peace of Christ, and your conscience is not continually scourging you because you have not committed yourself to do the will of God. When you love to do the requirements of God, there is sweet enjoyment, not in idleness, but enjoyment identified with, and realized through, the exercise of all your powers on the Lord's side. Christ's service means work. You can be a dutiful, obedient child of God. A soldier of Jesus Christ does not mean pleasure but hard work. You may say, "What can I do?" By coming out fully on the Lord's side, you can exert an influence over your young companions; by refusing to do a wrong action, you can place yourself thus far on Christ's side. [Cf: 4MR163.03] p. 7, Para. 7, [1889MS].

You may have real conflicts in overcoming self, but you have Jesus to help you. Will you try, Paul, to be a Christian? Will you write to me and tell me that you have fully decided to be a soldier of Jesus Christ? --Letter 12, 1889. (To Paul Daniels, July 4, 1889.) [Cf: 4MR164.01] p. 8, Para. 1, [1889MS].

We are living in the dispensation of the Spirit; we hold in our hands the promise of His Spirit, and ministers may be qualified to give the trumpet a certain sound, to arouse the sleeping people and set them at work for themselves and for others out of the fold.--Letter 15, 1889. [Cf: 4MR328.01] p. 8, Para. 2, [1889MS].

He will impart His Holy Spirit in the plenitude of His reviving, and there shall not be room enough to receive it. Nothing but the baptism of the Holy Spirit can bring up the church to its right position, and prepare the people of God for the fast approaching conflict.--Letter 15, 1889. [Cf: 4MR328.04] p. 8, Para. 3, [1889MS].

You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have passed at the General Conference. What did that resolution comprehend? It virtually said that nothing should be taught in the college but that which had been taught during the past year. Now my dear brother, I would not wound your feelings, I would not grieve your soul or discourage you; but I must lay some things open before you. I told the conference what had been shown me in the past in reference to resolutions which covered the same ground. I stated that many things had been taught in the college that was as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter. [Cf: 5MR54.01] p. 8, Para. 4, [1889MS].

Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their

endorsement before our youth in the college. When men venture to criticize the Word of God they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this. [Cf: 5MR54.02] p. 8, Para. 5, [1889MS].

Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed, yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course.-- Letter 22, 1889, pp. 9, 10. (To Elder R. A. Underwood, January 18, 1889.) [Cf: 5MR54.03] p. 8, Para. 6, [1889MS].

It is the duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation!--Letter 25a, 1889, p. 4. (To C. Eldridge, September 8, 1889.) [Cf: 5MR89.02] p. 8, Para. 7, [1889MS].

I have a work to do for those who will be helped, even if the light given does not harmonize with their ideas. They will recognize the light from God, because they have the fruits of the work which the Lord has been pleased to do through His humble instrument in the last forty-five years. They acknowledge this work to be of God, and are therefore willing to be corrected in their ideas and to change their course of action. But those who will maintain and retain their own ideas, and because they are corrected, conclude that Sister White is influenced to take a certain course of action which is not in harmony with their ideas. . . could not be benefited. I would not consider such friends to be of any value in a hard place, especially in a crises. Now you have my mind. I do not want to do the work of God in a bungling manner. I want to know what duty is and move in harmony with the spirit of God. . . [Cf: 5MR149.02] p. 9, Para. 1, [1889MS].

Frequently I do not anticipate saying the things I do say when I am speaking before the people. God may give me words of reproof, of warning, or encouragement as He sees fit, for the benefit of souls. I shall speak these words, and they may cut across the track of my brethren whom I sincerely love and respect in the truth. To have these words distorted, misapprehended by unbelievers, I expect, and it is no surprise to me. But to have my brethren who are acquainted with my mission and my work, trifle with the message that God gives me to bear, grieves His spirit. It is discouraging to me to have them pick out portions in the testimonies that please them which they construe to justify their own course of action and give the impression that the portion they accept is the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's work by saying, "Oh, this we do not accept--it is only Sister White's opinion, and it is no better than my opinion or anyone's else."--Letter 3, 1889, pp. 3, 4, 5. (To Brother Underwood, January 25, 1889.) [Cf: 5MR149.03] p. 9, Para. 2, [1889MS].

I have had the question asked, What do you think of this light that

these men are presenting? Why, I have been presenting it to you for the last forty-five years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.--Ms 5, p. 10. (Sermon, Rome, New York, June 19, 1889.) [Cf: 5MR218.01] p. 9, Para. 3, [1889MS].

Friday was a precious day. The rubbish has been removed from the door of the heart, and they have opened it to Jesus. Everything has been without excitement or extravagance. The leaven of Christ's righteousness has been introduced into the experience and has energized the soul. Oh, that it may continue to work in its mysterious power until its diffusive influence quickens the lukewarm souls with whom it is brought in contact. [Cf: 5MR232.02] p. 9, Para. 4, [1889MS].

Softly and silently the power of the divine Spirit does its work, wakening the dulled senses, quickening the soul, and arousing its sensibilities, until each member of the church shall indeed be the light of the world.--Letter 85, 1889, p. 8. (To "My Dear Brethren," circa April 1889.) [Cf: 5MR232.03] p. 9, Para. 5, [1889MS].

Wednesday morning. Attended the early morning [meeting]. The room was full. I was pleased to see so great interest manifested. I spoke in regard to the necessity of our ministers' being fitted up day by day with the baptism of the Holy Ghost, before going forth to their labors. Christ has promised it, why should they not have it? Lay hold by faith. [Cf: 5MR235.03] p. 10, Para. 1, [1889MS].

Many precious testimonies were borne, but yet there is not that fullness of faith that reaches out for a *fullness* of the blessing of God, as it is our privilege and duty to have. I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive, just now.--Ms 22, 1889, p. 15. (Diary, October 16-31, 1889.) [Cf: 5MR236.01] p. 10, Para. 2, [1889MS].

I cannot see why the health books should not have a permanent place as well as the other publications, notwithstanding human prejudices to the contrary. But I have not, as I have told you, carried any special burden of this work for a few years. My mind has been so fully occupied with the burden upon me of getting before the people the light having special reference to these last days and the great crisis before us. The world is to be warned, and I have felt so deeply over volume 4 [*The Great Controversy*, enlarged 1888 edition] standing still as it has done, that all other consideration of books for which I was not personally responsible has not been a burden or consideration. I have now fully decided to do something and do it at once. I must put in operation or devise some plan that the people, believers and unbelievers, shall have the light. . . . [Cf: 5MR287.01] p. 10, Para. 3, [1889MS].

I do not demerit *Bible Readings*. It is a book which will do a great amount of good, but it can never take the place that the Lord designed

that volume 4 should have in the world and among our people. I have spread before them the light given me of Heaven in that book. In conversation with Frank [Belden] he was constantly referring to *Thoughts on Daniel and Revelation* --that no more had been done for that than for volume 4. I consider that that book should go everywhere. [Cf: 5MR287.02] p. 10, Para. 4, [1889MS].

If *Thoughts on Daniel and Revelation* does not receive the sale it should, if *Bible Readings* is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter of why volume 4 should not be pushed and its circulation be tenfold what it has been the present year. It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation.--Letter 25a, 1889, pp. 3, 4. (To Brother Eldridge, September 8, 1889.) [Cf: 5MR287.03] p. 10, Para. 5, [1889MS].

Christlike Forbearance Basic to Unity. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude, and praise to God for the precious gift of the Son of God, and not with envying, jealousies, and rivalries. Then true love and unity will exist. . . . [Cf: 5MR370.05] p. 10, Para. 6, [1889MS].

Nothing can perfect a perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. . . . When you as individual members of the church love God supremely and your neighbor as yourself, then there will be no labored efforts to be in unity, there will be a oneness in Christ, the ears to report will be closed, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity and be as one great family. Then we shall bear the credentials to the world that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are My disciples, if ye have love one for another." . . . [Cf: 5MR370.06] p. 10, Para. 7, [1889MS].

Let the capacities of the mind expand that you may take in the heavenly beauties and the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the intellect and heart. This teaching gives clearness to the mental vision. It gives compass to the power of the thought; ideas are created, the soul hunger is filled. The heart is softened and subdued and filled with glowing love, that neither discouragement, despondency, affliction, nor trial can quench. God will open to the mind's eye [to] His preciousness and His fullness. Then let us labor and love.--Letter 29, 1889, pp. 5-9. (To Brother and Sister Buckner, November 8, 1889.) [Cf: 5MR371.01] p. 11, Para. 1, [1889MS].

You ask in regard to canvassers who travel and have to eat bread with swine's flesh in it. I see here a serious difficulty, but there is a remedy. Learn to make good, hygienic rolls and keep them with you. You can generally obtain hot milk, or at least a cup of hot water with milk, and this, with fruit or without fruit, will nourish the system. Many plans may be devised with some little tact and labor that many difficulties in the line of eating unwholesome food may be overcome. I advise every Sabbathkeeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful. The

animal creation is groaning.--Manuscript 15, 1889. ("Counsels to our Colporteurs Regarding Carefulness in Diet," circa 1889.) [Cf: 5MR399.03] p. 11, Para. 2, [1889MS].

Cooperation Between Man and God in Salvation--Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his Saviour, and why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. Notwithstanding man was encompassed with the infirmities of humanity he might become a partake of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption. . . . [Cf: 6MR6.01] p. 11, Para. 3, [1889MS].

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) [Cf: 6MR6.02] p. 11, Para. 4, [1889MS].

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe. [Cf: 6MR6.03] p. 11, Para. 5, [1889MS].

As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah. [Cf: 6MR7.01] p. 11, Para. 6, [1889MS].

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for?--To attract the mind and bring it to repentance. Here we have the love of the Father in giving His Son to die for fallen man, that he might keep the law of Jehovah. [Cf: 6MR7.02] p. 12, Para. 1, [1889MS].

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God. [Cf: 6MR7.03] p. 12, Para. 2, [1889MS].

Oh, I am glad I have a Saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without Me, ye can do nothing." "Behold, I stand at the door, and knock" if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Rev. 3:20). I am so glad

that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory,--even your faith, feelings and good works?--Is that it? No; "This is the victory. . . , even your faith." (1 John 5:4). [Cf: 6MR7.04] p. 12, Para. 3, [1889MS].

What is faith? It "is the substance of things hoped for, the evidence of things not seen." Then what? "Faith, if it hath not works, is dead, being alone." (James 2:17). Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fable, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ. . . . [Cf: 6MR8.01] p. 12, Para. 4, [1889MS].

God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: "For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (Isaiah 9:6). Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and power, and spiritual wickedness in high places. And it is only in Christ that we can meet them. . . . [Cf: 6MR8.02] p. 12, Para. 5, [1889MS].

We want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you.--Ms 5, 1889, pp. 5, 6-10. ("Christ and the Law," June 19, 1889.) [Cf: 6MR8.03] p. 12, Para. 6, [1889MS].

The Lord has in His heavenly counsels set forth methods and agencies whereby His grace shall be at work through various influences for the saving of the soul of the sinner; but all these facilities will be ineffectual and powerless without the sinner's consent to be drawn, and he cooperates with the Divine agencies. . . . [Cf: 6MR13.01] p. 13, Para. 1, [1889MS].

The Spirit of God does not propose to do our part either in the willing or the doing. This the work of the human agent in cooperation with the Divine agencies. As soon as we incline our will to harmonize with God's will, the peace of Christ stands to cooperate with the human agent. But it [the Holy Spirit] will not be the substitute to do our work independent of our resolving and decidedly acting; therefore it is not the abundance of light, and evidence piled upon evidence that will convert the soul. It is only the human agent accepting the light, rousing the energies of the will fully to that which he knows is

righteousness and truth, and thus cooperating with the heavenly ministrations appointed of God in the saving of the soul. . . . [Cf: 6MR13.02] p. 13, Para. 2, [1889MS].

Always the Lord gives the human agent his work. Here is the Divine and the human cooperation. There is the man working in obedience with Divine light given. If Saul had said, "Lord, I am not at all inclined to follow your specified directions to work out my own salvation," then should the Lord have let ten times the light shine upon Saul, it would have been useless. It is man's work to cooperate with the Divine. And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve, and decision of the human to incline the will and way to God's will and God's way, relying upon the gracious influences which accompanied him all his life long. The man must do the work of inclining,--"For it is God that worketh in you (us) both to will and to do." And the character will determine the nature of the resolve and the action. The doing was not in accordance with the feeling or the inclination, but the known will of our Father which is in heaven. Follow and obey the leadings of the Holy Spirit. [Cf: 6MR13.03] p. 13, Para. 3, [1889MS].

Obey not the voice of the deceiver which is in harmony with the unsanctified will, but obey the impulse that God has given. The work of the heavenly intelligences, in all their operations, is constantly working to induce the human agent to will and to do. Everything is at stake. Will the human agent cooperate with the Divine? "To will and to do." If man places his will on God's side, fully surrendering self to God's will, the high and holy endeavor of the human agent tears down the obstruction he himself has erected; the rubbish is cleared away from the door of the heart, the defiance and barricading of the soul is broken down. The door of the heart is opened, and Jesus enters to abide as a welcome guest.--Ms 9, 1889, pp. 1-3. ("Behold the Lamb," undated.) [Cf: 6MR14.01] p. 13, Para. 4, [1889MS].

There have arisen in our Conference [The General Conference of 1889] questions that need to have careful attention, whether the Sabbath-keepers in the Southern States where they are liable to feel the oppressive power of their State laws if they labor on Sunday shall rest on Sunday to avoid the persecution which must come if they do any labor. Some of our brethren seem anxious that a resolution shall be passed by the General Conference advising our Sabbath-keeping brethren liable to imprisonment and fines, to refrain from labor on that day. Such resolutions should not be placed before this Conference requiring their action. [Cf: 6MR86.01] p. 13, Para. 5, [1889MS].

There are questions about which it is far better to have as little notoriety given as possible, in either case,--for, or against. . . . [Cf: 6MR86.02] p. 14, Para. 1, [1889MS].

Some minds are so constituted that they can not treat these questions wisely. When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of Heaven, . . .--for the reason that the Lord gives light and knowledge just when it is most needed. . . . [Cf: 6MR86.03] p. 14, Para. 2, [1889MS].

There are many things that require the wisest and most careful

counsel, and should be done without making any noise about it. . . .
[Cf: 6MR86.04] p. 14, Para. 3, [1889MS].

I am led to inquire with pain of soul what do our brethren mean by presenting questions of this order before an open conference. If the disciples of Christ needed to assemble together in one place after the ascension of Christ and pray for the descent of the Holy Spirit, there would be greater need of their doing so now when solemn and far-reaching principles are involved. Ten days were devoted to earnest seeking of God and ten days would need to extend to twenty before men should venture to put their pens to write out a decision for the people on this point. Much earnest prayer and nothing less than the descent of the Holy Ghost would settle these questions. . . . [Cf: 6MR86.05] p. 14, Para. 4, [1889MS].

If the decision is made that our people shall not labor on Sunday and that our brethren in the Southern States shall appear to harmonize with the Sunday law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South. The decision is to be a universal one. If it comes to the light of day as it will in degrees and there will be concessions and servile bowing to an idol god by those who claim to be Sabbathkeepers, there will be a yielding of principles until all is lost to them. [Cf: 6MR87.01] p. 14, Para. 5, [1889MS].

If we counsel them not to respect the idol sabbath exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a quiet way and encourage no defying of the law powers in words or actions unless called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the combative spirit or passions of opponents. . . . [Cf: 6MR87.02] p. 14, Para. 6, [1889MS].

There should be no just occasion to our enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies. If there is the acceptance of the principles of the inworking of the Holy Ghost which he [the Christian] must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God.--Ms 6, 1889, pp. 1, 2, 5, 22. (Untitled, November 4, 1889.) [Cf: 6MR87.03] p. 14, Para. 7, [1889MS].

God's law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and intents and purposes of the soul. A man may be guilty of sins which God alone knows. God's law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation and the great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God's law makes a record of all these. These hidden away, secret sins form character. The law of God condemns not only what we have done but

what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have done no positive wrong. The fact that one has done no positive good will be enough to condemn him as a wicked and slothful servant. [Cf: 6MR140.01] p. 15, Para. 1, [1889MS].

By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law and satisfies justice, and now the sinner may claim the righteousness of Christ. "Where sin abounded, grace did much more abound." Romans 5:20. [Cf: 6MR140.02] p. 15, Para. 2, [1889MS].

But grace does not come in to excuse the sinner in the continuance of sin. God's grace does not detract from the law, but establishes the law as changeless in its character. Here "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10. God looks upon His Son dying upon the cross and is satisfied, and Jesus is called "the Lord our righteousness." Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case--"the Lord my righteousness."--Ms 30, 1889, pp. 21, 22. ("Experience Following the Minneapolis Conference," June, 1889.) [Cf: 6MR141.01] p. 15, Para. 3, [1889MS].

I have been shown that from the first rebellion Satan was working to this end, to exalt his own power in contradiction to God's law and God's power. He does this in exalting Sunday observance, and anything that shall by this people go forth as their voice, to respect the idol sabbath, would it not dishonor God and confuse minds and place them where they will be deceived by Satan's devices? Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath, is disloyal to God and we must move very carefully lest we exalt the decisions of the man of sin. We are not to be found in a neutral position on this matter of so great consequence. The commandments of God and the faith of Jesus must be from conviction of duty inscribed on our banners.--Ms 6, 1889, p. 12. (Untitled, November 4, 1889.) [Cf: 7MR51.03] p. 15, Para. 4, [1889MS].

I may not be able to return to California until next fall although I shall be very glad to return as soon as possible. We are now commencing the work on Vol. I and II, and Life of Christ. Marian is earnest and anxious to put her whole soul into this work. She is of the best of courage. My workers are here [at Battle Creek] and I shall not travel much this winter. I worked so constantly, and the work was of so taxing character I feel that it is my duty now to rest this winter. We are well situated for doing our book work now and if the cold winter does not work unfavorably for me I shall carry out my determination which seems to be the only thing I can do if I want to complete my books, which I am very anxious to do.--Letter 30, 1889, p. 3. (To Brother Fulton, November 27, 1889.) [Cf: 7MR54.01] p. 15, Para. 5, [1889MS].

There is to be no dread of anyone being borne down even in a wide spread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, "I know in whom I have believed." Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overborne by the apostasy because they have the evidence in their own heart that they have the truth, and the most subtle reasoning and assaults of Satan cannot move them from their knowledge of the truth, and they have not a doubt or fear that they are themselves in error.-- Ms 6, 1889, p. 24. (Untitled, November 4, 1889.) [Cf: 7MR110.01] p. 16, Para. 1, [1889MS].

We feel deeply grateful for the blessing of God that has come into the meeting here [Chicago, Ill.]. We have all been blessed indeed. There began to be a break on Thursday, and on Friday the meetings were excellent, but oh, how hard it was to educate the people to look away from themselves to Jesus and to His righteousness. A continuous effort has had to be put forth. I am sure that those who are present begin to see now what they have lost in the past by their unbelief, and by the Christless sermons that have been presented. If this message that has been preached here is not present truth for this time, I know not how we can determine what is truth. [Cf: 7MR245.02] p. 16, Para. 2, [1889MS].

Did I tell you [W. C. White] that Mrs. Miles Grant was one of my hearers last Thursday? I had an introduction to her in my room, and we had a pleasant visit. She said that she did not know that I would care to meet the wife of Miles Grant, as he and I were sharp antagonists, but I said to her that I had made no raid upon her husband, it was he that had followed me and made a raid upon me. She talked very pleasantly, and commended the manner in which we are doing our work in such cities as Chicago. She said that she had told her husband that as a people we were showing a commendable zeal in live missionary work, while they, as a people, were doing very little, and were really dying out for want of just such methods of labor as Seventh-day Adventists were employing. [Cf: 7MR245.03] p. 16, Para. 3, [1889MS].

Friday morning the work of the Lord was manifested in our meeting. Hearts were moved upon by the Spirit of God, and good confessions were made. My heart rejoiced as I heard the people acknowledge that they were obtaining an education in faith which they had never had before, and that Jesus was precious to their souls. They said that they had never before known by an experimental knowledge what the love of God was, but now they had heard, they had believed, and they would go forth to preach as they had never before preached the merits of a crucified and risen Saviour. They felt that indeed they had had a new conversion. Their souls were free, their sins forgiven, the love of Jesus was in their hearts. [They felt] the tenderness of heart, the contrition of spirit that makes evident the work of the Holy Spirit and grace of Christ in the soul. The Sabbath came to us as a joy, a blessing. We hailed the Sabbath with grateful hearts as the best Sabbath we had ever enjoyed. The half-past five meeting commenced where the evening meeting closed. Every heart seemed to respond to the love of God, and souls were burdened to express the precious love they had found. [Cf:

7MR246.01] p. 16, Para. 4, [1889MS].

The universal testimony now is that they regret most deeply that they had not seen and known before what they now understand. They now have the assurance of the favor of God, and have the indwelling peace of Christ. One soul after another has testified to a new conversion. Our meetings have been truly melting seasons. We know that Jesus has been in our meetings. Joy and tears have been mingled. I rejoice in the Lord to see the good work progressing. [Cf: 7MR246.02] p. 17, Para. 1, [1889MS].

On Sabbath forenoon Brother A. T. Jones gave a discourse full of the meat and fatness of good things. In the afternoon I spoke of the precious plan of salvation with much freedom to a large audience. I remained through a blessed social meeting, and how different were the testimonies from those we heard at the beginning of the meetings. They were full of joy and praise to God for the precious light that souls had received. The brethren expressed themselves as so much better acquainted with God because of the light that they had received. They comprehended to so much greater a degree His character, His goodness, His mercy, His love. They knew more of what it meant to have living faith. They said that they had a more intelligent idea of what it meant to abide in Christ, and to have Him abide in them. Many testimonies were borne by the ministering brethren to the effect that they could now see how little of the righteousness of Christ they had brought into their discourses, how ignorant they had been of the Scriptures and of the power of God! They felt that they could now go forth to their labors with new courage and hope, that they could now present Jesus and His love to the people. [Cf: 7MR247.01] p. 17, Para. 2, [1889MS].

From the commencement of the Sabbath to its close it was a day of especial blessing, and it forms one of the most precious pictures that I have to hang in memory's hall to look upon with delight and rejoicing. Good is the Lord and greatly to be praised. Brothers Kilgore and Starr sent telegrams to some of the brethren in adjoining churches who were absenting themselves from the meeting because of their temporal affairs. They arrived on Friday, and rejoiced as they drank in the spirit of the meeting. [Cf: 7MR247.02] p. 17, Para. 3, [1889MS].

Sunday, April 7, is in the past. The chapel was filled, and the halls and rooms adjoining were also well occupied. The meetings began at half-past five in the morning, and continued through the day with scarcely any intermission. Some time was devoted of course to obtaining refreshments. Elder Jones and myself occupied the preaching hours, and the Lord imparted to the speakers His grace in rich measure. The congregation were deeply interested, and many who were undecided have balanced in the right direction, and we believe that many more will decide for the truth as a result of this meeting. The sweet peace and quietness of God seem to be in all. There have been no outbursts of fanaticism, but rather the peace and joy that is born of heaven has been manifested. With tearful eyes and trembling lips, testimonies have been borne, full of faith and hope, courage and joy. [Cf: 7MR248.01] p. 17, Para. 4, [1889MS].

We have reason to praise God with heart and soul and voice. After the evening meeting baptism was administered to eleven candidates in the baptistry. Now that the enlightenment of the Spirit of God has come,

all seem to be learning fast; but at first the lessons presented seemed strange and new, and their hearts and minds could not take them in. More real good could now be accomplished in one day than in one full week before, because they have now opened their hearts to Jesus, and He is abiding with them. All regret that they have been so long ignorant of what constituted true religion. They are sorry that they have not known that it was true religion to depend entirely upon Christ's righteousness, and not upon works of merit. [Cf: 7MR248.02] p. 17, Para. 5, [1889MS].

April 8, half-past ten a.m. We had a most precious meeting at half-past five this morning, and it would have done your soul good to have heard the heartfelt testimonies that were borne. Brother John Sisley bore a good, free, heartfelt testimony. Brother Ballenger proclaimed himself a converted man, and there is a right ring to his testimony. He says he can take hold of the work now as he never could take hold of it before, because he simply did not know how to exercise faith and cling to the righteousness of Christ. I wish you could see and hear Elder Kilgore. He talks things right out. He weeps and rejoices. He says he has had a new conversion, that his eyes are opened, that he no longer sees men as trees walking in his religious experience, but that he sees clearly that it is Christ's righteousness that he must rely upon or he is a lost man. Brother Tait is also out into the clear light, and his testimony rings out in decided tones. He has found Jesus and is so happy. He says that there are young men at this meeting who have been brought into the truth through his labors, and we can judge how glad he feels to hear them express their joy and gratitude for the light that has shown upon us, and to see deep movings of the Spirit of God on their hearts. [Cf: 7MR249.01] p. 18, Para. 1, [1889MS].

Oh, if they had only known when they first embraced the truth that which they now understand, how much further advanced they might have been in the divine life! Oh, how much time, how many opportunities have been left unimproved, because the people of God have not brought faith and love of Jesus into their religious experience! Brother Tait says, "Oh that I had preached the gospel of Christ to the souls for whom I have labored, how much better it would have been for them! But I will preach Jesus Christ and Him crucified in all my ministerial labors henceforth." Brother Kilgore is just as happy in the Lord. He now sees the mistakes he made at Minneapolis, and is so glad of the privilege of these meetings. This morning's meeting was, as some expressed it, the best of the wine at the last of the feast. Such happy faces! Such thankfulness and joy was expressed by the people of God that we are all glad in the Lord.--Letter 1, 1889, pp. 1-5. (To W. C. White, April 7, 1889.) [Cf: 7MR249.02] p. 18, Para. 2, [1889MS].

If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the

power of God through faith!--Ms 16, 1889, pp. 5, 6. ("The Discernment of Truth," circa January, 1889.) [Cf: 8MR27.02] p. 18, Para. 3, [1889MS].

The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines, which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired, if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position. [Cf: 8MR131.01] p. 18, Para. 4, [1889MS].

There are most precious truths which the lapse of time and [Israel's] separation from God, the source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity, and establishing them anew. [Cf: 8MR131.02] p. 19, Para. 1, [1889MS].

The principles and bearings of the truth had disappeared from the minds of men as they separated in heart and practice from God and the truth. These principles had become covered up with superstition, forms, and customs. Men in their depravity had misinterpreted revealed truths and explained them to suit their own unconsecrated condition, their own destitution of spirituality and the love of God. Himself the Author of these truths, Christ could reopen and revive them. This work was to restore the significance of truth and to make plain the divine will. [Cf: 8MR131.03] p. 19, Para. 2, [1889MS].

Christ had the power of recasting important truths, releasing them from the forms and customs in which they had been encased, which robbed them of life and vital power, and giving them back to the world in all their original freshness and force, and in their sacred, elevated character. Himself the originator of truth, He could explain its true, far-reaching principles. He borrowed nothing from earthly intellect of the highest order. He Himself had created all the thought, all the talent, but the minds of men of the highest intelligence had been able to comprehend only a small part of the infinite whole.--Ms 16, 1889, pp. 4, 5. ("The Discernment of Truth," January, 1889.) [Cf: 8MR132.01] p. 19, Para. 3, [1889MS].

While the Conference was in session at Minneapolis, there were coming over the wires from Battle Creek, decided messages from Brother Butler to bring the people to a decision then at that meeting, on the controverted point of the law in Galatians. [Cf: 8MR167.01] p. 19, Para. 4, [1889MS].

This matter was treated as though there were no one, or ones, at that

meeting through whom God could work. This is a condition of things brought about by human agencies. Could not those in Battle Creek trust the Lord to work in that meeting? Had the Lord no one on the ground through whom He could communicate? [Cf: 8MR167.02] p. 19, Para. 5, [1889MS].

It is well for us all to give the Lord some chance to work on human minds, and not to feel that one human mind must mold all other human minds.--Ms 13, 1889, p. 1. ("Standing on the Landmarks," 1889.) [Cf: 8MR167.03] p. 19, Para. 6, [1889MS].

Bible religion is not made up of theological systems, creeds, theories, and tradition, for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But religion, Bible religion, has a practical, saving energy, elements proceeding wholly from God--a personal experience of God's power transforming the entire man.--Ms 30, 1889, p. 23. ("Experience Following the Minneapolis Conference," circa June, 1889.) [Cf: 8MR185.02] p. 19, Para. 7, [1889MS].

By invitation I made some remarks in the ministers' tent [at the Denver, Colorado, camp meeting], to the ministers. To the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion. [Cf: 8MR270.01] p. 20, Para. 1, [1889MS].

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, "Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness? You need plainly to define to the churches the matter of faith and entire dependence upon the righteousness of Christ. In your talks and prayers there has been so little dwelling upon Christ, His matchless love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with Christ. We love that which Christ loved, we hate sin, that which Christ hated. These things must be talked of, dwelt upon." [Cf: 8MR270.02] p. 20, Para. 2, [1889MS].

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see Jesus as He is--see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We have talked the law. This is right. But we have only casually lifted up Christ as the sin-pardoning Saviour. [Cf: 8MR270.03] p. 20, Para. 3, [1889MS].

We are to keep before the mind the sin-pardoning Saviour. But we are to present Him in His true position--coming to die to magnify the law of God and make it honorable, and yet to justify the sinner who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain. [Cf: 8MR271.01] p. 20, Para. 4, [1889MS].

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). [Cf: 8MR271.02] p. 20, Para. 5, [1889MS].

There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted--yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live." [Cf: 8MR271.03] p. 20, Para. 6, [1889MS].

Why are our lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16). [Cf: 8MR271.04] p. 21, Para. 1, [1889MS].

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. . . . That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:5-11). [Cf: 8MR272.01] p. 21, Para. 2, [1889MS].

"In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether there be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist" (Colossians 1:14-17). [Cf: 8MR272.02] p. 21, Para. 3, [1889MS].

This is the grand and heavenly theme that has in a large degree been left out of the discourses because Christ is not formed within the human mind. And Satan has had his way that it shall be thus, that Christ should not be the theme of contemplation and adoration. This name, so powerful, so essential, should be on every tongue. [Cf: 8MR272.03] p. 21, Para. 4, [1889MS].

"Whereof I am made a minister, according to the dispensation of God

which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to His working, which worketh in me mightily" (Colossians 1:25-29). [Cf: 8MR273.01] p. 21, Para. 5, [1889MS].

Here is the work of the ministers of Christ. Because this work has not been done, because Christ and His character, His words, and His work have not been brought before the people, the religious state of the churches testifies against their teachers. The churches are ready to die because little of Christ is presented. They have not spiritual life and spiritual discernment. [Cf: 8MR273.02] p. 21, Para. 6, [1889MS].

The teachers of the people have not themselves become acquainted by living experience with the Source of their dependence and their strength. And when the Lord raises up men and sends them with the very message for this time to give to the people,--a message which is not a new truth, but the very same that Paul taught, that Christ Himself taught--it is to them a strange doctrine. They begin to caution the people--who are ready to die because they have not been strengthened with the lifting up of Christ before them--"Do not be too hasty. Better wait, and not take up with this matter until you know more about it." And the ministers preach the same dry theories, when the people need fresh manna. The character of Christ is an infinitely perfect character, and He must be lifted up, He must be brought prominently into view, for He is the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit, think if they hold to the good old theories, and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers off that self-satisfied ground. [Cf: 8MR273.03] p. 21, Para. 7, [1889MS].

We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the Holy Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ, we will pray to Christ and about Christ. We will praise His holy name. We will present before the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the value of your life. [Cf: 8MR274.01] p. 22, Para. 1, [1889MS].

The living water may be drawn from the fountain and yet there is no diminution of the supply. Ministers of the gospel would be powerful men if they set the Lord always before them and devoted their time to the study of His adorable character. If they did this, there would be no apostasies, there would be none separated from the conference because they have, by their licentious practices, disgraced the cause of God and put Jesus to an open shame. The powers of every minister of the

gospel should be employed to educate the believing churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern, to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself dwell on the character of Christ. He should ponder the truth, and meditate upon the mysteries of redemption, especially the mediatorial work of Christ for this time. [Cf: 8MR274.02] p. 22, Para. 2, [1889MS].

If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of the redeemed through the ceaseless ages of eternity. [Cf: 8MR275.01] p. 22, Para. 3, [1889MS].

We need to have a living connection with God ourselves in order to teach Jesus. Then we can give the living personal experience of what Christ is to us by experience and faith. We have received Christ and with divine earnestness we can tell that which is an abiding power with us. The people must be drawn to Christ. Prominence must be given to His saving efficacy. [Cf: 8MR275.02] p. 22, Para. 4, [1889MS].

The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour, and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines. [Cf: 8MR275.03] p. 22, Para. 5, [1889MS].

The doctrine of grace and salvation through Jesus Christ is a mystery to a large share of those whose names are upon the church books. If Christ were upon the earth speaking to His people, He would reproach them for their slowness of comprehension. He would say to the slow and uncomprehending, "I have left in your possession truths which concern your salvation, of which you do not suspect the value." [Cf: 8MR275.04] p. 22, Para. 6, [1889MS].

Oh, that it might be said of ministers who are preaching to the people and to the churches, "Then opened He their understanding, that they might understand the scriptures"! (Luke 24:45). I tell you in the fear of God that up to this time, the Bible truths connected with the great plan of redemption are but feebly understood. The truth will be continually unfolding, expanding, and developing, for it is Divine, like its Author. [Cf: 8MR276.01] p. 23, Para. 1, [1889MS].

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered up by a discerning laborer. The doctrines of faith and grace are brought to view everywhere He taught. Oh, why do not ministers give to the churches the very food which will give them spiritual health and vigor? The result will be a rich experience in practical obedience to the Word of God. Why do the ministers not strengthen the things that remain that are ready to die? [Cf: 8MR276.02] p. 23, Para. 2, [1889MS].

When about to leave His disciples, Christ was in search of the greatest comfort He could give them. He promised them the Holy Spirit--the Comforter--to combine with man's human effort. What promise is less

experienced, less fulfilled to the church, than the promise of the Holy Spirit? When this blessing, which would bring all blessings in its train, is dropped out, the sure result is spiritual drought. This is the reproach that meets the sermonizer. The church must arise and no longer be content with the meager dew. [Cf: 8MR276.03] p. 23, Para. 3, [1889MS].

Oh, why do our church members stop short of their privileges? They are not personally alive to the necessity of the influence of the Spirit of God. The church may, like Mary, say, "They have taken away my Lord, and I know not where they have laid Him" (John 20:13). [Cf: 8MR277.01] p. 23, Para. 4, [1889MS].

Ministers preaching present truth will assent to the necessity of the influence of the Spirit of God in the conviction of sin and the conversion of souls, and this influence must attend the preaching of the Word, but they do not feel its importance sufficiently to have a deep and practical knowledge of the same. The scantiness of the grace and power of the divine influence of the truth upon their own hearts prevents them from discerning spiritual things and from presenting its positive necessity upon the church. So they go crippling along, dwarfed in religious growth, because they have in their ministry a legal religion. The power of the grace of God is not felt to be a living, effectual necessity, an abiding principle. [Cf: 8MR277.02] p. 23, Para. 5, [1889MS].

Oh, that all could see this and embrace the message given them of God! He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of, and is buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted, and its position given it in the third angel's message. Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of Calvary. Divest yourselves of all pride and as representative guardians of the churches, weep between the porch and the altar, and cry "Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou wilt, but withhold not Thy Holy Spirit from us, Thy people." Pray, oh, pray for the outpouring of the Spirit of God!--Ms 27, 1889. ("The Need of a New Concept of Righteousness by Faith," September 13, 1889.) [Cf: 8MR277.03] p. 23, Para. 6, [1889MS].

Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed, yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind which will finally lead to skepticism as a result of this course.--Letter 22, 1889, pp. 9, 10. (To R. A. Underwood, January 18, 1889.) [Cf: 8MR279.01] p. 24, Para. 1, [1889MS].

There has been a departure from God among us, and the zealous work of repentance and returning to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity to God has been making its inroads in our ranks; for it is the fashion to depart from Christ, and give place to skepticism. The cry of the heart

has been, "We will not have this man to reign over us" (Luke 19:14).-- Letter 24, 1889, p. 6. (To "The General Conference Brethren," circa 1889.) [Cf: 8MR284.02] p. 24, Para. 2, [1889MS].

Satan will work . . . wonders before men to make the world believe him to be Christ, come the second time to our world. He transforms himself into an angel of light, but while he bears the appearance in every particular as far as appearance goes, he is not Christ.--Letter 46, 1889, p. 2. (To "Brethren in Healdsburg," January 10, 1889.) [Cf: 8MR346.03] p. 24, Para. 3, [1889MS].

Brother [Carl J.] Ottosen from Copenhagen, Denmark, is with you [in Battle Creek]. He is a retiring man, but one of great promise. He is highly appreciated in his own country and beloved by all as a Christian gentleman. His family are all unbelievers, opposed to the truth, but they are wealthy. I hope he will receive special attention, for he deserves it. I hope you will not neglect him or treat him as a stranger, although he is a stranger in a strange land. I honored and respected him in Denmark. He may not show what he is in this strange place. He may be diffident in speaking the language. But I entreat of you to do just what that institution was brought into existence to do. Take these strangers and put them under the most favorable circumstances, giving them every advantage possible, encouraging them, helping them, educating them for God's work.-- Letter 56, 1889, pp. 3,4. (To W. H. Hall, October 25, 1889.) [Cf: 9MR40.01] p. 24, Para. 4, [1889MS].

I found the children [granddaughters Ella May and Mabel] doing well. I never saw better children in my experience. There has been no false or glossed-over reports in regard to them. I was with them one week and I ought to be able to report something about them. Ella and Mabel agree together perfectly and act like two little women, and yet, all the pleasantness of childhood combined. [Cf: 9MR43.01] p. 24, Para. 5, [1889MS].

I was lying upon the lounge, my head aching badly. Ella May said, "Shall I rub your head, Grandma? I used to rub Mama's head, and she said it made her feel better and I will rub your head." She wet her hands in cold water and put them on my hot aching head, and it was a relief, but it amused me to have her ask like an old practitioner, "Will you like the bare stroking or the vibrating motion or trembling motion?" I said, "My, where did you learn these movements?" She said that is the way she was treated once when she was sick. [Cf: 9MR43.02] p. 24, Para. 6, [1889MS].

Then Mabel saw what Ella May was about and she wanted a hand in it. So, she must run to the pump and wet her little hands, and not being so well-versed as Ella, just where the application was essential, she stroked her little hands over my nose and eyes and cheeks, and then with due solemnity would look up in my face--"Is your headache better, Grandma?" I could truly answer, "Yes, it is, my darling," for the influence of the water cooled my head and the stroking of the little hands had a soothing influence. [Cf: 9MR43.03] p. 25, Para. 1, [1889MS].

I found my affections so strongly entwined with these little ministers of kindness and mercy, that I was loathe to separate from them. If

these little ones are not Christ's lambs, I do not know where we will find the lambs of Christ's fold. Oh, what may not be done with the little ones by instructing them early. The lessons you have so patiently given little Ella will be as lasting as eternity and will be reflected upon Mabel. Yes, all the good fruit we see now is from the planting of the seed upon the prepared soil of the heart. Praise the Lord for His goodness. Praise His holy name. Mary, the Lord is good.-- *Letter 74*, 1889, pp. 1,2. (To Mary K. White, October 3, 1889.) [Cf: 9MR44.01] p. 25, Para. 2, [1889MS].

Confession Essential Though Humiliating.--I spoke with much freedom Sabbath forenoon. [Cf: 9MR92.02] p. 25, Para. 3, [1889MS].

The people seem to be hungering and thirsting for the bread and water of salvation. The Lord gave me much of His Holy Spirit. I was very free in the Lord. Hearts were touched, for the Spirit of the Lord rested upon the people. We had a very excellent social meeting, which lasted until after sundown. This was indeed a good day for this church. Confessions were made by some, very humiliating to the soul, but essential for them, that the fruits might appear unto righteousness.-- *Manuscript 18*, 1889, p. 5. (Diary, February 23, 1889.) [Cf: 9MR92.03] p. 25, Para. 4, [1889MS].

Zealous Over Variant Positions.-- You have been wonderfully zealous in regard to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see.-- *Manuscript 16*, 1889, pp. 1-2. ("The Discernment of Truth," cir. January, 1889.) [Cf: 9MR223.01] p. 25, Para. 5, [1889MS].

You [G. I. Butler] have been wonderfully zealous in regard to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see.-- *Manuscript 16*, 1889, p. 2. ("The Discernment of Truth," cir. January, 1889.) [Cf: 9MR326.01] p. 25, Para. 6, [1889MS].

They [opponents of Waggoner and Jones attending the ministerial institute following the 1888 General Conference session] thought the law in Galatians would come up and they would go armed and equipped to resist everything coming from those men from the Pacific Coast, new and old. . . . [Cf: 9MR326.02] p. 25, Para. 7, [1889MS].

I was represented as telling things untrue, when I made the statement that not a word of conversation had passed between me and Brethren Jones and Waggoner nor my son Willie upon the law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the law in Galatians.-- *Letter 14*, 1889, pp. 2,4. (To Brother and Sister Maxson, March 2, 1889.) [Cf: 9MR326.03] p. 26, Para. 1, [1889MS].

Shall there be with the people of God the cropping out of the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points--not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists--the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have, in my last few weeks' experience, learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that, if possible, Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this. [Cf: 9MR330.04] p. 26, Para. 2, [1889MS].

Godliness, which the gospel enjoins, never bears briars and thorns, never--because all do not see exactly alike--breaks the closest links of association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit.-- *Manuscript 30*, 1889, pp. 26,27. ("Experience Following the Minneapolis Conference," cir. late June, 1890.) [Cf: 9MR331.01] p. 26, Para. 3, [1889MS].

I spoke to the brethren and sisters, seeking to present Jesus, that they might look and live. . . .I bore a decided testimony to the people assembled [at a morning meeting], and there were precious testimonies that followed. All related their experience the past year as being of a more spiritual character than they have had before, since embracing the truth. The light of justification through faith, and that the righteousness of Christ must become our righteousness, else we cannot possibly keep the law of God, is the testimony of all who speak, and the fruit is peace, courage, joy, and harmony. There is danger of making even these subjects a theory, and not practicing the truth that is expressed. Those who bear this message must carry with them the pure character of Christ Jesus.-- *Manuscript 22*, 1889, pp. 8,10. (Diary, October 24, 1889.) [Cf: 9MR331.02] p. 26, Para. 4, [1889MS].

You [R. A. Underwood] have many valuable qualifications that should be perfected to do highest service in the cause of God. . . . [Cf: 9MR337.01] p. 26, Para. 5, [1889MS].

I have nothing, nothing but kindness and love in my heart toward you. I long for perfect harmony with my brethren, but I must do the work that God has given me to do, even if it separates me from my brethren and friends.--Letter 22, 1889. (To R. A. Underwood, January 18, 1889.) [Cf: 9MR337.02] p. 27, Para. 1, [1889MS].

You need a different mold upon your character, in order that you may be highly useful. You need to possess more of the love of Christ that your own will may be subdued. You have not realized your obligations to God to be patient, kind, and respectful to your ministering brethren and to every member of the church. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable

qualifications that should be perfected to do highest service in the cause of God. . . . [Cf: 10MR3.01] p. 27, Para. 2, [1889MS].

We should never stir up strife by domineering words and actions. Put away everything like hard dealing, and seek for a closer walk with God. You used to be a more meek and humble man than you are now. You need the refining grace of God, the meekness of Christ. There is a work allotted to you that no one can do for you. "Holding forth the word of life," you are to practically set forth a Christian example. "Do all things without murmuring or disputing: That you 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 labored in vain" (Philippians 2:14-16). [Cf: 10MR3.02] p. 27, Para. 3, [1889MS].

If men in responsible office do not show partiality, but exercise the patience and kindness of Jesus, they will find this course more effective than the preaching of sermons, the exercise of power, or the presentation of strong argument. The silent influence of Christian character will fall upon men as the sunbeams of heaven. May God help you to do right because it is right.--Letter 22, 1889. (To a Leading Worker.) [Cf: 10MR3.03] p. 27, Para. 4, [1889MS].

A Selfish Wife Can Ruin Her Husband.--The marriage relation is a solemn, sacred one, yet it is too often entered upon without due consideration. The influence of the wife over the husband is powerful for either good or evil. Many a man can date his success or failure in life from his marriage day. [Cf: 10MR72.01] p. 27, Para. 5, [1889MS].

In the companionship of a true, unselfish woman, the husband finds peace and happiness, forgetting the cares of the world. But if the one whom he has chosen to stand by his side is self-centered, caring for no one or nothing but herself, requiring his time and attention to be constantly devoted to her, and yet ignorant of her own duties as a wife, and incapable of appreciating his efforts and sympathizing with them, the happiness of the home will be blighted. The wife will be miserable herself, and however well the husband may be qualified to be priest of the household, however energetic and unselfish, she too often lays the foundation for his ruin. [Cf: 10MR72.02] p. 27, Para. 6, [1889MS].

I have been shown men of grand and generous impulses who were transformed through the influence of women of a narrow, selfish nature. Such women have no love for noble, spiritual things. They strive only to please themselves and make everyone else please them too. They have an imbecile love of self-gratification and to their mind the grand motive of duty has no force. Love is a tender plant, and must be cultivated in order to flourish. A man's love may be sacredly bestowed, but if it is not sacredly appreciated and reciprocated it will die a natural death. When the wife feels that it is her prerogative to assume control over her husband, to force him to humor all her fancies, her likes and dislikes, her choice or rejection of things, he becomes no more than a plaything in her hands. All that is holy in the marriage relation is gradually obliterated, and the union becomes a yoke of bondage grievous to be borne. It is galling to the neck of the husband and finally becomes so to the wife. But if the husband possesses pure,

manly traits of character, if he is industrious, ambitious, and honest, one who loves and fears God, he will not consent to be a slave to his wife's caprices. If the wife is selfish, lacking in womanly traits, neither amiable nor self-denying, may the Lord help them: for life will be a woeful disappointment.--Letter 10, 1889, pp. 1, 2. (Written from Chicago, Illinois, April 2, 1889.) [Cf: 10MR72.03] p. 27, Para. 7, [1889MS].

The church upon the earth is not perfect. It is not the church that will be when Zion is 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 and to be crowned with glory and immortality in the future life.--Letter 22, 1889, p. 7. (Written at Battle Creek, Michigan, January 16, 1889, to R. A. Underwood.) [Cf: 10MR81.01] p. 28, Para. 1, [1889MS].

The Sufficiency of the Holy Spirit--The sufficiency of the apostle was not in himself, but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ.--Letter 22, 1889, p. 5. (To R. A. Underwood, January 18, 1889.) [Cf: 10MR99.02] p. 28, Para. 2, [1889MS].

The light of the Sun of Righteousness is never dim. It is constantly shining on us. Notwithstanding Satan casts his hellish shadow athwart our path, the light shineth beyond!--Ms. 24, 1889, p. 8. (Diary, December 21, 1889.) [Cf: 10MR338.01] p. 28, Para. 3, [1889MS].

"I Long for Jesus to Come"--There is so much work to be done. I can help if the Lord is with me. If Jesus is not with me I can do nothing. [Cf: 10MR383.01] p. 28, Para. 4, [1889MS].

Oh, I long for Jesus to come. I long for that home in the kingdom of glory where there will be no sickness, no sorrow, no pain, no death. But it is ours to be faithful day by day in this life. I have been sick. Am still weak, but not a bit discouraged.--Letter 64a, 1889, p. 3. (To Mary Kelsey-White, from Battle Creek, Mich., March, 1889.) [Cf: 10MR383.02] p. 28, Para. 5, [1889MS].

I have been shown that our conferences have been overburdened with resolutions. One tenth as many would be of far greater value than a larger number. I stated these things clearly, but still you urged that the resolution should be carried into effect. You made it evident that if God was leading me, He was certainly not leading you. Your resistance to my words, and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably. [Cf: 11MR72.01] p. 28, Para. 6, [1889MS].

Another resolution was passed that might have been laid upon the table, i.e., the one in reference to training all licentiates before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance

for a moment.--Letter 22, 1889, pp 10, 11. (February 12, 1889.) [Cf: 11MR72.02] p. 28, Para. 7, [1889MS].

Thoughts on Christian Education--Battle Creek, November 22, 1889. At about half past eleven o'clock a.m. Brother Prescott called. He is the president of our school and we have had many precious seasons of communion together in regard to the best plans to uplift the students religiously. We believe Brother Prescott is a man fitted for the work in which he is engaged. The question is constantly arising and has to be met and treated with great wisdom: Are we, as Seventh-day Adventists, doing what we should do in combining religious education--which is science--with the education of science in our schools? [Cf: 11MR109.02] p. 28, Para. 8, [1889MS].

We conversed together upon this matter and could not arrive at any other conclusion than that our former position on this question is correct. We cannot go back upon this important subject of keeping the education of every faculty equal. Each is to be improved by all the advantages within our reach, always making the most of our opportunities, that all the powers of our being may be consecrated wholly to the service of God. The teachers in our colleges may do a high, noble, holy work in educating the youth that they may reach the highest standard in intellectual acquirements. There is no danger of their soaring too high, if balanced by the sanctification of the Holy Spirit. [Cf: 11MR109.03] p. 29, Para. 1, [1889MS].

The fear and knowledge of God are to be combined with all their education. The knowledge of God, the understanding of His will in His Word as far as finite minds may grasp it, incorporated into the thoughts, interwoven in the character, will make efficient men. The study of the Word of God will give knowledge as to how to do the work of God intelligently and acceptably. The mind will become sanctified through watchfulness and prayer and will be enriched, enlarged, and broadened in comprehension. There will be constant self-improvement, constant going forward and upward to meet the highest standard, because they are seeking to be made partakers of the divine nature. [Cf: 11MR110.01] p. 29, Para. 2, [1889MS].

Daniel was closely connected with the Source of all wisdom, and this knowledge was to him more precious than the gold of Ophir. He kept his religious training equal with the advantages which were within his reach of becoming a wise and learned man in the sciences. Daniel worked with his entrusted capital of talent. He was aroused by the situation in which he found himself, in the king's court of Babylon. He cooperated with God to use every power God had given him, that he should not be second in anything. And we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (Dan. 1:17). Because Daniel was connected with God, the secrets of the Lord were opened to him, for they are "with them that fear Him" (Ps. 25: 14). [Cf: 11MR110.02] p. 29, Para. 3, [1889MS].

(Dan. 1:19,20 quoted.) If the Lord God of heaven and earth will become the teacher of men, will they not have the very best kind of knowledge for this world, as well as for the next? This world is our preparatory school. [Cf: 11MR111.01] p. 29, Para. 4, [1889MS].

Continual growth in religious wisdom and intelligence did not in any sense disqualify these youth for the faithful, intelligent discharge of the important duties assigned them in the business transactions pertaining to the kingdom of Babylon. [Cf: 11MR111.02] p. 29, Para. 5, [1889MS].

The schools, the colleges, and the seminaries for the educating and developing of the mind are essential for the formation of character. Natural and mental resources come alone from a knowledge of the laws which God has established in nature and in our own human structure, and obedience to these laws must be observed, or our lives will prove a failure. [Cf: 11MR111.03] p. 29, Para. 6, [1889MS].

Under the controlling influence of Jesus Christ, the human intellect can achieve wonderful things. If ten righteous persons would have saved ancient Sodom from destruction, of what value is righteousness for every nation! The cultivation of the intellect alone, disconnected from moral and religious education and training, would have a baleful influence. [Cf: 11MR111.04] p. 30, Para. 1, [1889MS].

Christ came to our world to destroy nothing but the works of the devil. In this age the Lord can better impress His children in forest homes and in the wilderness, to do service for Him, than in the bustle and confusion of city life. The Lord understood all about the settlement of America, and He moved upon the oppressed Pilgrim Fathers to make that land their retreat from religious persecution. In the wilderness in this strange land the exiles found want, deprivation, and terrors by day and night. [Cf: 11MR111.05] p. 30, Para. 2, [1889MS].

*Battle Creek, Michigan, November 23, 1889--*It is the holy Sabbath. I arose in the early hours of the morning and presented my humble request to my heavenly Father for the grace and Spirit of God which I so much needed today. I then put my heart in a trusting frame, believing I find peace and quietude in committing my soul to God as unto a faithful Creator. I must be a wholehearted, decided Christian in all things. I must be persevering. I must not trust in myself alone as capable of perfecting a Christian character. If I do, I shall certainly fail. While it is my privilege and duty to grasp and improve as a blessing every gracious opportunity, every means possible for the improvement of my mind and the strengthening of my soul, I look alone to Jesus who is the true source of all power to mold my character after the divine pattern. While I will look to Jesus, who is the author and finisher of my faith, catching the divine rays of light from heaven, I am daily pressing forward toward the mark for the prize, believing that what grace has begun glory shall crown in the kingdom of God. [Cf: 11MR112.01] p. 30, Para. 3, [1889MS].

Friday, November 22, Elder Prescott, who is the principal of our college, made request for me to meet with them Sabbath afternoon in their social meeting in the college. I had been suffering with infirmities and thought it not prudent to do this. But my heart turned toward the students and my great interest and desire for the welfare of their souls made me earnest to go. We found a large number of the students assembled. It was not only a precious occasion but a blessed sight to see the attentive, earnest, intelligent countenances. [Cf: 11MR112.02] p. 30, Para. 4, [1889MS].

Professor Prescott spoke most appropriate words in regard to the lesson of Christ in the figure of the vine and the branches-- appropriate words indeed and so applicable to the individual cases of all present. [Cf: 11MR113.01] p. 30, Para. 5, [1889MS].

I then spoke for about thirty minutes in regard to the importance of Bible and religious education combined with the education in all the sciences. I tried to present the importance of a living connection with God as essential for all their education. The elevation of man is because of the cultivation of the superior faculties with which God has endowed him.--Ms. 23, 1889, pp. 10-14. (Diary, November 22, 23, 1889.) [Cf: 11MR113.02] p. 30, Para. 6, [1889MS].

*From Denver to California, 1889--*Denver, Sunday, Sept. 15, 1889: The storm that had come down in steady rain Sabbath, the 14th, had passed and the weather was pleasant. [Cf: 11MR150.03] p. 31, Para. 1, [1889MS].

I spoke to a crowded tent upon the subject of temperance. "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" (Rev. 3:21). I had freedom in speaking. Many outsiders were present and listened with apparent earnest interest. [Cf: 11MR150.04] p. 31, Para. 2, [1889MS].

We parted from our friends and dear Mary Sunday evening, to take the train en route for California the same night, leaving Denver at five minutes past nine o'clock. [Cf: 11MR150.05] p. 31, Para. 3, [1889MS].

*En route to California, September 16, 1889--*We have excellent accommodations. There are but two parties besides ourselves in the car, and we have plenty of room. I am so weary I must keep my berth made, for it seems as though it would be very difficult to sit up. I usually do some knitting, but I have no strength even for this. I am asking my heavenly Father for the strength required that I may do His will. I have a message to bear to the people, and although struggling against infirmities I am not comfortless. I have the blessed assurance. "Lo, I am with you always, even unto the end of the world." The peace of Christ is of highest value. [Cf: 11MR151.01] p. 31, Para. 4, [1889MS].

We reached Ogden September 16, at 9:45 p.m.--twenty-four hours from Denver. Although we had a first-class ticket and could have the privilege of the palace sleeping car, we decided the four in our party could save twenty dollars by putting up with some inconveniences on the emigrant train. Money at this time is an important article, for there are missions to be established, missionaries to be sent, and the truth to be carried to all nations, tongues, and peoples. This will require means, and this is ever before me. Save, save all you can save. [Cf: 11MR151.02] p. 31, Para. 5, [1889MS].

My own expenses are very large, to keep my many workers employed and pay them their wages, amounting to \$150 per month, for rooms, board, and wages. [Cf: 11MR151.03] p. 31, Para. 6, [1889MS].

At Ogden the car was filled with passengers. Some had been waiting over to take this train. They were obliged to wait hours on account of washed-out bridges. [Cf: 11MR151.04] p. 31, Para. 7, [1889MS].

September 17, 1889--The effects of the rain are not seen; it is dry and dusty. We eat and drink dust. Last night I was much afflicted for want of breath. I longed to breathe sweet pure air that was not filled with dust and alkali and tobacco. All we can do is to exercise patience and look forward with joy to the time when the sagebrush plains are behind us.--Ms. 21, 1889, pp. 17-18. (Diary, September 15-17, 1889.) [Cf: 11MR151.05] p. 31, Para. 8, [1889MS].

Schools and Sanitariums Should Be Established in Many Rural Locations--True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, on which schools can be built up, and where the youth can be instructed in agricultural and mechanical lines of work. . . . [Cf: 11MR155.03] p. 32, Para. 1, [1889MS].

What can I say to our people that will lead them to follow the course that will be for the present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success? [Cf: 11MR156.01] p. 32, Para. 2, [1889MS].

It is not the Lord's plan, but human devising, for our people to crowd into Battle Creek.--Ms. 12, 1889, pp. 1, 2. ("Establish the Work in Many Places," 1889.) [Cf: 11MR156.02] p. 32, Para. 3, [1889MS].

A Reformation Needed After the 1888 General Conference--The Lord was working [at Minneapolis] 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 or my feelings, but should 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 Counselor, but look in a large degree to the men they have set before them in the place of God. . . . [Cf: 11MR228.03] p. 32, Para. 4, [1889MS].

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 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: 11MR229.01] p. 32, Para. 5, [1889MS].

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: 11MR229.02] p. 32, Para. 6, [1889MS].

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 A and Elder B 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. . . . [Cf: 11MR229.03] p. 33, Para. 1, [1889MS].

If my brethren had sensed their own weakness, their own inability, and had never lost sight of this, they would have humbled their hearts before God, confessed their errors, and come into light and freedom. . . . [Cf: 11MR230.01] p. 33, Para. 2, [1889MS].

Many are ignorant of the deception which palms off falsehood for truth. They entertain ideas that men may be saved by their own merit. A false religion has come in among us, a legal religion. We will not keep silent. The church must be roused. We will secure halls in the cities and put out handbills and the people shall be enlightened. . . . [Cf: 11MR230.02] p. 33, Para. 3, [1889MS].

We are years behind, and yet men in responsible positions will in their blindness keep the key of knowledge, refusing to enter themselves and hindering those who would enter. . . . [Cf: 11MR230.03] p. 33, Para. 4, [1889MS].

A difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit. And Satan is doing his utmost to have those who believe present truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle, which, when it has a controlling power over minds, leads to certain results. There is pride of opinion, a stubbornness that shuts the soul away from good and from God.--Ms. 30, 1889, ("Experience Following the Minneapolis Conference," late June, 1889.) [Cf: 11MR230.04] p. 33, Para. 5, [1889MS].

Righteousness by Faith Needed at the 1889 Camp Meetings--I think that Elder A. T. Jones should attend our large camp meetings and give to our people, and to outsiders as well, the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject, and if he goes to the canvassers' meetings only, how can the light come before the largest number? You cannot expect that any of the canvassers can present this matter in the light in which he presents it. I think that it is robbing the churches of the light and the message for the present time for him not to attend the camp meetings. Let the outsiders understand that we preach the gospel as well as the law.--Letter 1, 1889, p. 6. (To W. C. White, April 7, 1889.) [Cf: 11MR231.04] p. 33, Para. 6, [1889MS].

Ellen White's Work at the Ottawa, Kansas, Camp Meeting--I have good news to report this morning. There has been a break in the meeting. Praise the Lord. He is at work for His people. We have felt surely that the enemy of Christ and all righteousness was upon the ground. There were some ministers from Iowa who came armed and equipped to leaven the camp with the very same spirit that was so prominent in Minneapolis. . . . [Cf: 11MR232.01] p. 34, Para. 1, [1889MS].

Wednesday I attended the early morning meeting and bore a decided testimony and entreated all present not to act over Minneapolis, and not to be like those Paul describes in Hebrews 4:2. I then entreated them to humble their hearts before God and put away their sins by repentance and confession and receive the messages God sends them through His delegated servants. . . . [Cf: 11MR232.02] p. 34, Para. 2, [1889MS].

In the night season, one of God's messengers stood by my side and asked: [Cf: 11MR232.03] p. 34, Para. 3, [1889MS].

"Did not I raise you up when you were sick nigh unto death in Healdsburg? Did not I put My Spirit upon you and sustain you to bear your testimony in Oakland? Did not I your Lord strengthen you to come the long journey to this place? Have I not kept your mind in peace amid the strife and confusion of tongues, and now I have a work for you to do in this place. My everlasting arms are beneath you. I have given you a message to bear. I will show you many things." [Cf: 11MR232.04] p. 34, Para. 4, [1889MS].

I was conducted to the house where our brethren made their homes, and there was much conversation and excitement of feelings and some smart, and as they supposed sharp, witty remarks. The servants whom the Lord sent were caricatured, ridiculed, and placed in a ridiculous light. The comment of words passed upon me and the work that God had given me to do was anything but flattering. Willie White's name was handled freely and he was ridiculed and denounced, also the names of Elders Jones and Waggoner. [Cf: 11MR233.01] p. 34, Para. 5, [1889MS].

Voices that I was surprised to hear were joining this rebellion and those with whom I had labored in past years without any evidence, or any sure knowledge of any change in Sister White, were hard, bold and decided in denouncing her. And of all those so free and forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true. I was represented as telling things

untrue, when I made the statement that not a word of conversation had passed between me and Brethren Jones and Waggoner nor my son Willie upon the law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the law in Galatians. [Cf: 11MR233.02] p. 34, Para. 6, [1889MS].

After hearing what I did my heart sank within me. I had never pictured before my mind what dependence we might place in those who claim to be friends, when the spirit of Satan finds entrance to their hearts. I thought of the future crisis, and feelings that I can never put into words for a little time overcame me. (Mark 13:9,12,13 quoted.) [Cf: 11MR233.03] p. 34, Para. 7, [1889MS].

All this passed through my mind like a flash of lightning and I was sensible how little trust or dependence could be put in the friendship of men, when human thoughts and human passions bear sway. Just as sure as the enemy is permitted to bear sway, then we may expect anything. Human friendship, bonds, and ties of relationship are severed, and why? Because there is a difference of opinion in interpretation of the Scriptures. It is the same spirit which condemned the Lord of life and glory. . . . [Cf: 11MR234.01] p. 35, Para. 1, [1889MS].

And what created all this stirring up of human passions which was bitterness of spirit, because some of their brethren had ventured to entertain some ideas contrary to the ideas that some others of their brethren had entertained, which were thought from their understanding to be inroads upon ancient doctrines? [Cf: 11MR234.02] p. 35, Para. 2, [1889MS].

The guide who accompanied me gave me the information of the spiritual standing before God of these men who were passing judgment upon their brethren. They were not keeping their own souls in the love of God. Had they been growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they would have distinguished light from darkness, and truth from error. [Cf: 11MR234.03] p. 35, Para. 3, [1889MS].

I had declared my intention of leaving the meeting as soon as the Sabbath should close, but when I was assured I had a work to do to stand at my post, that God had given me a message to bear in His name, and if even I had foreseen the consequences, I could not be clear before God and have my peace. My work must not cease here, for my testimony of this character must continue as God should direct until these wrongs were expelled from the churches. Unless the faithful testimonies are continued to be repeated in the ears of the people of God, the mold that has been left upon the work would not be removed. [Cf: 11MR234.04] p. 35, Para. 4, [1889MS].

There have been, I was informed, misunderstanding not only of the testimonies, but of the Bible itself. Men have exalted themselves and esteemed themselves too highly, which leads to the denouncing of others and passing judgment upon their brethren. Envy, jealousy, evil speaking, evil surmising, judging one another, has been considered a special gift given of God in discernment when it savors more of the

spirit of the great accuser, who accused the brethren before God day and night. There has been a spirit of pharisaism, a hard, unsympathetic spirit toward the erring, a withdrawing from some and leaving them in discouragement, which is leaving the lost sheep to perish in the wilderness. There has been a placing of men where God alone should be.--Letter 14, 1889. pp. 4-6. (To Dear Children of the Household, May 12, 1889.) [Cf: 11MR235.01] p. 35, Para. 5, [1889MS].

Ellen White's Concerns While at Ottawa, Kansas--If I can possibly get off from the appointment to the Scandinavians I will do it and return home and see what you are all about. I shall be glad to have No. 33 [Now Testimonies, Vol. 5, pg. 477-754.] out, for the people need it. I am up writing at three o'clock in the morning. There are many questions to be considered and settled. It is understood that you are going to the Kansas meeting. I cannot lay out the matter clearly in my mind. [Cf: 11MR235.02] p. 35, Para. 6, [1889MS].

I have had some thoughts like this about Iowa: Morrison and [Henry] Nicola have run the conference until there is but little life and soul in it. Now whether Elder Jones and I ought not to attend that conference and bring to the poor sheep and lambs food, is the question. [Cf: 11MR235.03] p. 36, Para. 1, [1889MS].

I never saw the condition of things as since coming here. The people seemed to be in a maze. They could not seem to get hold of the subjects presented until last Thursday; then there was a break, and since that time the meetings have increased steadily in interest and the people have been greatly benefited. Brother Kilgore is a free man. He no longer sees men as trees walking. His trumpet will give a certain sound. He is a converted man. [Cf: 11MR236.01] p. 36, Para. 2, [1889MS].

Brother Tait is another who has been greatly blessed and will give the trumpet a certain sound. Brother Ballenger has been in great distress of mind, but he is now free and has a new conversion. It does my soul good to see these old men and young men drinking in of the Spirit of God and planting their feet on solid Rock. [Cf: 11MR236.02] p. 36, Para. 3, [1889MS].

I have so desired that Frank [Belden] and yourself would share in the benefits of this meeting, for if you both act a part in the work of God, then you both need to be supplied with divine grace, that your works shall be wrought in God. I see the great need of less of self and more--a great deal more--of Jesus, and young and old have been getting hold from above and becoming acquainted with faith and the righteousness of Christ. [Cf: 11MR236.03] p. 36, Para. 4, [1889MS].

Well, I must write no more now. [Cf: 11MR236.04] p. 36, Para. 5, [1889MS].

[Later:] We want the *Testimony* out as soon as possible. I think I shall not wait here any longer, although they want me to do so. As far as anyone to consult with is concerned, I am alone. I scarcely see Fannie [Bolton]; only in meeting and a few moments in the evening. I do not know what she is doing, except to attend the meetings, which I am confident means to her very much. I shall not have her travel with me. This Kansas meeting is somehow to me inexplicable. I cannot understand

it--that four weeks' work should be put in in one place, and then other places where my testimony is much needed be passed by. [Cf: 11MR236.05] p. 36, Para. 6, [1889MS].

I have been really worried over this matter of Iowa--whether I ought not to go there, and Elder Jones go, and leave some other places. I should have to give up Pennsylvania. Had I thought you would not have attended this meeting at all, I should have made calculations accordingly. Now I do not know what to do. I verily believe it was the work of the enemy that you have not been here all through this meeting. You might have waited here for news from Emma if she was worse, and then matters might have shaped themselves so that you would have had the benefits of this meeting, which I knew you needed. I am sorry, so sorry; but I must close.--Letter 14a, 1889, pp. 1, 2. (To J. Edson White, cir. April 7, 1889.) [Cf: 11MR237.01] p. 36, Para. 7, [1889MS].

The Spirit of Picking Flaws--Now, brethren, I want to tell you, when the Spirit of God comes into our midst, it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken. In the place of coming to God and asking Him to give them a new heart and a new mind, that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It does not strike them, and it must harmonize with their ideas and they will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis. [Cf: 11MR237.02] p. 37, Para. 1, [1889MS].

It is because I know that the very same spirit is here, and that we should not give place to it for a moment that I say these things. I know that while the Spirit of God will make impressions upon human minds, the enemy will come in and make the most of any little thing that it is possible to make and the leaven will begin to work because the devil wants it so. Now brethren and sisters I want to place you on your guard. I want to ask you if you are satisfied with your coldness, your unbelief, your backslidings. Have you not had enough of it? If not, the devil will give you all you desire. We don't want any more. [Cf: 11MR238.01] p. 37, Para. 2, [1889MS].

We see that we are in no better condition than the Jewish people. God gave them clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself came in order that He might present the truth to them. But when His own nation rejected Him, He turned away. He told them, "Ye have ears, but ye hear not, eyes have ye but ye see not." (cf. Jer. 5:21.) Then they inquired, "Are we blind also?" Christ said, "If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light." (See John 9:41.) Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his blinder before their eyes, and they received it not. [Cf: 11MR238.02] p. 37, Para. 3, [1889MS].

Now, Brethren, there is a blessing here for you. You may think it strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God's earth; and if God gives me strength I will lift up a standard against the enemy. I have a work to do, and if God gives me strength I will do it. I want you to

inquire, How is it with my soul? Will you take the light, or will you stand complaining? [Cf: 11MR238.03] p. 37, Para. 4, [1889MS].

It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at his right hand to resist him. "The Lord rebuke thee," He said, "is not this a brand plucked out of the fire?" (Zechariah 3:2). [Cf: 11MR239.01] p. 37, Para. 5, [1889MS].

Now here are the people of God and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting-up, that you may have a message for the people that will cut its way through the fleshy heart, and that you may go crying through the porch and the altar, "Spare thy people, O Lord, and give not thine heritage to reproach" (Joel 2:17). Now open your ears to the truth you have had and put away your doubts, unbelief, and Christless surmisings. [Cf: 11MR239.02] p. 37, Para. 6, [1889MS].

God wants you to come and drink of the clear waters of the streams of Lebanon, and when you have drunk yourselves you will want to call others to drink. Convert after convert is presented to me who does not know what it is to have faith in Christ. It seems they are ready to die; there is no light in them; they are dying for want of food. [Cf: 11MR239.03] p. 38, Para. 1, [1889MS].

I went to a meeting where I could stay only three days, and in that time I spoke to them seven times. They begged me to stay longer; they seemed starved, and they would get up and talk of how they wanted this truth and this light, but the devil was ready to bring in something to shut out the light, and many are ready to have it so. They don't know what the pure atmosphere is, but may the Lord help us that the clear light of His glory may surround us. May God help us to stand on vantage ground before the enemy that we shall have our minds broken off from things below and get hold from above. [Cf: 11MR239.04] p. 38, Para. 2, [1889MS].

Christ, when talking to the people of His time, told them that they had blinded their eyes and closed their ears lest they should see with their eyes and hear with their ears and be converted and He should save them. (Matthew 13:15.) Light had been given them, but they would not receive it. Darkness was upon them, and they would come and pick the little flaws, and draw the minds of the people away from the solemn truth that was for them. Now, how will it be with us? We don't want to kill ourselves here laboring for you, but will you labor for yourselves? We want to know whether we will have the rich blessing of the Lord resting upon us, and we realize that He sheds His rich light and glory upon us. This is my prayer.--Ms. 2, 1889, pp. 2-4. ("Picking Flaws," May 12, 1889.) [Cf: 11MR240.01] p. 38, Para. 3, [1889MS].

The Need for Humility--Brethren and sisters, just as surely as we begin to look earnestly to Jesus and uncover our souls to Him, we shall go down deep into the valley of humiliation; and just so surely as we go down, we shall rise up again. The more humbly we live before God, the nearer we will come to Him, and the more distinct will be our view of Jesus Christ and His matchless light. [Cf: 11MR240.02] p. 38, Para.

4, [1889MS].

"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" (1 Cor. 3:18). Now you see how important it is that we are beholding this. The enemy has come in and his dark shadow has been thrown athwart our pathway, so that we dwell on the dark side and talk of gloom until our way seems almost hopeless, and we stumble along without courage, hope or love. But we do not want this to be so. We want this shadow to be swept away, and it will be if we look beyond the darkened shadow to the brightness beyond in Christ Jesus. . . . [Cf: 11MR240.03] p. 38, Para. 5, [1889MS].

Have we received a bright thought? If so, we are not to think that it is because of any wonderful smartness or intelligence in ourselves. It is because God is the author of it. If anyone tells you you have preached a good sermon, tell him the devil told you that before he did, and for him not to be an agent for the devil. There is pride in our hearts that must be emptied out, and then Jesus Christ will come in and take possession of our whole heart. I love my Saviour this morning because He first loved me. If there is anything in my life, my words, my teachings that is good, it is because Christ has put it there. It is not because of any goodness in me, and there is no glory to be directed to myself. [Cf: 11MR241.01] p. 38, Para. 6, [1889MS].

The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith; against these there is no law. We should experience this, and then we will not be under the bondage of the law of God by any means. You are free in Christ Jesus. We shall walk in liberty, because our will is in harmony with the will of God and we love all His commandments. . . . It is our privilege to go on from strength to strength and from glory to glory. Do not think that, because we have a glimmer of the light of God, that we have it all.-- Ms. 3, 1889, pp. 1-3. (Morning Talk at Ottawa, Kansas, May 14, 1889.) [Cf: 11MR241.02] p. 39, Para. 1, [1889MS].

Preparation of Christ's Coming--We take the words of Brother Olsen in regard to the coming of the Lord, and we think how it has been presented to us in a striking manner that the end of all things is at hand, the Lord is at the door. What influence has it had to solemnize our minds, and arouse in us an earnestness to separate from us everything that is offensive to God? Then to think that after all He is nearer now than when we first believed. The day of the Lord is right at hand, and it is not safe for us to delay His coming. . . . [Cf: 11MR241.03] p. 39, Para. 2, [1889MS].

Let us thank God today that we are not yet before the judgment seat of God, but we have an Intercessor, One who has loved us so that He gave His own precious life for us individually. Just as though there were not another soul in the universe. He died for us and we are of infinite value of Jesus Christ. How can we measure the sacrifice He has made for us? . . . [Cf: 11MR242.01] p. 39, Para. 3, [1889MS].

It is not that you come out in words and deny Him, but in your actions you deny Christ so that He is ashamed to call you brethren. We want every one of us to be consecrated to God. Let the plowshare go deep and uproot all this pharisaism and let this self-righteousness be torn all

to pieces. The very best way to have this done is to fall on the Rock and be broken. Just as soon as you see that there is nothing in you that is righteous; just as soon as you have a dread of sin, you will fall on the Rock, and then it is that Christ can take you and mold you and fashion you into a vessel of honor. But just as soon as you allow your thoughts and feelings to be turned against one another, this is unlike Christ, and just so sure it is that you are not vessels unto honor, but dishonor. You don't give God a chance. You are trying to fashion yourself after a mold of your own imagination, but you need to take that out of your mind and keep Christ before you every day. [Cf: 11MR242.02] p. 39, Para. 4, [1889MS].

When you rise up, and when you sit down, when you go out, and when you come in, you need to exercise Christian politeness and respect, because you are the purchase of the blood of Christ, and He has died upon Calvary's cross that we might live. Christ Himself has bridged the gulf for us. It is our duty to help those who are downcast. Recollect what their privileges are, and don't talk of the difficulties, but go right to them and try to bind up the brokenhearted. These are right in the church all around us. Never have an idea that you know more than your brethren, but just keep humble. It was this spirit of evil surmising that brought all the weakness into the Jewish nation.--Ms. 4, 1889, pp. 1, 2. ("Preparation for Christ's Coming," May 14, 1889.) [Cf: 11MR243.01] p. 39, Para. 5, [1889MS].

Evil-surmising Leads to an Unbalanced Intellect--In Minneapolis God gave precious gems of truth to His people in new settings, This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the Word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks"--when it was not moving a peg of the old landmarks. [Cf: 11MR243.02] p. 40, Para. 1, [1889MS].

The men in responsible positions have disappointed Jesus. They have refused precious blessings, and refused to be channels of light, as He wanted them to be. The knowledge they should receive of God that they might be a light and blessing to others, they refuse to accept, and thus become channels of darkness. The spirit of God is grieved. Never can the heart be stirred up with envy, with evil-surmising, with evil reports, but the intellect becomes unbalanced, and cannot decide correctly any controverted point. The attributes of Satan which have found entrance to the soul, cannot harmonize with truth.--Ms. 13, 1889, pp. 3, 4. ("Standing by the Landmarks.") [Cf: 11MR243.03] p. 40, Para. 2, [1889MS].

The Holy Spirit Present at Various Meetings Attended by EGW--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.--Ms. 30, 1889. p. 6. [Cf: 11MR254.01] p. 40, Para. 3, [1889MS].

I thought it was my duty to go to Des Moines, Iowa. I hoped to meet most of the ministers in that State. . . . 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!--Ms 30, 1889, pp. 8, 9. [Cf: 11MR254.02] p. 40, Para. 4, [1889MS].

Wrong Spirit Manifested at Minneapolis--I cannot sanction the spirit that prevailed at Minneapolis, neither can I have confidence that those who were actuated by that spirit are walking in the light. [Cf: 11MR255.04] p. 40, Para. 5, [1889MS].

Suppose Dr. Waggoner did hold views that were not wholly correct, was it Christlike to manifest the spirit that was felt in that meeting? The rich blessing of God was hanging over that conference, but the Lord could not work upon hearts so full of misconceived opinions of His own messages and so barricaded with prejudice against them. The reports that were brought to Battle Creek were in accordance with the spirit that prevailed at that meeting.--Letter 2, 1889, pp. 11, 12. [Cf: 11MR255.05] p. 40, Para. 6, [1889MS].

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Righteousness of Christ as Presented by A. T. Jones--I think that Elder A. T. Jones should attend our large camp meetings and give to our people, and to outsiders as well, the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject, and if he goes to the canvassers' meetings only, how can the light come before the largest number? You cannot expect that any of the canvassers can present this matter in the light in which he presents it. I think that it is robbing the churches of the light and the message for the present time for him not to attend the camp meetings.--Letter 1, 1889, p. 6. [Cf: 11MR255.06] p. 41, Para. 3, [1889MS].

Spirit of God Needed--Now brethren I want to tell you when the Spirit of God comes into our midst it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken, and in the place of coming to God and asking Him to give them a new heart and a new mind, and that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It does not strike them. It must harmonize with their ideas. They will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis.--Ms. 2,1889, p. 2. [Cf: 11MR256.01] p. 41, Para. 4, [1889MS].

EGW Shown Spiritual Condition of Many at Minneapolis--I related in the Thursday morning meeting [at Ottawa, Kansas] some things in reference to the Minneapolis meeting. I told them by what means the Lord had opened to me the spiritual condition of many of those who came to that conference. They came under a delusion, with false impressions upon their minds. This was Satan's work, for the Lord was to revive His people and give them light in clear distinct rays that would lead to the magnifying of Christ. The Lord's command to His people through His messengers was, "Go forward." And now Satan determined to hold the people away from the light that the rich blessing of God should not come upon the delegates. . . . Satan raised an alarm. They thought the law in Galatians would come up and they would go armed and equipped to resist everything coming from those men from the Pacific Coast, new and old. [Cf: 11MR256.02] p. 41, Para. 5, [1889MS].

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts.--Letter 14, 1889, pp. 2, 3. [Cf: 11MR257.01] p. 41, Para. 6, [1889MS].

Spirit of Unbelief Manifest by Some at Minneapolis and After--At the meeting in Minneapolis, at Potterville, and at Battle Creek, I presented general principles before you, hoping that you might hear, be impressed, and be converted, that I might not be under the painful necessity of addressing you personally. But as you have had the privilege of hearing the message that God has given me and others to bear, and yet your doubts and unbelief have been strengthening instead of diminishing, I am alarmed for you. I know you and others in a similar position are not in the light. You are on the enemy's ground. Both of you are placing yourselves where the spirit of God can no more find access to your hearts than it could find access to the hearts of the Jewish people when they gave themselves up to unbelief. Through Christ, light is shining to man; heaven is connected with earth, and the angels of God are ascending and descending upon the mystic ladder. They bring messages of warning, reproof, instruction, encouragement, and love. The glory of God is above the ladder and shines down all its length. God will not devise some new way to reach the hearts of those who have shut themselves away from the light. It is at the peril of their souls that they refuse the light. [Cf: 11MR281.01] p. 42, Para. 1, [1889MS].

Parallels Between Christ's Rejection at Nazareth and the Rejection of Truth Today--Bro. B, you have encased yourself in an armor of unbelief and spiritual pride. You do not recognize Him whose goings forth have been from old, from everlasting. The King of glory appeared in the form of a servant, clothed in the garb of humanity. When He began His public ministry in Nazareth, there was a sad and terrible exhibition of what human nature can and will be when Satan works on the heart. Jesus proclaimed Himself to be the Anointed One. No man had before ventured to assume as much; not the learned or noble of the earth, not even the prophets or kings. He arose in the synagogue, and read from the prophet Isaiah these gracious words: "The spirit of the Lord God 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). [Cf: 11MR281.02] p. 42, Para. 2, [1889MS].

The eyes of all in the synagogue were fastened upon Him, for divinity flashed through humanity, and with one voice they witnessed to the "gracious words" that proceeded from His lips. God had spoken to their hearts and given them a testimony which they acknowledged to be the truth. But soon doubt and unbelief arose. Who was this that claimed to be the Messiah? They did not expect Christ to come in this way. His family connections were humble, pious people, but not distinguished for riches, learning, rank, or power. [Cf: 11MR282.01] p. 42, Para. 3, [1889MS].

The Jews expected the Messiah to come with pomp and ceremony as a great king. They looked for Him to appear as a conqueror, to deliver Israel from the Roman yoke. They thought they would be able to cry, "This is the King that will reign on David's throne." But this Man, who made the claim that He was the anointed One of God, was from the humble walks of life, the son of Joseph and Mary. They had seen Him going up and down the hills. They had seen Him toiling daily at the carpenter's bench, and could He be the Messiah? [Cf: 11MR282.02] p. 42, Para. 4, [1889MS].

The very humiliation that Christ bore was foretold in the Scriptures as a specification of His divine character and mission, and should have commended Him to every home and heart in the land. But to proud and unbelieving Jews His humiliation was an offense. [Cf: 11MR283.01] p. 43, Para. 1, [1889MS].

The men of Nazareth refused the Prince of Life. The power of God that had stirred their hearts as He read and expounded to them the Scriptures, was resisted, and their passions were stirred as He spoke truths that revealed to them their real condition. . . . [Cf: 11MR283.02] p. 43, Para. 2, [1889MS].

The Lord has shown me that we are in just as much danger [of rejecting truth] in our day as were the people in the days of Christ. The Lord is speaking through His delegated messengers; but the same unbelief is exhibited. Men close their hearts against Jesus and hold themselves in the veriest bondage to Satan, supposing that they are preserving their dignity as free men; that they are maintaining their right to think and act for themselves, to believe or doubt; and like the despisers of the

gospel in the apostolic times, they wonder and perish. [Cf: 11MR283.03] p. 43, Para. 3, [1889MS].

Those who on special occasions of controversy have taken a course similar to that of the men of Nazareth, should take heed lest they follow their example when a second opportunity is given to accept the gracious light of truth. After the first rejection, when excitement and confusion are over, you may again be called upon by the divine Messenger, and you should beware lest you harden your hearts in prejudice and pride, and in final rejection of the message that would work for your salvation. [Cf: 11MR283.04] p. 43, Para. 4, [1889MS].

You may encase yourselves in pride, and continue to reject Christ in the person of His messengers. . . . [Cf: 11MR284.01] p. 43, Para. 5, [1889MS].

We are less excusable than were the Jews, for we have before us their example of rejection of Christ and His apostles, and we have been warned not to fall after the same example of unbelief. . . . [Cf: 11MR284.02] p. 43, Para. 6, [1889MS].

Criticism of the Plans of Others--My brethren, the Lord is not pleased to have us settle down in unbelief, and question and quibble over matters of truth as you have done. . . . [Cf: 11MR284.03] p. 43, Para. 7, [1889MS].

When you receive the words of Christ as if they were addressed to you personally, when each applies the truth to himself, as if he were the only sinner on the face of the earth for whom Christ died, you will learn to claim by faith the merits of the blood of a crucified and risen Saviour in your own case. . . . [Cf: 11MR284.04] p. 43, Para. 8, [1889MS].

The Righteousness of Christ, Our Immediate Need--Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected; but all such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does, but by the spirit in which the work is performed. When He sees men lifting the burdens, trying to carry them in lowliness of mind, with distrust of self, and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner's defects are covered by the perfection and fullness of the Lord our righteousness. Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God, are looked upon by the Father with pitying, tender love. He regards such as obedient children, and the righteousness of Christ is imputed to them. . . . O, may the Lord imbue me with His Holy Spirit constantly that I may present the attractions of Christ so as to engross the whole mind of those for whom I labor! O, that my brethren might appreciate the promises of God in all their breadth and fullness! Then they might be saved from themselves, from self-confidence, criticism, unbelief, and pharisaism. Then self-exaltation would not be increasing, but decreasing; spiritual pride undone. [Cf: 11MR284.05] p. 43, Para. 9, [1889MS].

There are many who claim to believe in Christ who have not yet fallen

upon the Rock and been broken. Self lives, and is exalted. To such Christ does not appear what He is, or what He will be to all those who believe on Him. . . . [Cf: 11MR285.01] p. 44, Para. 1, [1889MS].

Need for Independent Bible Study--A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints--Christ in you the hope of glory. They think they are defending the old landmarks, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon passages of Scripture, these who have not studied to a purpose, and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. [Cf: 11MR285.02] p. 44, Para. 2, [1889MS].

Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of Righteousness, we must study the Scriptures, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, [the] grand truths [of which] are not clearly comprehended. . . . [Cf: 11MR285.03] p. 44, Para. 3, [1889MS].

Not for Us to Say How God's Message Should Come or Who Should Be Messenger--God has sent you a message that He wishes you to receive--a message of light and hope and comfort for the people of God. It is not for you to choose the channel through which the light shall come. The Lord desires to heal the wounds on His sheep and lambs through the heavenly balm of the truth that Christ is our righteousness. . . . [Cf: 11MR286.01] p. 44, Para. 4, [1889MS].

It is a grievous sin in the sight of God for men to place themselves between the people and the message that He would have come to them as some of our brethren are now doing. There are some who, like the Jews, are doing their utmost to make the message of God of none effect. Let these doubting, questioning ones either receive the light of the truth for this time, or let them stand out of the way, that others may have an opportunity of receiving the truth, that the wrath of God may not come on them because they are bodies of darkness, when He desires them to be bodies of light. [Cf: 11MR286.02] p. 44, Para. 5, [1889MS].

Those That Seek for a Sign Will Be Deceived as Were the Jews--Those who live just prior to the second appearing of Christ may expect a large measure of His Holy Spirit. If God has ever spoken by me, some of our leading men are going over the same ground of refusing the message of mercy as the Jews did in the time of Christ. If they turn away from the light, they will fail to meet the high and holy claims of God for this important time. They will fail to fulfill the sacred responsibility that He has entrusted to them. [Cf: 11MR286.03] p. 44, Para. 6, [1889MS].

The character and prospects of the people of God are similar to those of the Jews, who could not enter in because of unbelief. Self-sufficiency, self-importance, and spiritual pride separated them from God, and He hid His face from them. . . . [Cf: 11MR287.01] p. 45, Para. 1, [1889MS].

The Jews despised the good that was proffered them in the time of Christ, and after the long forbearance of God, the things that were for their peace were hidden from their eyes--that which, if received, would have been to them their greatest blessing became their stumbling block. Thus it is today among us. . . . [Cf: 11MR287.02] p. 45, Para. 2, [1889MS].

The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ, because they know not what they oppose. Many who claim to be standing in the light are in darkness, and know it not. They have so enshrouded themselves in unbelief that they call darkness light, and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light, and they reject it. They have before them the example of the past, but they will not be warned, and unbelief is enclosing them in impenetrable darkness. They refuse to accept the testimonies they ought to believe, and are ready to accept tidbits of gossip and testimonies of men, showing their credulousness and readiness to believe that which they want to believe. [Cf: 11MR287.03] p. 45, Para. 3, [1889MS].

There is an alarming condition of things in our churches. Says the Word of God, "Your iniquities have turned away these things, and your sins have withholden good things from you. For among My people are found wicked men: they lay in wait, as he that setteth snares; they set a trap, they catch men. . . the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?" (Jeremiah 5:25, 26, 31). "They have healed also the hurt of the daughter of My people slightly, saying, Peace, Peace; when there is no peace" (chapter 6:14). "And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh, And I will cast you out of My sight, as I have cast out all your brethren" (chapter 7:13-15). God will surely fulfill His word to those who will not hear, will not see, and refuse the light that He sends them. [Cf: 11MR287.04] p. 45, Para. 4, [1889MS].

Those Who Should Have Been Promoting the Message Found Resisting It-- The very men who ought to be on the alert to see what the people of God need, that the way of the Lord may be prepared, are intercepting the light God would have come to His people, and rejecting the message of His healing grace. Brethren, I beseech you to come into harmony with the work of God for this time. . . . [Cf: 11MR288.01] p. 45, Para. 5, [1889MS].

God wants to put His Spirit upon you, but He cannot do this while you are so full of self. When self dies, you will feel the quickening

influence of the Spirit of God. God's people are enjoined to seek for unity, that they may be framed together into an holy temple for the Lord. "Ye are God's husbandry, ye are God's building" (1 Cor. 3:9). . . . [Cf: 11MR288.02] p. 45, Para. 6, [1889MS].

You will never have any greater evidence than you have had as to where the Spirit of God is working. The Lord never proposes to remove all occasion for men to doubt. He will give sufficient evidence to bring the candid mind to a right decision; but if you are determined to have your own way, if you are like Saul, unwilling to change your course because of pride and stubbornness of heart, because of ignorance of your own condition of spiritual destitution, you will not recognize the light. You will say with Saul, "I have performed the commandment of the Lord" (1 Sam. 15:13). . . . [Cf: 11MR288.03] p. 46, Para. 1, [1889MS].

Only Hope Is to Fall Upon the Rock and Be Broken--Selfish pride is holding you from good, and your only hope is to fall upon the Rock and be broken. As these words come to you, you will say, "Are there no others who need the same reproof?" There are many who need to see that the Laodicean message applies to them, who do not see it. I write out your case definitely, not merely that you may be benefited, but that many others may see [that] they are in the same condition, and that they, with you, may make decided changes in their attitude before God and before His people. . . . [Cf: 11MR289.01] p. 46, Para. 2, [1889MS].

The faith that works by love and purifies the soul, produces the fruit of humility, patience, forbearance, long-suffering, peace, joy, and willing obedience. Says the Scripture, "Whatsoever is not of faith is sin" (Romans 14:23). "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). [Cf: 11MR289.02] p. 46, Para. 3, [1889MS].

The promises of God comprehend all the spiritual blessings needed by weak, sinful mortals, who cannot save or bless themselves. . . . [Cf: 11MR289.03] p. 46, Para. 4, [1889MS].

Christ has said, "I am the way, the truth, and the life" (John 14:6). If your good works were the way, then Christ would not have said, "I am the way." It is not our doings and deservings that will save us. If man could have gained heaven by his own efforts, Christ need not have died to make an atonement for our sins. Yet all who tread the narrow path that leads to heaven, will bear the fruits of godliness, and give evidence that they are the light of the world. . . . [Cf: 11MR289.04] p. 46, Para. 5, [1889MS].

The Lord commands His people to go forward, from light to a greater light. Some have had great light, they have been blessed, they have believed that God, for Christ's sake, forgave their sins, but there they have stopped, and have made no further advancement. They have not attained unto a greater faith or broader experience, because they have not received the light of the truth which is constantly unfolding to those who follow the Light of the world. The blood of Christ cleanseth from all unrighteousness, but just as soon as a soul ceases to walk by faith, he becomes enshrouded in darkness. [Cf: 11MR290.01] p. 46, Para. 6, [1889MS].

The only safety for any one is to advance, to increase in the knowledge of the truth, to be sanctified by it. Those who are content with preaching old discourses, and praying stereotyped prayers, fail to improve the talents that God has given them, and these talents will be taken from them. . . . [Cf: 11MR290.02] p. 46, Para. 7, [1889MS].

Brother B, you have heard the testimony which God has given me to bear, but while you have professed to believe, you have in spirit rejected the message. It is my duty to say to you that you have had all the evidence that the Lord will give you in regard to the special work He is doing at this time to arouse a lukewarm, slumbering church. Those who accept the message given, will heed the counsel of the True Witness to the Laodiceans, and will buy the gold, which is faith and love; the white raiment, which is the righteousness of Christ; and the eyesalve, which is spiritual discernment. Says Christ, "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 to him, and will sup with him, and he with Me" (Revelation 3:19, 20). [Cf: 11MR290.03] p. 47, Para. 1, [1889MS].

Results of Refusing to Heed the Warning--If the church refuses to hear the voice of the Heavenly Merchantman, refuses to open the door, then Christ will pass on, and it will be left destitute of His presence, destitute of true riches, but saying in self-righteousness, "I am rich, and increased with goods, and have need of nothing" (Revelation 3:17). [Cf: 11MR291.01] p. 47, Para. 2, [1889MS].

Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear evidence, they say as did the Jews, "Show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?" These objections recall to mind what was said concerning Christ: (John 7:3-5 and Matthew 27:39-43 quoted.) [Cf: 11MR291.02] p. 47, Para. 3, [1889MS].

How can any of our brethren, who have before them the history of the Lord of life and glory, open their lips to utter words similar to the taunting words of the murderers of our Lord? . . . [Cf: 11MR291.03] p. 47, Para. 4, [1889MS].

When men close their eyes to the light that God sends them, they will reject the most evident truth, and believe the most foolish errors. . . . [Cf: 11MR291.04] p. 47, Para. 5, [1889MS].

The Lord has been appealing to His people in warnings, in reproofs, in counsels, but their ears have been deaf to the words of Jesus. Some have said, "If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother C and Brother D have not received it, and have not united with him in heralding it? These good intelligent men would surely know if this were the message of truth." [Cf: 11MR291.05] p. 47, Para. 6, [1889MS].

Sentiments similar to these were expressed in the days of Christ, when He came to bear to earth the tidings of salvation. The people looked to their leaders, and asked, "If this were the truth, would not the priests and rulers know it?" . . . [Cf: 11MR291.06] p. 47, Para. 7, [1889MS].

In the days of Christ there were many who incurred deep guilt because they denounced His teaching without carefully investigating its claims to their attention. . . . [Cf: 11MR292.01] p. 47, Para. 8, [1889MS].

We Are to Follow No One but Christ--When Christ told Peter what should come upon him because of his faith, Peter turned to John, and asked, "Lord, and what shall this man do?" The Lord said, "What is that to thee? Follow thou Me" (John 21:21, 22). If Elder C or Elder D should reject the message of truth that the Lord has sent to the people of this time, would their unbelief make the message error?--No. We are to follow no one but Christ. If men who have occupied leading positions feel at liberty to despise the message and the messenger, their unbelief is no excuse for others. Our salvation is an individual work. Neither Brother C, Brother D, nor any other mortal man can pay a ransom for my soul or yours in the day of judgment. In that day there will be no excuse to offer for neglecting to receive the message the Lord sent you. . . . [Cf: 11MR292.02] p. 48, Para. 1, [1889MS].

We should take no man for our pattern, for we are to see and know for ourselves what is truth. It is of vital importance to us that we allow no one to come between us and our God. We should not accept any man's opinions and ideas unless through careful searching for ourselves we find that they bear the credentials of heaven. It is of the greatest importance that we individually open our hearts to the convicting power of the Holy Spirit. Let God speak to us through His Word. Let God impress the soul. [Cf: 11MR292.03] p. 48, Para. 2, [1889MS].

It is your duty to grasp every ray of light. . . . Sanctified resolution, self-control, supreme love for Christ, will place you in right relation to God and to humanity. God has sent message upon message to His people, and it has nearly broken my heart to see those whom we thought were taught and led by God, fall under the bewitching power of the enemy, who led them to reject the truth for this time. [Cf: 11MR292.04] p. 48, Para. 3, [1889MS].

Do not men know from the Word of God that just such a message as has lately been going to the churches must be given in order that the very work which has been going on among us might be accomplished? Some who ought to have been first to catch the heavenly inspiration of truth, have been directly opposed to the message of God. They have been doing all that was in their power to show contempt for both the message and the messenger, and Jesus could not do many mighty works because of their unbelief. However, truth will move on, passing by those who despise and reject it. Although apparently retarded, it cannot be extinguished. [Cf: 11MR293.01] p. 48, Para. 4, [1889MS].

The Message Will Triumph in Spite of Opposition--When the message of God meets with opposition, He gives it additional force that it may exert greater influence. Endowed with vital, heavenly energy, it will cut its way through the thickest barriers, dispel darkness, refute error, gain conquests, and triumph over every obstacle. I speak that [which] I do know. I testify of that which I have seen. Those who would triumph in the truth will have to act a part in the sight of the universe that will bring to them the reward of "Well done." They will be known as laborers together with God. [Cf: 11MR293.02] p. 48, Para. 5, [1889MS].

Misunderstanding, misapplication of the truth will alienate the hearts of those who have been brethren. But this would not be if self and self-esteem, if customs and traditions, were not disturbed by the message of truth. Patience, moderation, self-control, and carefulness of speech should ever be cultivated and manifested. But while we show these commendable traits of character, for Christ's sake let us cry aloud and spare not. Says the Word of God, "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sin" (Isaiah 58:1). [Cf: 11MR293.03] p. 48, Para. 6, [1889MS].

The watchmen on the walls of Zion are asleep. Many have no burden of the work; they have no positive warning to give. There are many who have heard the message for this time and have seen its results, and they cannot but acknowledge that the work is good, but from fear that some will take extreme positions, and that fanaticism may arise in our ranks, they have permitted their imagination to create many obstacles to hinder the advance of the work, and they have presented these difficulties to others, expatiating on the dangers of accepting the doctrine. They have sought to counteract the influence of the message of truth. Suppose they should succeed in these efforts, what would be the result?--the message to arouse a lukewarm church should cease, and the testimony exalting the righteousness of Christ would be silenced. [Cf: 11MR294.01] p. 49, Para. 1, [1889MS].

What Does the Opposition Have to Offer?--Suppose that prejudice should do its baleful work, suppose the work should be given into the hands of these opposers and faultfinders, and they should be permitted to give to the church the doctrine and the labor they desire to give; would they present anything better than the Lord has sent to His people at this time through His chosen agents? Would the message of the doubters arouse the churches from their lukewarmness? Would its influence tend to give energy and zeal to uplift the souls of the people of God? Have those who have opposed the light, openly or in secret, been giving the people the food that would nourish their souls? Have they been presenting the message which the time demands, that the camp may be purified from all moral defilement? Have they anything to offer to take the place of the truth that has been given with fervor and zeal to prepare the way for the Lord's coming? [Cf: 11MR294.02] p. 49, Para. 2, [1889MS].

The character, the motives and purposes of the workmen whom God has sent, have been, and will continue to be, misrepresented. Men will catch at words and statements that they suppose to be faulty, and will magnify and falsify these utterances. But what kind of work are these lookers-on doing? Has the Lord placed them on the judgment-seat to condemn His message and messengers? Why do not these opposers lay hold of the work if they have so much light? If they see defects in the presentation of the message, why do they not present it in a better way? If they possess such farseeing discernment, such caution, such intelligence, why do they not go to work and do something? [Cf: 11MR295.01] p. 49, Para. 3, [1889MS].

The world is a second Sodom; the end is right upon us, and is it reasonable to think that there is no message to make ready a people to stand in the day of God's preparation? Why is there so little eyesight? So little deep, earnest, heartfelt labor? Why is there so much pulling

back? Why is there such a continual cry of "peace and safety," and no going forward in obedience to the Lord's command? Is the third angel's message to go out in darkness, or to lighten the whole earth with its glory? Is the light of God's Spirit to be quenched, and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It is time that unbelief, pride, love of supremacy, evil-surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks. . . . [Cf: 11MR295.02] p. 49, Para. 4, [1889MS].

Sincerity Does Not Guarantee Rightness--The idea is entertained by many that a man may practice anything that he conscientiously believes to be right. But the question is: Has the man a well-instructed, good conscience, or is it biased and warped by his own preconceived opinions? Conscience is not to take the place of "Thus saith the Lord." Consciences do not all harmonize and are not all inspired alike. Some consciences are dead, seared as with a hot iron. Men may be conscientiously wrong, as well as conscientiously right. Paul did not believe in Jesus of Nazareth, and he hunted the Christians from city to city, verily believing that he was doing service to God. [Cf: 11MR296.01] p. 50, Para. 1, [1889MS].

Appeal to Accept the Message of Christ's Righteousness--In view of these things, we can see that there is great need of seeking counsel of God, of searching the Scriptures with a humble, prayerful spirit, that the Lord may enlighten our understanding, so that we can carefully weigh every point of truth that is presented. We should watch the tendency of it, and see whether its fruit testifies that it is of God. . . . [Cf: 11MR296.02] p. 50, Para. 2, [1889MS].

The message of God has been presented to the people with clearness and force. It is the very message that God means that His church shall have at this time. Your refusal to listen to it, your rejection of it, while it will not stop the work, will result in great loss to your souls. Every ray of light that God has given to His people is necessary for them in the emergency that is to come. But if the rays of Heaven's light are not discerned, if they are not appreciated, accepted, and acted upon, you will lose the heavenly benefit yourselves, and keep the light from others whom God designed should receive it through you. . . . [Cf: 11MR296.03] p. 50, Para. 3, [1889MS].

The duty of setting a good example must be considered. We must weigh faithfully the results of our actions. If we think a certain course will do us no harm, we should then look at it from the standpoint of others and ask how it will affect them. There are sins of omission, as well as sins of commission, and all of us are influencing the course of others. A neglect when the work is laid before you, is as wrong as to perform some sinful action, for in neglecting your duty you fail to supply your link in the chain of God's great work. Your influence does not sustain His cause. . . . [Cf: 11MR297.01] p. 50, Para. 4, [1889MS].

In this time of danger, if Satan can work upon the unconsecrated elements of men's characters, so as to keep them quibbling and questioning until it is too late to rescue souls who are rapidly

getting beyond the reach of help, he will do it. I have been shown that this is just what he is doing. He is holding men away from the work that they should do, holding them back from obedience to their Captain's orders, in subservience to their own supposed wise judgment and criticism of plans for the advancement of the work. There are many who preach discourses, lamenting the extensive and deplorable depravity now existing in the world, but they fail to do their part in shedding Heaven's light into the world's moral darkness. . . . [Cf: 11MR297.02] p. 50, Para. 5, [1889MS].

There is need that the converting power of God should come upon our ministering brethren, for many of the people are far in advance of them in experience in the things of God. The highest interest of souls both for time and eternity, is involved in a proper understanding of the work for this time. [Cf: 11MR297.03] p. 50, Para. 6, [1889MS].

We deplore the fact that men idolize their own opinions; that they are willing to be governed by their own preconceived ideas, rather than by a plain, "Thus saith the Lord." . . . [Cf: 11MR297.04] p. 51, Para. 1, [1889MS].

When men open their hearts to unbelief, they open them to the great deceiver, the accuser of the brethren. With the glorious light of truth emanating from God, with abundant evidence that the work for this time is ordained of Heaven, beware that you do not harden your hearts and ask for further proof, saying, "Show us a miracle." The rich man of the parable prayed that one might be sent from the dead to warn his brethren, that they might not come to the place of torment in which he found himself. He said, "If one went unto them from the dead, they will repent." But the answer came to him, as it comes to us today, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:30,31).--Letter 4, 1889, pp. 7-13, 15-41. [Cf: 11MR298.01] p. 51, Para. 2, [1889MS].

Dear Children of the Household: I have good news to report this morning. There has been a break in the meeting. Praise the Lord, He is at work for His people. We have felt surely that the enemy of Christ and all righteousness was upon the ground. [* Written May 12, 1889, from Ottawa, Kansas.] There were some ministers from Iowa who came armed and equipped to leaven the camp with the very same spirit that was so prominent in Minneapolis. Brother Jones had labored every day, speaking three times a day, but it seemed so hard to make an impression. [Cf: 12MR12.01] p. 51, Para. 3, [1889MS].

We arrived here on Tuesday evening [May 7]. Wednesday I attended the early morning meeting and bore a decided testimony and entreated all present not to act over Minneapolis, and not to be like those Paul describes in Hebrews 4:2. I then entreated them to humble their hearts before God and put away their sins by repentance and confession, and receive the messages God sends them through His delegated servants. [Cf: 12MR12.02] p. 51, Para. 4, [1889MS].

Thursday morning I attended the early morning meeting and felt that I must be more explicit. I was led out to speak more freely in regard to the conference held in Minneapolis, and the spirit that our brethren brought to that conference. I felt that it was not enough to longer deal in general terms uttering truths which might be assented to, but

that would not cut deep in the fleshy tables of the heart. The work to be done demanded something more than smooth words, for God would put His rebuke upon anything and everything savoring of the same kind of spirit and influence that was brought into Minneapolis--doubts, cavilings, playing upon words, turning aside from the close reproofs of the Spirit of God, and regarding them as idle fables and ridiculing and misrepresenting and quibbling upon words. [Cf: 12MR12.03] p. 51, Para. 5, [1889MS].

All this was an offense to God and must not have any place here at this meeting. There were souls starving for food and they must be fed. I told them that which the Spirit of God had revealed to me as I was conducted to the rooms of those who came to the conference. I was made to hear the conversation, the sarcasm, the evil feelings expressed, the bearing false witness, the making light of the message God sent, and the messenger who brought the message. I was told all this was wisdom that was from beneath in marked contrast to the wisdom that was from above, which has been specified by God through His apostles. (James 3:13-18 quoted.) [Cf: 12MR13.01] p. 51, Para. 6, [1889MS].

I related in the Thursday morning meeting some things in reference to the Minneapolis meeting. I told them by what means the Lord had opened to me the spiritual condition of many of those who came to that conference. They came under a delusion, with false impressions upon their minds. This was Satan's work, for the Lord was to revive His people and give them light in clear distinct rays that would lead to the magnifying of Christ. The Lord's command to His people through His messengers was "Go forward." And now Satan determined to hold the people away from the light, that the rich blessing of God should not come upon the delegates. [Cf: 12MR13.02] p. 52, Para. 1, [1889MS].

Satan raised an alarm. They thought the law in Galatians would come up and they would go armed and equipped to resist everything coming from those men from the Pacific Cost, new and old. [Cf: 12MR13.03] p. 52, Para. 2, [1889MS].

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it, for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising, barred the door of their hearts that nothing from this source should find entrance to their hearts. [Cf: 12MR13.04] p. 52, Para. 3, [1889MS].

I had been, during the forty-five years of experience, shown the lives, the character and history of the patriarchs and prophets who had come to the people with a message from God, and Satan would start some evil report, or get up some difference of opinion or turn the interest in some other channel, that the people should be deprived of the good the Lord had to bestow upon them. And now in this case a firm, decided, obstinate spirit was taking possession of hearts, and those who had known of the grace of God and had felt His converting power upon their hearts once, were deluded, infatuated, working under a deception all through that meeting, and it took but a tiny seed of doubt and questioning to find fruitful soil in the hearts of those who had no living connection with God, whose hearts were hard and

unimpressonable. Their base passions were stirred and it was a precious opportunity to them to show the mob spirit. [Cf: 12MR14.01] p. 52, Para. 4, [1889MS].

I could but have a vivid picture in my mind from day to day of the way reformers were treated, how slight difference of opinion seemed to create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus--all this had passed before me point by point. The Satanic spirit took control and moved with power upon the human hearts that had been opened to doubts and to bitterness, wrath and hatred. All this was prevailing in that meeting. I decided to leave the meeting, leave Minneapolis. I refused to speak again to our people, but consented to speak to the Scandinavians. [Cf: 12MR14.02] p. 52, Para. 5, [1889MS].

In the night season, one of God's messengers stood by my side and asked: "Did not I raise you up when you were sick nigh unto death in Healdsburg? Did not I put My Spirit upon you and sustain you to bear your testimony in Oakland? Did not I your Lord strengthen you to come the long journey to this place? Have not I kept your mind in peace amid the strife and confusion of tongues, and now I have a work for you to do in this place. My everlasting arms are beneath you. I have given you a message to bear. I will show you many things." [Cf: 12MR15.01] p. 52, Para. 6, [1889MS].

I was conducted to the house where our brethren made their homes, and there was much conversation and excitement of feelings and some smart, and as they supposed sharp, witty remarks. The servants, whom the Lord sent, were caricatured, ridiculed, and placed in a ridiculous light. The comment of words passed upon me and the work that God had given me to do was anything but flattering. Willie White's name was handled freely and he was ridiculed and denounced, also the names of Elders Jones and Waggoner. [Cf: 12MR15.02] p. 53, Para. 1, [1889MS].

Voices that I was surprised to hear were joining this rebellion and those with whom I had labored in past years, without any evidence or any sure knowledge of any change in Sister White, were hard, bold, and decided in denouncing her. And of all those so free and forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true. I was represented as telling things untrue, when I made the statement that not a word of conversation had passed between me and Brethren Jones and Waggoner nor my son Willie upon the law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the law in Galatians. [Cf: 12MR15.03] p. 53, Para. 2, [1889MS].

After hearing what I did my heart sank within me. I had never pictured before my mind what dependence we might place in those who claim to be friends, when the spirit of Satan finds entrance to their hearts. I thought of the future crisis, and feelings that I can never put into words for a little time overcame me. (Mark 13:9, 12 quoted.) [Cf: 12MR16.01] p. 53, Para. 3, [1889MS].

All this passed through my mind like a flash of lightning and I was sensible how little trust or dependence could be put in the friendship of men when human thoughts and human passions bear sway. Just as sure as the enemy is permitted to bear sway then we may expect anything. Human friendship, bonds, and ties of relationship are severed, and why? Because there is a difference of opinion in interpretation of the Scriptures. It is the same spirit which condemned the Lord of life and glory. The truth that sanctifies the soul produces no briars and thorns. "By their fruits ye shall know them" (Matt. 7:20). Then the words were spoken, "Only lay hold of the strength of the Mighty One. He is a friend that will never leave thee, never betray thee. He is thy refuge. No storm or tempest can move thee. In God is thy strength. Faith in God is thy shield and buckler. His grace is sufficient for thee." [Cf: 12MR16.02] p. 53, Para. 4, [1889MS].

And what created all this stirring up of human passions which was bitterness of spirit, because some of their brethren had ventured to entertain some ideas contrary to the ideas that some others of their brethren had entertained, which were thought from their understanding to be inroads upon ancient doctrines? [Cf: 12MR16.03] p. 53, Para. 5, [1889MS].

The guide which accompanied me gave me the information of the spiritual standing before God of these men, who were passing judgment upon their brethren. They were not keeping their own souls in the love of God. Had they been growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they would have distinguished light from darkness, and truth from error. [Cf: 12MR17.01] p. 53, Para. 6, [1889MS].

I had declared my intention of leaving the meeting as soon as the Sabbath should close, but when I was assured I had a work to do, to stand at my post, that God had given me a message to bear in His name, and even if I had foreseen the consequences, I could not be clear before God, and have my peace. And my work must not cease here, for my testimony of this character must continue as God should direct until these wrongs were expelled from the churches. Unless the faithful testimonies are continually repeated in the ears of the people of God, the mold which has been left upon the work would not be removed. [Cf: 12MR17.02] p. 54, Para. 1, [1889MS].

There have been, I was informed, misunderstandings not only of the testimonies, but of the Bible itself. Men have exalted themselves and esteemed themselves too highly, which leads to the denouncing of others and passing judgment upon their brethren. Envy, jealousy, evilspeaking, evil surmising, judging one another, has been considered a special gift given of God in discernment, when it savors more of the spirit of the great accuser who accused the brethren before God day and night. There has been a spirit of Phariseeism, a hard, unsympathetic spirit towards the erring, a withdrawing from some and leaving them in discouragement, which is leaving the lost sheep to perish in the wilderness. There has been a placing of men where God alone should be. [Cf: 12MR17.03] p. 54, Para. 2, [1889MS].

You must do your work with fidelity. You must under the constraining influence of the love of Christ do the work God has given you. Let not your zeal diminish. Then trust the result with God. This was not all

that was said, but I did not hesitate a moment in my decision. I prayed the Lord to unite me more fully to Himself. I decided I must work, bearing the message God should give me without calculating the consequences, whether men would hear or forbear. I must not abate one jot or tittle of the message given me to bear, either for favors or because of frowns and alienations of any mortal. [Cf: 12MR18.01] p. 54, Para. 3, [1889MS].

I sent word to Brother Kilgore that I would speak to the Scandinavians in the afternoon, and to the American brethren in the forenoon. I stated to the brethren that I had continued the same work since the Minneapolis meeting. Success has attended my labors, but only one man has had the moral courage to confess that he had done and spoken wrong both of me and the work God had given me. They have not repented of their evil work. I had testimonies for individuals that were in sin, but I had no liberty to reprove them, for these were joined with those who held responsible positions and had a mob spirit, the spirit of the devil to berate, to falsify and inflame the minds of those who ought to have had the spirit of Jesus. [Cf: 12MR18.02] p. 54, Para. 4, [1889MS].

While in Europe, in different ways, at different times, in different places, I was speaking to the people in America, and warning, cautioning, entreating them to have their spirit and works corresponding with the character of the truth which they profess to believe and love. I was shown that there was coming into the ranks of Sabbathkeepers a self-sufficient spirit. [A self-sufficient spirit] was cherished by young men in responsible positions. A worldly wisdom was taking the place of the wisdom from above. Men were trusting in men. Form and ceremony were taking the place of true piety. [Cf: 12MR18.03] p. 54, Para. 5, [1889MS].

Men were almost devoid of love. Those who praised and glorified them, they would praise and glorify in return. Those who highly esteemed their capabilities were getting above the simplicity of the work. They shaped the work to go in their line, and God would disappoint them and move in His own mysterious way His wonders to perform; and God's ways would not be seen and acknowledged by those who had brought in their own spirit to take the place of the Spirit of God. [Cf: 12MR19.01] p. 55, Para. 1, [1889MS].

That which was presented to me at Minneapolis opened to me the true state of many conference [workers]. If the testimonies which they have long professed to believe crossed their track, or rebuked and corrected their errors, there must be, they thought, some mistake in the testimony. [Cf: 12MR19.02] p. 55, Para. 2, [1889MS].

I told them plainly [that] the position and work God gave me at that conference was disregarded by nearly all. Rebellion was popular. Their course was an insult to the Spirit of God. The Lord sustained me by His Holy Spirit and told me that my work was to stand at my position of trust to do the work the Lord had set me to do, and raised me up from a bed of sickness to do, and His sustaining power would be with me, for His everlasting arms were beneath me; [that] the spirit that was brought at that meeting was a zeal not according to knowledge; that wrong ideas and a spirit not of God had been for years taking control of those who were standing in responsible places. They were lifted up,

exalted. [Cf: 12MR19.03] p. 55, Para. 3, [1889MS].

Many things were specified that were being cherished as truth, but which were not in harmony with the message of the truth, and Satan was having things very much his own way. He was taking advantage of human nature. The disposition and strong traits of character which had not been under subjection to the Spirit of God were stirred into activity as worked against Jesus Christ at His first advent, and led to their taking the first steps in the rejection of Christ. And after their feet were once set in a wrong path, their pride, their jealousy, and self-righteousness would not allow them to acknowledge they had made a mistake. [Cf: 12MR19.04] p. 55, Para. 4, [1889MS].

Many were drawn into this snare by the misrepresentation of others, knowing not what they were doing, not understanding what they were stirred up about. A bewitching power attends all rebellion of whatever order. After they had taken the position with the more responsible ones in attempting to destroy the Son of God after His discourse at Nazareth, they would not repent and retract. Jesus gave them an opportunity after His character and His work were more fully known. He had wrought miracles. He had done works that no other man had done or ever could do, but they did not afterward repent and give Him glory. [Cf: 12MR20.01] p. 55, Para. 5, [1889MS].

I was encouraged to stand firmly against the human impulses that were bearing strongly against [the] light and truth which the Lord had for this time for His People. I was told that, comparatively, I should stand almost alone; but I was not alone, for His Spirit was moving upon many hearts who were like-minded with the Spirit of God. [God said to me], "I have a testimony for you to bear before My people who are hungering for truth. Be not of a doubtful heart, neither be discouraged. My word shall be as a hammer to break the flinty hearts. Be zealous only for the honor of God." [Cf: 12MR20.02] p. 55, Para. 6, [1889MS].

The president of the Kansas Conference solicited an interview with me and said his confidence in the testimonies was greater than ever before, for he was in that house where it seemed indeed to be as I had said, a godless, prayerless house. Such comments as were made of me and my work from men he supposed would never speak such words, so astonished him that he felt that he must speak and let them know he was not of the same mind. He reproved the spirit, the words, that had been spoken. [Cf: 12MR20.03] p. 56, Para. 1, [1889MS].

Several others were in the same house and stated the same things. They thought they would never mention the matter to anyone, but now they felt that they must speak. They acknowledged [that] every word Sister White had spoken was true, that her name, her work, her testimonies of the Spirit of God were freely commented upon; and the statement was made that Sister White was under the influence of Willie White, A. T. Jones, and E. J. Waggoner, and that they were not reliable. These brethren named were treated in words and charged with many things, that there was, I had stated, a wrong spirit. They deeply regretted they were in that company where for a long time not a vocal prayer was offered, but [there was] enough talk to confuse the minds of those who had not a long experience in the work of Sister White. [Cf: 12MR21.01] p. 56, Para. 2, [1889MS].

Thursday afternoon I spoke to the people, although I was weak, for the air was depressed. The word was received in just that way and in just that spirit that the individual hearers possessed. Those who were watching to find somebody to pick flaws in, whose hearts were barricaded with unbelief, thought Sister White did not talk with much spirit. Those who wanted light and truth were fed and considered the words spoken as from God. I had a long talk with young Brother Washburn, who opened his heart frankly to me. [Cf: 12MR21.02] p. 56, Para. 3, [1889MS].

Friday morning again I read some things before the people assembled, in reference to Minneapolis and the way my brethren treated the servants whom the Lord sent to them with messages of truth. Then several bore testimony in regard to their experience at the meeting at Minneapolis; and yet we did not seem to break through. [Cf: 12MR21.03] p. 56, Para. 4, [1889MS].

Sabbath Brother A. T. Jones talked upon the subject of justification by faith, and many received it as light and truth. I spoke in the afternoon, and the Lord strengthened me to bear my testimony with freedom. Then there were many testimonies borne, testifying that they appreciated the light and truth presented to them. But it seemed difficult for those who had been dwelling in an atmosphere of doubt, to take the position of learners. They would quibble at little points that were of no consequence. The leaven that has wrought in Iowa Conference, was in our midst. [Cf: 12MR22.01] p. 56, Para. 5, [1889MS].

Sunday morning I attended the meeting, and prayed and talked. I bore to the company assembled a plain, clear, sharp testimony, taking up again a solemn reproof against the sin of our doubts and unbelief; that in every congregation Satan had his agents right among us through whom he could work. Their natural and acquired abilities he could use if there was any chance for him to do so. [Cf: 12MR22.02] p. 56, Para. 6, [1889MS].

There are those who have lived in an atmosphere of doubt, men of talent and acquirements who attend our special meetings for business and for counsel, whom Satan works through, to hinder the work of God. When propositions are made to advance the work, when the glory of God alone is considered, these men, supposing themselves to be wise and of far-seeing judgment, will catch at a little item of no particular consequence, and they will talk over it and make everyone else talk over it, and hinder the work which might have moved right along to its completion. And when once they start a thing, they will hold tenaciously to their ideas. They consider it a virtue, a matter of praise in them, to appear to have this great caution and wonderful foresight, when [they] are only carrying the stones to trig the wheels, making the work exceedingly trying in these business meetings because these men intrude themselves to notice, when the "Well done" would have been said to them in heaven and in earth if they had kept silence. [Cf: 12MR22.03] p. 57, Para. 1, [1889MS].

The very thing that the Lord had impressed upon the minds of His servants that ought to be done has not been done at the right time, because these men advanced their own ideas under the suggestions the devil had put in their minds to hinder the work of God and to disgust

those who would see the work of God move. There have been suggestions made by themselves which have carried, which God never put into their minds. Satan attends every board meeting, every business meeting, every committee meeting, and if he can impress anyone's mind to make objections or to throw in suggestions that will delay the work hours and weary out those who are called upon to attend these meetings, he is wonderfully pleased. He has had his way in the matter. And the business which should be pushed through with dispatch, yet in an intelligent manner, is made tedious and to drag along because of the human, unsanctified elements in the character of some who are placed in responsible positions, who do not have knowledge when to speak and when to keep silent. [Cf: 12MR23.01] p. 57, Para. 2, [1889MS].

This is the way Satan has wrought among us effectively. If these men are not converted, [these men] who are so ready to block the wheel, who will oppose things which commend themselves to the judgment of those who generally preside at these meetings, let them be left off the board, for although they may have some excellent ability they have mingled with it a self-esteem and ideas that they wish to have prevail which will be carrying out Satan's line as he wants it. They are a detriment, a hindrance, to your business meetings, and make them unsatisfactory, wanting in dignity and make most tedious delays of business that might be executed with expedition and thoroughness. [Cf: 12MR23.02] p. 57, Para. 3, [1889MS].

Another thing where Satan comes and uses his power is to work upon the human elements to foster unbelief, and they have lived and breathed in the atmosphere of unbelief until it is second nature to hunt up doubts and sow the seeds of doubts. They have some precious qualities, but when doubts and quibbling take hold of their mind, all the gifts and abilities entrusted to them from God are used as weapons of darkness. They do not know that they are under the influence of the great deceiver, to assault the most sacred things of God with wicked self-deification. They use the power they possess and the confidence entrusted in them by other minds to rivet more firmly the bonds of infidelity, questioning, and doubts of the very truths God would have them, His people, respect and reverence. [Cf: 12MR24.01] p. 57, Para. 4, [1889MS].

I say, let not these be deceived. Mistake not your influence to deceive others for the final come out of the matter. There is a decision to be pronounced by Him who is a true watcher, who weighs with other scales than those who are deluded. Your time has not been employed in a manner to meet the "Well done," when the last decision shall be made. [Cf: 12MR24.02] p. 58, Para. 1, [1889MS].

Think ye not that the heavenly Watcher sees your unbelief and opposition? Think ye not your ridiculing, scoffing words are never to appear before you again? Even the outpouring of the Spirit of God you have treated with contempt, and have passed your unsanctified judgment upon; and when the messages have come to you that you must be converted to God, how you have misunderstood and perverted the meaning of these words. The voice of unbelief and contempt of God's work and God's servants have been by those blinded by selfishness and self-deception, as the voice of God. But an almighty hand is at work for His people, to purge from them the spirit of self, the base material that they flattered themselves was gold. [Cf: 12MR24.03] p. 58, Para. 2,

[1889MS].

Who shall comfort God's servants when they are grieved and disappointed? Will their faith steer clear? Will they be Christlike amid the rocks without shipwreck? God does not take pleasure in disappointing our hopes and bowing our souls down with anguish. God will fulfill the desire of them that are faithful to do His bidding. But we must not prescribe to Him time, place, or manner, when this must be done. He will not suffer His servants to spend their strength for naught. There may be an appearance that they are frustrated for a time. It is for their good, for their success is not of him that willeth nor of him that runneth. [Cf: 12MR25.01] p. 58, Para. 3, [1889MS].

The Lord has His eyes upon the workers. He suffers obstructions and apparent failures to take place that His wisdom and His power may be more decidedly manifested, and that His own Name may be glorified, for the Lord alone is to be exalted. God's workers must walk in the way of duty and commit themselves, their work, their time and talents, to God. [Cf: 12MR25.02] p. 58, Para. 4, [1889MS].

In the providence of God I bore my testimony in Battle Creek, in Potterville, in Des Moines. There the reports have been circulated in regard to the meeting at Minneapolis, but God gave me perfect freedom before [our] ministering brethren and the church, but those who had misinterpreted me and made statements that were in accordance with their feelings, have said nothing to retract their evil work upon the mind of Elder Butler and upon the minds of others. [Cf: 12MR25.03] p. 58, Para. 5, [1889MS].

Jesus says in solemn accents, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." While Christ was teaching the most important truth, there arose a question between some of John's disciples and the Jews, about purifying. This was one of the ways the Pharisees worked when the truth they saw was affecting men's consciences. They would start some question of little importance to create a dispute, and thus divert the minds that they saw were being convicted. [Cf: 12MR25.04] p. 58, Para. 6, [1889MS].

This plan of Satan has been carried on through the ages. He will work upon some minds to get into a dispute about some things in the church whenever the Lord begins to revive His people. He lays hold of human elements in the church, upon something that might be as well left wholly alone, to quench the spirit of harmonious action and to divert the mind from living issues. In every church gathering for worship, Satan is there also, to use every element that he can use in human nature to serve his purpose. He will use to bring in unbelief, evil surmising, and [he will endeavor] to get up side issues to divert the mind from the living issues; and [so] the Lord Jesus has warned us to watch and pray [lest] ye enter into temptation. [Cf: 12MR26.01] p. 59, Para. 1, [1889MS].

When our brethren were engaged in their unholy work of contempt for their brethren whom the Lord sent with a message to them, did they think that they were doing God service? Did it not enter their minds that they were entering into temptation? They did not pray. They had no disposition to humble their hearts before God and stop their contention

and plead with God for the enlightenment of His Spirit. [Cf: 12MR26.02] p. 59, Para. 2, [1889MS].

Have they not examples before them in the past and in the present, where the banners of rebellion against the messages God sends and against His servants, are waving around us? Are there not enough blasphemers and despisers who have rejected light and cast aside His counsel? Must there be, even in our very midst, those who claim to be doing the work of God but who are openly profaning His name in word, in spirit, and in actions; and will this unhallowed work go on, that the measure of iniquity shall be still swelling the figures, before the church shall feel the importance of wrestling with God for the revealing of His power? [Cf: 12MR26.03] p. 59, Para. 3, [1889MS].

Are prayerless companies to associate together in their spirit of opposition against light and truth, but not associate together to seek the Lord with all their hearts? Did these who formed a confederacy expect that this was the sanctifying influence of the truth upon them? Did they expect the Lord would guide them into all truth [while they were so] lukewarm [and] lifted up in self-sufficiency that they felt no need of keeping their hearts with all diligence, out of which are the issues of life? Personal piety, practical piety and spiritual-mindedness, were not kept up by secret and vocal prayer. Is not this the true state of the case? Was the course pursued by those congregated in these houses, of a character to kindle the fire of devotional love in their hearts? [Cf: 12MR27.01] p. 59, Para. 4, [1889MS].

The light given me was that after a few superficial performances in private or public, they were filled with the accusing spirit, with evil surmisings, and several have acknowledged they did not want to say that Sister White lied, but they did say they did not believe she told the truth when she stated that she had not had conversation with W. C. White, Elder Waggoner, or Elder Jones. Have not these, my brethren, been wrought up by the spirit of Satan to thus judge me? And yet not one of them sought an interview with Sister White. Not one tried to obtain the true state of the case from her. In all the scenes of rebellion that have arisen, not one has charged me with untruth before this, and if they judge of me in this light, fired with a zeal that certainly is from beneath, they have thought and said worse things of Brethren Jones and Waggoner. Is this the course that we are to pursue in standing by the "old landmarks"? Is this the zeal for the Lord of hosts and for the spiritual interest of our brethren? [Cf: 12MR27.02] p. 59, Para. 5, [1889MS].

Where is the spirit that Moses had when he cried earnestly to God day and night that He would exalt His own name among the nations? Where is that disinterested self-devotion which prompted the prayer of Moses, "Yet, if now Thou wilt forgive their sin, and if not, blot me I pray Thee, out of Thy book"? Where [was] there anything of this shown in the zeal of these brethren? God forbid [that] anything should ever take place again like that which transpired at Minneapolis. All this undue excitement of natural feelings of chagrin and vexation was not the zeal heaven-born to stand in defense of the truth. [Cf: 12MR28.01] p. 60, Para. 1, [1889MS].

Would God that those who acted a part in this work would have repented before God, after reflection, that they had seen that they were

mistaken in Sister White and in their brethren ministers, [that] they had been as humble as Willie White and made as clean a confession as he did, broad enough to cover the wound he feared he had made. His course put to blush and shame those who have displeased God and injured their brethren in a most unchristian manner, which has involved them in darkness and perplexity, in which their own spirit and natural hearts have involved them. [Cf: 12MR28.02] p. 60, Para. 2, [1889MS].

You may be annoyed because I keep this matter before you, but happy will you be if you see this matter as it is, if your eyes are opened to see the spiritual darkness and corruption of your own hearts, and repent. [Cf: 12MR28.03] p. 60, Para. 3, [1889MS].

May 13. This morning there was a precious meeting of confession. Brethren Porter, Washburn, and Wakeham, all have yielded their opposition and surrendered to God. Brother Wakeham's testimony was that he had enjoyed more of the Spirit of God in the last 24 hours than he had done in all his life before. He was getting free and rejoicing in the Lord. [Cf: 12MR28.04] p. 60, Para. 4, [1889MS].

Brother Porter bore a clear, free testimony. Brother Washburn also rejoiced in God. Oh, how grateful is my soul to see these, who have been enshrouded in an atmosphere of unbelief, now talking faith, now grasping the righteousness of Christ; and these who, ignorantly and in their unbelief, have let unholy thoughts and feelings into their hearts, and then grieved the Spirit of God, seek God while He may be found, call upon Him while He is nigh. [Cf: 12MR29.01] p. 60, Para. 5, [1889MS].

Your feelings, your words that have been spoken against your brethren, have been registered against you in the books of heaven as done to Jesus Christ in the person of His saints. "Inasmuch as ye have done this to one of the least of these, My brethren, ye have done it unto Me." [Cf: 12MR29.02] p. 60, Para. 6, [1889MS].

Repent before the Lord. If you do not repent, "I will come unto you and remove the candlestick out of its place." Then the result will be moral darkness. I attended the afternoon meeting, and after Brother Jones had spoken upon faith, there were many free testimonies borne. As many as six and eight were on their feet at a time, and they seemed like starved sheep who were feeding upon meat in due season. [Cf: 12MR29.03] p. 60, Para. 7, [1889MS].

I pray that this good work may go on and that Zion may arise, because her light has come and the glory of the Lord has risen upon her. Let the individual members of the church humble themselves before God, and accept the message which will bring healing to her bruises and wounds.--Letter 14, 1889. (To "Dear Children of the Household," May 12, 1889.) [Cf: 12MR29.04] p. 61, Para. 1, [1889MS].

The Matter of the Ordination of W. W. Prescott--I was visited by Brother Prescott. His brethren wish him to be ordained, but he is undecided what is best to do in this matter. I could only say I could see nothing to hinder this move being made if he in his judgment considered it best. His duties as principal of the college were important and large, and his responsibilities many. If he could serve the cause of God any better in receiving ordination and credentials, it

would be best. But it must fall back upon himself to decide the matter according to circumstances and the dictates of his own conscience. He had several things to bring before me. One was the case of our brethren's and sisters' disrespectful irreverence manifest in the Tabernacle, where we go to worship God, talking and leaving the meeting before it is closed, and their children behaving disrespectfully in the church.--Ms 23, 1889, pp. 3,4. (Diary: Battle Creek, Nov. 3, 1889.) [Cf: 12MR57.01] p. 61, Para. 2, [1889MS].

We are having a good meeting. [The 1889 General Conference session was held in Battle Creek, Michigan.] There seems to be no dissension. The testimonies which have been borne by ministers are that the light that came to them at Minneapolis and during the past year has been highly appreciated and they will walk in the light. They have seen more of the blessedness of the truth and the love of Jesus than ever before in their lives--that success has attended their labors during the past year as never before and they have enjoyed the presence and the love of God in large measure. This has been the testimony borne and the meetings are excellent. At the same time there are a large number who apparently stand where they did at Minneapolis. Oh, that God would work mightily for His people and scatter the clouds of darkness and let the sunlight of His glory in! [Cf: 12MR158.01] p. 61, Para. 3, [1889MS].

I am much pleased with the meeting. Thus far, not one voice of opposition is heard. Unity seems to prevail. I have had precious seasons of prayer in your behalf and I believe the Lord is working for you and Satan will be disappointed.--Letter 76, 1889, p. 1. (To Mary Kelsey-White, Oct. 29, 1889.) [Cf: 12MR158.02] p. 61, Para. 4, [1889MS].

I have waited with interest, hoping that you would have something to say in reference to your course in leaving the Health Retreat. It was your connection with Elder Rice that led you to leave when you did. You took sides with him, and his influence over you was deceptive. Elder Rice hurt us all he could. You did not then see all things in the true light, and acted under wrong impressions. I had very clear evidence that it was your duty to connect with the Health Retreat, and I have never felt that your leaving was in the order of God. It was the work of the enemy. This movement, from first to last, cost me much labor. In all the time that Elder Rice was working against the Retreat, he was working against the purposes of God. Light was constantly coming to me in relation to this matter. I strenuously opened the establishment of a rival institution in Fresno. You were working in one direction, and I [was working] in an opposite direction, under the direction of God, to counteract your work. [Cf: 13MR174.01] p. 61, Para. 5, [1889MS].

Our health institutions are in the highest sense becoming missionary fields. There is not a place in the world where it is more essential for religion to become a ruling principle than in our institutions for the suffering sick. Solemn responsibilities rest upon the physicians, and they should have an abiding sense of the reality of eternal things. To give due attention and prominence to the soul's interests requires great wisdom. The physician needs to maintain a close and constant connection with God in order to realize the value of the soul for whom Christ has died. He needs personal religion; the truth should be an abiding principle in the soul. Then he will have large opportunities for doing good. [Cf: 13MR174.02] p. 62, Para. 1, [1889MS].

None but a Christian physician can discharge to God's acceptance the duties of his profession. In a work so sacred, no place should be given to selfish plans and interests. Every ambition, every motive, should be subordinate to the interest of that life which measures with the life of God. In all your business, let the claim of Jesus, the world's Redeemer, be recognized; let His example be copied. What the physician attempts to do, Christ can accomplish. They strive to prolong life; He is the Life-giver. Jesus, the Mighty Healer, is Physician-in-chief. All physicians are under one Master, and blessed indeed is every physician who has learned from his Lord to watch for souls while with all his professional skill he works to heal the bodies of the suffering sick. [Cf: 13MR175.01] p. 62, Para. 2, [1889MS].

To fear God and to walk with Him is the privilege and duty of every physician. I have been shown that Satan presses in his temptations with greater force upon physicians who are among our people than upon those outside of our faith. It is Satan's work to excite pride and ambition, selfishness, and love for supremacy, that he may prevent that strong, brotherly union which should exist among our physicians who are of like precious faith, which would give vigor to their purposes and would go far to ensure success in all their undertakings. In all our institutions the physicians who believe the truth should strive for harmony. [Cf: 13MR175.02] p. 62, Para. 3, [1889MS].

There should be no rivalry. Variance and rivalry are even more offensive to God when manifest among physicians than among those who claim to be called to the ministry; for the godly physician is Christ's ambassador to hold forth the word of life to suffering ones who are letting go their hold of this life. If he has wisdom to speak a word in season, leading the sufferer to rely upon Jesus, he may be the instrument in the hands of God of the saving of the soul. How firmly garrisoned should be the soul of the physician, that impure, sensual thoughts may not find a lodgment there. [Cf: 13MR175.03] p. 62, Para. 4, [1889MS].

I have been shown that much is lost when the physicians of our faith draw apart because of their different methods of practice. Physicians' meetings should be held, where all might counsel together, exchanging ideas and laying plans whereby they could work unitedly. The Lord formed man for companionship, and He designs that we shall be imbued with the kind, loving nature of Christ, and shall, through association, be bound together in close relationship as children of God, doing work for time and for eternity. [Cf: 13MR176.01] p. 62, Para. 5, [1889MS].

Christ had on one occasion sought to prepare the minds of His disciples for the scenes of suffering that were before Him. He told them that He should be betrayed into the hands of His enemies, and be put to death, and should rise again. They did not comprehend what He was trying to teach them, but a shadow, as of some great sorrow, fell upon them. Yet even in this time of sadness the spirit of unholy rivalry found a place in their hearts. Jesus read their thoughts. They loitered behind, and He was in advance of them as they came to Capernaum. He called the disciples, and inquired in regard to their disputes by the way. And He took a little child and setting him in the midst of them, He said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of

heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:3, 4). This lesson is for us. [Cf: 13MR176.02] p. 63, Para. 1, [1889MS].

In the love and fear of God, let the physicians have meetings for counsel, and talk up the best ways and means of serving the Lord in their important branch of His great work. Let them bring together all their intelligence and skill, that they may be a help to one another. I know that there are ways by which they can come into harmony, so that no one shall follow his own independent judgment. [Cf: 13MR177.01] p. 63, Para. 2, [1889MS].

In their practice, the physicians should seek more and more to lessen the use of drugs instead of increasing it. When Dr. A came to the Health Retreat, she laid aside her knowledge and practice of hygiene, and administered the little homeopathic doses for almost every ailment. This was against the light God had given. Thus our people, who had been taught to avoid drugs in almost every form, were receiving a different education. I was obliged to tell her that this practice of depending upon medicine, whether in large or small doses, was not in accordance with the principles of health reform. The Lord had in His providence given light in regard to the establishment of sanitariums where the sick should be treated upon hygienic principles. The people must be taught to depend on the Lord's remedies, pure air, pure water, simple, healthful foods. [Cf: 13MR177.02] p. 63, Para. 3, [1889MS].

Every effort made for the physical and moral health of the people should be based on moral principles. The advocates of reform who are laboring with the glory of God in view will plant their feet firmly upon the principles of hygiene; they will adopt a correct practice. The people need true knowledge. By their wrong habits of life, men and women of this generation are bringing upon themselves untold suffering. Physicians have a work to do to bring about reform by educating the people, that they may understand the laws which govern their physical life. They should know how to eat properly, to work intelligently, to dress healthfully, and should be taught to bring all their habits into harmony with the laws of life and health, and to discard drugs. There is a great work to be done. If the principles of health reform are carried out, the work will indeed be as closely allied to that of the third angel's message as the hand is to the body. [Cf: 13MR177.03] p. 63, Para. 4, [1889MS].

Why is there so much dissension? Why so much independent action, so much selfish ambition in this great missionary field? God is dishonored. There should be concentrated, united action. This is as necessary in the physician's work as in any other branch of the work of preparation for the great day of God. [Cf: 13MR178.01] p. 63, Para. 5, [1889MS].

If they move in God's way, physicians of the same faith will be linked together in a strong brotherhood, aiding one another to reach the highest standard, and devising means to enlighten the people, not encouraging the use of drugs, but leading away from drug medication. Teach the people how to prevent disease. Tell them to cease rebelling against nature's laws, and by removing every obstruction give her a chance to put forth her very best efforts to set things right. Nature must have a fair chance to employ her healing agencies. We must make

earnest efforts to reach a higher platform in regard to the methods of treating the sick. If the light which God has given prevails, if truth overcomes error, advanced steps will be taken in health reform. This must be.--Letter 26a, 1889. (Written March 2, 1889, from Battle Creek, Michigan, to Brother and Sister Maxson.) [Cf: 13MR178.02] p. 64, Para. 1, [1889MS].

(Written January 18, 1889, from Battle Creek, Michigan to R. A. Underwood) You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have passed at the General Conference. What did that resolution comprehend? It virtually said that nothing should be taught in the college but that which had been taught during the past year. . . . [Cf: 13MR334.01] p. 64, Para. 2, [1889MS].

I stated that I was a stockholder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message, and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? The resolution was not called for.--Letter 22, 1889. [Cf: 13MR334.02] p. 64, Para. 3, [1889MS].

God has entrusted human beings with talents. The gifts of reason and speech are special treasures. He has given men and women intellect, that they may study His dealings with them. All have the privilege of knowing the only true God and Jesus Christ whom He has sent. Shall we then follow our own inclinations, and indulge our inherited and cultivated tendencies to wrong, without reference to God's Word? [Cf: 13MR335.01] p. 64, Para. 4, [1889MS].

The birds of the air are guided by instinct. They are obedient to the laws which govern their life. But the beings formed in the image of God fail to honor Him by obeying the laws of nature. By disregarding the laws which should govern the human organism, they disqualify themselves from serving God. God sends them warnings to beware of how they break His law in breaking the laws which govern their bodies; but habit is strong, and they will not heed. [Cf: 13MR335.02] p. 64, Para. 5, [1889MS].

The swallow and the crane observe the changes of the seasons. They migrate from one country to another to find a climate suitable to their convenience and happiness, as the Lord designed they should. But God's people sacrifice life and health by seeking to gratify appetite. In their desire to accumulate treasure, they forget the Giver of all their blessings. Their health is abused, and their God-given powers are used to carry out their unsanctified, ambitious projects. Their days are filled with pain of body and disquietude of mind because they are determined to follow wrong habits and practices. They will not reason from cause to effect, and they sacrifice health, peace, and happiness to their ignorance. [Cf: 13MR335.03] p. 64, Para. 6, [1889MS].

The wise man addresses the indolent in the words, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8). [Cf: 13MR336.01] p. 65, Para. 1, [1889MS].

The habitations which the ants build for themselves show skill and perseverance. Only one little grain at a time can they handle, but by diligence and perseverance they accomplish wonders. Solomon presents to the world the industry of the ant as a reproach to those who waste their hours in sinful idleness, in practices which corrupt soul and body. The ant prepares for future seasons. This is a lesson which many gifted with reasoning powers disregard. They fail entirely to prepare for the future immortal life which God has in His providence secured for the fallen race. [Cf: 13MR336.02] p. 65, Para. 2, [1889MS].

Stones have been used as memorials of God's dealings with His people. Joshua, knowing that the time of his service as the visible leader of Israel was about to end, gathered together the people who had been chosen by God, and caused them to renew their covenant with their Maker. He wrote what he had said, in the book of the law, and "took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God" (Josh. 24:26, 27). [Cf: 13MR336.03] p. 65, Para. 3, [1889MS].

Christ used the things of nature to illustrate divine truth. He used the simple flowers He had created and the things of the animal creation as object lessons. He presents the ox and the ass as having more gratitude than man. Under His teaching nature utters her voice to declare the wonderful works of God, and to reprove man's unbelief and forgetfulness of his constant dependence upon God. Will not that God who has given man all that he has keep him in health and strength if he complies with the conditions of entire obedience to the law, as nature is obedient to law? [Cf: 13MR337.01] p. 65, Para. 4, [1889MS].

(Matt. 6:25-29, quoted.) Let the lily, beautifully tinted and gracefully formed by the great Master-Artist, rivaling in its loveliness the artificial adorning of Solomon, teach us the lesson of simplicity and faith. If men and women would devote less time to the preparation of elaborate meals for the gratification of the appetite, and spend more time in the contemplation of God's work in nature, they would be better fitted to serve their Creator. [Cf: 13MR337.02] p. 65, Para. 5, [1889MS].

If men will show perfect trust and unwavering faith in God, if they will not work after their own imaginations to counterwork the purposes of divinity, if they will place their God-given faculties under the discipline of grace, they will see that they have a work to do in becoming conversant with the growth of plants and animals. This lesson book is ever open to all. [Cf: 13MR337.03] p. 65, Para. 6, [1889MS].

None have an excuse for misusing their God-given faculties. Such misuse robs God of the powers He demands. Man is the Lord's by creation

and by redemption. The superior qualities with which he has been endowed show how high an estimate the Lord places on human beings. He has given every man his work. Every youth, every child, has a work to do in accordance with the Lord's revealed will. No one can waste his opportunities and privileges without robbing God. [Cf: 13MR337.04] p. 65, Para. 7, [1889MS].

Shall not men and women learn from God's great lesson book that He bestows His love, mercy, and grace on us every moment of our lives? How can man ignore the responsibilities which rest upon him? The sun, the moon, the stars, the solid rocks, the flowing stream, the broad, restless ocean--to them we would do well to take heed.--Manuscript 35, 1899. [Cf: 13MR338.01] p. 66, Para. 1, [1889MS].

Trust Implicitly in God.--This history [of Elijah, in discouragement fleeing at Jezebel's threat], carefully and prayerfully studied, will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him, and interpose himself between the Lord and His tempted and tried ones so that the purposes of God shall not be carried out in the experiences of these persons. Difficulties will arise before the people of God, but every soul must put his trust not in the wisdom of men but in the Lord God of Israel. He will be his defense. Only let each person keep in the way of duty, and not let fear discourage him. In trusting implicitly in God, we shall see the wonderful display of His power, if we wait patiently and prayerfully for Him, and have confidence in God.--Manuscript 6, 1889, pp. 18, 19. ("Counsel Written on the Last Day of the General Conference Session of 1889," Battle Creek, Michigan, Nov. 4, 1889.) [Cf: 13MR362.01] p. 66, Para. 2, [1889MS].

I write to you to love one another. Try the art of forgiving one another even as God for Christ's sake has forgiven your sins.--Letter 29, 1889. (Written November 8, 1889, from Battle Creek, Michigan, to Brother and Sister Buckner.) [Cf: 15MR153.03] p. 66, Para. 3, [1889MS].

Some Accuse Others to Quiet Their Own Conscience--There are to be found in the church those who are unconverted. They are to be pitied. But shall the church be judged as sustaining these? Should they be expelled, those who made them a stumbling block would make them a stumbling block still, because they had been unmercifully treated. If the truth were known, these complaints are made to quiet a condemned conscience. Those who make them know that their own course of action is not commendable.--Manuscript 49, 1893, p. 9. (Written October 28, 1893, from Gisborne, New Zealand.) [Cf: 15MR157.02] p. 66, Para. 4, [1889MS].

The daily life of the Christian should bring no discredit upon our holy faith. The motive of the heart, as well as the words and actions, is weighed in estimating our moral worth. Those who rejected Christ, the Lord of glory, knew not that He was the Prince of life, else they would not have crucified Him. [Cf: 15MR269.01] p. 66, Para. 5, [1889MS].

Reliance on forms and ceremonies will not save us. The lawyer whom Christ found wanting in love to God and to his neighbor, which is the very essence of religion, could have vindicated himself on the ground

of ceremonial correctness. He could have said with Paul that, as touching the law, he was blameless. But the Lord defines Bible religion as a principle in the soul, not merely the performance of virtuous acts, although virtuous acts are the natural fruit of this principle in the soul. It is the spirit in which the acts are performed rather than the performance that counts with God. [Cf: 15MR269.02] p. 66, Para. 6, [1889MS].

A man may give his goods to feed the poor, his body to be burned, yet if he is not actuated by the living principles of love for God and man his work is a failure. God looks at the heart. We must repent and believe.--Letter 22, 1889. [Cf: 15MR269.03] p. 67, Para. 1, [1889MS].

If you are a Bible doer as well as a Bible reader, you must understand from the Scriptures that swine's flesh was prohibited by Jesus Christ enshrouded in the billowy cloud. This is not a test question. Directions have been given to families that such articles as butter and the eating largely of flesh meats is not the best for physical and mental health. Fruits and grains and vegetables would, if cooked properly and eaten in moderate quantities, be proper articles of diet. [Cf: 16MR173.01] p. 67, Para. 2, [1889MS].

No eating should be allowed between our meals. I have eaten two meals each day for the last 25 years. I do not use butter myself, but some of my workers who sit at my table eat butter. They cannot take care of milk; it sours on the stomach. But they can take care of a small quantity of butter. We cannot regulate the diet question by making any rule. Some can eat beans and dried peas, but to me this diet is painful. It is like poison. Some have appetites and taste for certain things, and assimilate them well. Others have no appetite for these articles. So one rule cannot be made for everyone. [Cf: 16MR173.02] p. 67, Para. 3, [1889MS].

You ask in regard to canvassers who travel and have to eat bread with swine's flesh in it. I see here a serious difficulty, but there is a remedy. Learn to make good, hygienic rolls and keep them with you. You can generally obtain hot milk, or at least a cup of hot water with milk, and this, with fruit or without fruit, will nourish the system. Many plans may be devised with some little tact and labor, that many difficulties in the line of eating unwholesome food may be overcome. I advise every Sabbath-keeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful. The animal creation is groaning.--Ms 15, 1889. [Cf: 16MR173.03] p. 67, Para. 4, [1889MS].

This extract from a letter written to Brother Butler expressed the earnest desire of my soul in his behalf, but the answer I received to this letter pained my heart, for I knew he did not understand the work God has given me to do, neither did he understand the spirit which prompted the answer to this letter. [Cf: 16MR224.03] p. 67, Para. 5, [1889MS].

Brother Ballenger became very much distressed in mind. He was almost in despair, and he solicited an interview with me, but I was engaged in other work and could not see him at that time. He tried to obtain an interview with his brethren but he was not favored in this, and then he decided there was no help for him except in God. He began to see that

without Him he was in a state of spiritual nakedness and in the dark midnight of despair. He went to the dear Saviour just as He had invited him to come. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He sought the Lord with earnestness of purpose and he found Jesus was close by him. The atoning death, the sufficient propitiation, was presented to him. He laid hold on Christ by living faith, and the cloud was rolled back and he was clothed in the righteousness of Christ. [Cf: 16MR224.04] p. 67, Para. 6, [1889MS].

He came into the meeting full of peace and hope, for the Lord had put a new song in his heart, even praise to our God. He then made confession of his great want of spirituality in his labors, and how he had received a view of Jesus and His love, and that this should be his theme in his future labors. [Cf: 16MR225.01] p. 68, Para. 1, [1889MS].

Such experiences as these characterized all our meetings after the first week. One brother bore testimony that he had been a Sabbathkeeper many years but he had felt the great lack of faith in Jesus Christ. Coldness and the want of the love of God and of spiritual fervor had discouraged him. He went to other denominations to find that for which his soul hungered, but he found greater dearth among them than among Seventh-day Adventists. He said he had heard at this meeting just the truth for which his soul hungered. "This," he said, "is the truth, present truth. I accept it. And as I have withdrawn from the church of Seventh-day Adventists, I now want to unite heart and soul with you." [Cf: 16MR225.02] p. 68, Para. 2, [1889MS].

During the week of prayer in Battle Creek [Dec. 15-22] we labored earnestly, speaking at the sanitarium in the early morning, and at the office chapel to the workers in the office, and at the tabernacle. I had reason to give praise to God that strength was given me for this labor. At times the power of God rested upon me in large measure. It seemed at times while I was speaking that the unseen realities of the eternal world were opened to my view, and I know that the Lord was speaking through me to His people. I take no credit to myself. It was all of God, every bit of it, and the Spirit of God rested upon the congregation. I was glad of this for the sake of the people, for I knew that those who had been in doubt had evidence for their faith if their hearts were open to receive the impression of the Spirit of God. [Cf: 16MR225.03] p. 68, Para. 3, [1889MS].

I longed to hear those who had considered it a virtue to brace themselves against light and evidence acknowledge the movings of the Spirit of God, cast away their unbelief, and come to the light. I knew that unless they did this their path would become darker, for light unconfessed and unacknowledged and unimproved becomes darkness to those who refuse to receive it and walk in it. Up to this late date there are souls still in darkness, who know not at what they stumble. And it will be much harder now for them to go back and gather up the rays of light which they have scorned to receive, and to acknowledge the light God graciously gave them to heal them of their spiritual diseases. [Cf: 16MR226.01] p. 68, Para. 4, [1889MS].

The first step taken in the path of unbelief and rejection of light is a dangerous thing, and the only way for those who have taken this step to recover themselves from the snares of Satan is to accept that which the Lord sent them but which they refused to receive. This will be

humiliating to the soul but will be for their salvation. God will not be trifled with. He will not remove all reason to doubt, but He will give sufficient evidence upon which to base faith. [Cf: 16MR226.02] p. 68, Para. 5, [1889MS].

If my brethren had sensed their own weakness, their own inability, and had never lost sight of this, they would have humbled their hearts before God, confessed their errors, and come into light and freedom. Are we ready to boast in pride that we are rich and increased with goods and have need of nothing? This has been done and is being done still. The voice of the True Witness is heard: "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 spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing" (Rev. 3: 15-17). All this boasting is vain. Christ sees to the very center of the soul and tells us just what we are and what we must be in order to be saved. [Cf: 16MR226.03] p. 68, Para. 6, [1889MS].

The message that was given to the people in these meetings presented in clear lines not alone the commandments of God--a part of the third angel's message--but the faith of Jesus, which comprehends more than is generally supposed. And it will be well for the third angel's message to be proclaimed in all its parts, for the people need every jot and tittle of it. If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands. [Cf: 16MR227.01] p. 69, Para. 1, [1889MS].

There was precious truth and light presented before the people, but hearts that were obdurate received no blessing. They could not rejoice in the light which, if accepted, would have brought freedom and peace and strength and courage and joy to their souls. [Cf: 16MR227.02] p. 69, Para. 2, [1889MS].

The blessings of that week of prayer extended through the church. Confessions were made. Those who had robbed God in tithes and in offerings confessed their wrong and made restitution, and many were blessed of God who had never felt that God had forgiven their sins. All these precious fruits evidenced the work of God, and yet those who had set their feet in the path of doubt and unbelief did not backtrack and confess their wrongs and come to the light. God was at work, but those who had been pursuing a course of their own devising, contrary to God's word, contrary to His will, in place of yielding their wills and wishes and permitting their hearts to be melted with thankfulness, felt more confirmed and determined to resist. What shall we name this element? It is rebellion, as in the days of Israel, when they stubbornly wanted their own way and would not submit to God's way and God's will. [Cf: 16MR227.03] p. 69, Para. 3, [1889MS].

We have the example of the children of Israel to warn us off that ground. The Lord wrought in our midst, but some did not receive the blessing. They had been privileged to hear the most faithful preaching of the gospel, and had listened to the message God had given His servants to give them, with their hearts padlocked. They did not turn unto the Lord with all their heart and with all their soul, but used all their powers to pick some flaws in the messengers and in the message, and they grieved the Spirit of God, while those who did

receive the message were charmed with the presentation of the free gifts of Jesus Christ. [Cf: 16MR228.01] p. 69, Para. 4, [1889MS].

The Lord forces His blessing upon no one. There will be those who stand in resistance against light and will say the same words as did the Jews, "Work a miracle and we will believe. If this is the message of God, why do they not heal the sick, and then we will believe." Others truly may comprehend that miracles have been wrought far greater than to heal bodily infirmities. Has not the divine power of God taken hearts cold as steel and softened them and subdued them so that they became as little children? Their legal religion was seen as it is in its true light--worthless. [Cf: 16MR228.02] p. 69, Para. 5, [1889MS].

The religious feelings of many were more natural than spiritual, and although they tried to be satisfied they felt an unrest--cold, dark, and Christless. They remained in ignorance of how they stand toward God, ignorant as far as experimental knowledge was concerned of the office work of our Mediator and Intercessor. When they by faith laid hold of Christ, their hearts were contrite and broken. Christ was being formed within, the hope of glory. This was everything to them. It was the intelligence of what constituted the mystery of godliness. The miracle is wrought. The Lord and His Spirit break in upon the soul. Life and joy take possession of the heart. How quickly is the soul made sensible of its deficiency. Everything is laid open before Him with whom we have to do. [Cf: 16MR228.03] p. 69, Para. 6, [1889MS].

But those who close their eyes to evidence God is pleased to give--as did the Jews--and ask for miracles, will be passed by. The evidences they refused to receive, others will receive, and others will receive the blessing God tendered to them but which they refused because they were proud, self-sufficient, and self-righteous. [Cf: 16MR229.01] p. 70, Para. 1, [1889MS].

We thank God for every token of His love and of His grace. We will praise God and take courage. We will not sit as criticizers. We will not turn from the heavenly benefits, neither will we sit in judgment to condemn God's ways and God's manner of working because others feel like doing it. They have no reason for saying the things that they do, no reason to resist the Spirit of God. [Cf: 16MR229.02] p. 70, Para. 2, [1889MS].

Jesus upbraided His disciples for their unbelief. Unbelief is the occasion of all sin and is the bond of iniquity. Its work is to make crooked, things that are straight. Faith is the substance of things hoped for, the evidence of things unseen. When we become as little children, sitting at the feet of Jesus, learning of Him self-denial and what it is to live by faith in every word of God, then the soul finds rest and peace. [Cf: 16MR229.03] p. 70, Para. 3, [1889MS].

A woe is pronounced upon all such unbelief and criticism as was revealed in Minneapolis and as was revealed in Battle Creek. By their fruits ye shall know them. Evidence at every step that God was at work has not changed the manifest attitude of those who in the very beginning pursued a course of unbelief which was an offense to God. With this barrier they themselves had erected, they--like the Jews--were seeking something to strengthen their unbelief and make it appear they were right. Therefore they could not drink in the great salvation

that the Lord proffered them. The riches of divine grace they refused. The longsuffering of God, His goodness, and His love and wonderful forbearance have not broken their hearts because they have not looked upon it and appreciated these favors. I lay these things open plainly before all, for I know their danger. I have labored earnestly to one end--the good of souls and the glory of God. [Cf: 16MR229.04] p. 70, Para. 4, [1889MS].

When we see men unconvinced and unchanged, notwithstanding all the marked evidences God has given, we feel sure that they will see no greater evidence. I thought of another thing that I could do--to get out a testimony and set before the questioning, doubting ones general principles, hoping this would bring some to see things in a correct light. I know that it has had an influence upon many minds, but it seems to be no help to others. They stand ready to block the wheels rather than to help pull the car up the steep ascent. [Cf: 16MR230.01] p. 70, Para. 5, [1889MS].

I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and the messengers of God in this work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward according to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ. There have been those who have not worked in harmony but in a way to counteract the work God has given me to do. I must leave them with the Lord. [Cf: 16MR230.02] p. 70, Para. 6, [1889MS].

We attended meetings in South Lancaster [Jan. 11-22, 1889], and the fruits were good. We had the same spirit and power that attended the first and second angels' messages. I have given you an account of these meetings. The Lord wrought upon all hearts, and many were able to say, "The Lord hath put a new song in my mouth, the matchless love of Jesus." His excellencies were kept before the mind's eye, and souls began to see the delights in Jesus. They could speak of His love and tell of His power. The Sun of righteousness was rising in the hearts of nearly all present. Many were zealous and were repenting of their lukewarmness and complying with the invitation of the Merchantman, "Buy of Me gold tried in the fire," "and white raiment," "and eyesalve." Their testimony was, "I have found the Pearl of great price." Hearts were impressed, confessions were made of wrongs to unbelievers and believers, and restitutions were made. [Cf: 16MR231.01] p. 71, Para. 1, [1889MS].

We inquire, as Christ inquired of the Jews, The preaching of this message, is it of heaven or is it from beneath? Jesus rejoiced in spirit as He saw men who had not had the continuous opportunity and privileges the Jews had had, convicted and converted to the truth. He 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" (Matt. 11:25). The Lord rejoiced that the plan of salvation was so plain that a child in its simplicity could understand it, while those who were not spiritual and humble and willing to learn, who were puffed up in their own self-conceit, could not see the beauty of the gospel, because it is spiritually discerned. But all who are honest,

teachable, childlike, who desire to know the truth, will see the power of God when it is revealed, and will acknowledge it. [Cf: 16MR231.02] p. 71, Para. 2, [1889MS].

Earnest discourses have been given in the power and Spirit of God by His servants, in regard to the hope set before us in the gospel. The love of Jesus and the righteousness of Christ have been presented, and they are so plainly seen the mind grasps them by faith. They have come to many who have long been Christians, as a new revelation. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Oh, this is meat in due season from first to last! [Cf: 16MR232.01] p. 71, Para. 3, [1889MS].

The Jews looked upon a veiled Saviour whom they had never seen unveiled, and many even who claim to be God's commandment-keeping people are looking upon a veiled Saviour. They have thought so little upon the great plan of redemption, the atoning sacrifice, and the truth that through the shedding of a Saviour's blood alone the angels could proclaim peace on earth and good will to men. Talk it. Pray it. Without the shedding of blood there is no remission of sins. Then why not dwell upon the necessity of faith in the blood of Jesus Christ? [Cf: 16MR232.02] p. 71, Para. 4, [1889MS].

It is said that Wilberforce once took the great statesman Pitt to hear the celebrated Mr. Scott preach. The preacher's theme was the way by which a sinner can be saved, and it was presented with great plainness, fervor, and earnestness. At the close of the service Pitt was asked what he thought of the sermon. He replied, "I did not know what he was aiming at." Spiritual things are spiritually discerned. The things of the Spirit, the preaching of the cross, are "to them that perish foolishness; but unto us which are saved it is the power of God." [Cf: 16MR232.03] p. 71, Para. 5, [1889MS].

We visited Washington, D. C. [Jan 24-31, 1889], and labored there, and we saw the same fruits attending the message. We felt to thank God for the evidences of His rich grace. We visited Illinois, and there we saw the work of God. His Spirit was poured out in rich measure. I will here insert a letter written while I was at that meeting. (Insert letter to W. C. White.) [Cf: 16MR233.01] p. 72, Para. 1, [1889MS].

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. How few realize their personal responsibility to God. The power of free, independent action may fill us with awe. God speaks. What does He say? He says, "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. . . . This do and thou shalt live" (Luke 10:27, 28). [Cf: 16MR233.02] p. 72, Para. 2, [1889MS].

It is impossible for us to realize the far-reaching nature of God's law unless we view Christ upon the cross of Calvary--the atoning sacrifice. Through the law is the knowledge of sin. God's moral law is the sin detector, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledge God's moral standard of

righteousness? He who has the fullest conceptions of the infinite sacrifice of Christ for the sins of the world, and by faith seizes and appropriates the righteousness of Christ as his righteousness, can see the holiness, beauty, and glory in the law of God, and exclaim with David, "O how I love Thy law! It is my meditation all the day" (Ps. 119:97). [Cf: 16MR233.03] p. 72, Para. 3, [1889MS].

God's law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and intents and purposes of the soul. A man may be guilty of sins which God alone knows. God's law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation, and the great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God's law makes a record of all these. These hidden-away, secret sins form character. [Cf: 16MR234.01] p. 72, Para. 4, [1889MS].

The law of God condemns not only what we have done but what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have done no positive wrong. The fact that one has done no positive good will be enough to condemn him as a wicked and slothful servant. [Cf: 16MR234.02] p. 72, Para. 5, [1889MS].

By the deeds of the law shall no flesh be justified. There is no power in [the] law to save the transgressor of [the] law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard, and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the righteousness of Christ. "Where sin abounded, grace did much more abound" (Rom. 5:20). [Cf: 16MR234.03] p. 72, Para. 6, [1889MS].

But grace does not come in to excuse the sinner in the continuance of sin. God's grace does not detract from the law, but establishes the law as changeless in its character. Here "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). God looks upon His Son dying upon the cross and is satisfied, and Jesus is called "the Lord Our Righteousness." Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case--"the Lord my righteousness." [Cf: 16MR235.01] p. 73, Para. 1, [1889MS].

The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs--in the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness.

"Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12). [Cf: 16MR235.02] p. 73, Para. 2, [1889MS].

A thorough and complete trust in Jesus will give the right quality to religious experience. Aside from this the experience is nothing. The service is like the offering of Cain--Christless. God is glorified by living faith in a personal, all-sufficient Saviour. Faith views Christ as He is--the sinner's only hope. Faith takes hold of Christ, trusts Him. It says, "He loves me; He died for me. I accept the sacrifice, and Christ shall not have died for me in vain." [Cf: 16MR235.03] p. 73, Para. 3, [1889MS].

We have not only lost much to our own souls, but as ministers [we] have neglected the most solemn part of our work in not dwelling upon the blood of Jesus Christ as the sinner's only hope for eternal life. Tell the story of Christ's leaving the heaven of bliss and the coming to our world, practicing self-denial and self-sacrifice, calling for all to come and learn of Him, for He is meek and lowly of heart, and promising that they should find rest to their souls if they would wear His yoke and lift His burden. Oh, how many will have to have their false props swept away--their self-congratulation, their self-esteem! Nothing will God accept of you but an indwelling Jesus; Christ alone, Christ all and in all. [Cf: 16MR236.01] p. 73, Para. 4, [1889MS].

The conversion of souls has been made mysterious and complicated. Oh, tell the sinners, "Look and live." Study and practice Christ. "Thy gentleness," said David, "hath made me great" (Ps. 18:35). Just open the door and let Jesus come in, and He will abide in the soul temple, and we may abide in Christ and rejoice in His love. [Cf: 16MR236.02] p. 73, Para. 5, [1889MS].

Bible religion is not made up of theological systems, creeds, theories, and tradition, for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But religion, Bible religion, has a practical, saving energy, elements proceeding wholly from God--a personal experience of God's power transforming the entire man. [Cf: 16MR236.03] p. 73, Para. 6, [1889MS].

Many are ignorant of the deception which palms off falsehood for truth. They entertain ideas that men may be saved by their own merit. A false religion has come in among us, a legal religion. We will not keep silent. The church must be roused. We will secure halls in the cities and put out handbills and the people shall be enlightened. God has sent a message of warning. We must soon wrestle with the powers of the land, and we have every reason to fear that falsehood will gain the mastery. We shall call upon our churches in the name of the Lord to view this struggle in its true light. It is a contest between the Christianity of the Old and New Testaments and the Christianity of human tradition and corrupt fables. [Cf: 16MR236.04] p. 74, Para. 1, [1889MS].

This contest is to decide whether the pure gospel shall have the field in our nation, or whether the popery of past ages shall receive the right hand of fellowship from Protestantism, and this power prevail to restrict religious liberty. The struggle is right upon us. We are years behind, and yet men in responsible positions will in their blindness keep the key of knowledge, refusing to enter themselves and hindering

those who would enter. The message must go broadcast, that those who have been imperceptibly tampering with popery, not knowing what they were doing, may hear. They are fraternizing with popery by compromises and by concessions which surprise the adherents of the papacy. But let us hope it is not yet too late to do a work that our people ought to have done years before this. [Cf: 16MR237.01] p. 74, Para. 2, [1889MS].

God has children, many of them, in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light to the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light. The Lord will have the message of truth proclaimed, that Protestants may be warned and awakened to the true state of things and consider the worth of the privileges of religious freedom which they have long enjoyed. [Cf: 16MR237.02] p. 74, Para. 3, [1889MS].

This land has been the home of the oppressed, the witness for liberty of conscience, and the great center of Scriptural light. God has sent messengers who have studied their Bibles to find what is truth, and studied the movements of those who are acting their part in fulfilling prophecy in bringing about the religious amendment which is making void the law of God and thus giving ascendancy to the man of sin. And shall no voice be raised of direct warning to arouse the churches to their danger? Shall we let things drift, and let Satan have the victory without a protest? God forbid. [Cf: 16MR237.03] p. 74, Para. 4, [1889MS].

The Lord Jesus understands the pressure that is brought to bear against those who are loyal and true to Him, for He has felt the same in the highest degree. Those who witnessed a good confession in behalf of truth in the Reformation counted not their lives dear unto themselves, that truth might be vindicated. God and angels are looking on as witnesses from their holy dwelling place, and marking the earnestness and zeal of the defenders of the truth in this age. What do they defend? The faith once delivered to the saints. Then let the message go to all nations, tongues, and people. [Cf: 16MR238.01] p. 74, Para. 5, [1889MS].

Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, for there are many souls to come out of the ranks of the world, out of the churches--even the Catholic church--whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives. [Cf: 16MR238.02] p. 75, Para. 1, [1889MS].

The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to give the trumpet a certain sound. Let the blaze of the beacon light be seen everywhere. Let the ease-loving awake, the

tranquil be disturbed, and let them labor for religious liberty. And after we have done all we can, then leave our Lord to do His work. [Cf: 16MR239.01] p. 75, Para. 2, [1889MS].

There was at last an opening made for Brother Jones, but it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people. The message borne had a wonderful effect on those that heard it. There were many not of our faith who were deeply stirred with the importance of doing something and doing it now, in the struggle for religious freedom. Many were awakened to see what this religious amendment meant--turning from a "Thus saith the Lord, the seventh day is the Sabbath of the Lord thy God." A spurious sabbath is presented to be legislated into power, compelling the observance of a sabbath which God has not enjoined upon man. [Cf: 16MR239.02] p. 75, Para. 3, [1889MS].

The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, will be more than rivaled when Protestantism and popery are combined. The darkest pages of history will be opened in that great day when it will be too late for wrongs to be righted. Registered in the book are crimes that have been committed because of religious differences. We are not ignorant of the history. Europe was shaken as though with an earthquake, when a church, lifted up in pride and vanity, haughty and tyrannical, devoted to condemnation and death all who dared to think for themselves, and who ventured to take the Bible as the foundation of their faith. [Cf: 16MR239.03] p. 75, Para. 4, [1889MS].

Our own land is to become a battlefield on which is to be carried on the struggle for religious liberty to worship God according to the dictates of our own conscience. Then can we not discern the work of the enemy in keeping men asleep who ought to be awake, whose influence shall not be neutral but wholly and entirely on the Lord's side? Shall men cry peace and safety now, when sudden destruction is coming upon the world, when God's wrath shall be poured out? [Cf: 16MR240.01] p. 75, Para. 5, [1889MS].

And shall there be with the people of God the cropping out of the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points--not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists--the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have in my last few weeks' experience learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that if possible Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this. [Cf: 16MR240.02] p. 75, Para. 6, [1889MS].

Godliness, which the gospel enjoins, never bears briars and thorns, never--because all do not see exactly alike--breaks the closest links of association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious

principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit. [Cf: 16MR240.03] p. 76, Para. 1, [1889MS].

And Satan is doing his utmost to have those who believe present truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle that when it has a controlling power over minds, leads to certain results. There is pride of opinion, a stubbornness that shuts the soul away from good and from God. Warnings have been scorned, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews-- fatal hardness of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men.--Manuscript 30,1889. [Cf: 16MR241.01] p. 76, Para. 2, [1889MS].

(Written September 8, 1889, from Denver, Colorado, to Brother Eldridge.) The Lord gave us a prosperous journey. The rain commenced to fall as we reached Chicago, and we did not have much dust, for the rain extended nearly to Denver. We found a neat little encampment and about one hundred people on the ground. We had a good meeting Sabbath. Brother Owen spoke in the forenoon upon the coming of Christ, and I spoke in the afternoon from John 8:11; then we had a social meeting, and many excellent testimonies were borne, and my soul was refreshed. I think it would have been difficult to have spoken to thousands of people, for I was weak, but the Lord helped me to speak His word to the souls present. This is the workers' meeting. The camp meeting proper begins Monday. [Cf: 21MR432.01] p. 76, Para. 3, [1889MS].

We came direct to Denver and met Willie on the campground. The atmosphere has revived me somewhat, and I am thankful to God. I have had some conversation with W. C. White and he has for the first time presented before me in written manuscript thoughtful, studied plans which meet my ideas. I see that something must be done more than has been done and is being done in getting my publications before the people. There must be more God-fearing workers in the field. These plans will, I feel assured, meet your mind, and are what are needed to the success of our work. Time is short, and our working forces must be organized to do larger work. [Cf: 21MR432.02] p. 76, Para. 4, [1889MS].

The words of Christ are to have greater force with our people than ever before. "But ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: 21MR432.03] p. 76, Para. 5, [1889MS].

Here is the world-wide message to be given, and there must be educated ability to comprehend the greatness and the value of the work, and to act a part in it not from a money standpoint, but from a sense of the necessity of the case. The time demands greater efficiency and greater earnestness and extension. There is not time to be lost. [Cf: 21MR432.04] p. 76, Para. 6, [1889MS].

In regard to Dr. Kellogg's books, and the position that they should occupy in the field, deserves careful thought. While on the cars coming from Battle Creek to this place, I have been calling up the things which the Lord has been pleased to present before me upon the subject of health reform. I have in the fear of the Lord presented this matter before the people as the Lord has presented it to me for years in the past. I have seen our people standing in a much better position on this question than at the present time. I am sure upon one point: that Brother Butler's position in regard to this question--his ideas and his work in reference to it--is not in harmony with the light given me of God. Years ago I had a testimony of reproof for the managers in our camp meetings bringing upon the ground and selling to our people cheese and other hurtful things, and presenting candies for sale when I was laboring to instruct the young and old to put the money they had expended for candy in the missionary box and thus teach their children self-denial. [Cf: 21MR432.05] p. 77, Para. 1, [1889MS].

This order of things has changed of late; within four years there has been a different order of things which I do not favor. Temperance has been at a low ebb. I cannot sanction this state of things in the light of the Bible and the testimonies given me of God. I know that Elder Butler has been opposed to health reform. I advocate no extremes. But as I was looking over my manuscript after leaving California I see the decided testimonies borne and the dangers of our people imitating the customs and practices of the world. My heart is sick and sad over this state of things, and I do think that the light which has been given should be gathered up and made to shine. [Cf: 21MR433.01] p. 77, Para. 2, [1889MS].

Because some things have been strongly put by Dr. Kellogg, and because some have misapplied and distorted the matter, it should not force any of us in the opposite extreme. Health reform will reach a class, and has reached a class, that otherwise would never have been reached by the truth. There is a great necessity for labor being put forth to help the people, believers and unbelievers, at the present time by health talks and health publication. I cannot see why the health books should not have a prominent place as well as the other publications, notwithstanding human prejudices to the writers. But I have not, as I have told you, carried any special burden of this work for a few years. My mind has been so fully occupied with the burden upon me of getting before the people the light having special reference to these last days and the great crisis before us. The world is to be warned, and I have felt so deeply over volume 4 [of *Spirit of Prophecy (The Great Controversy)*] standing still as it has done, that all other consideration of books for which I was not personally responsible has not been my burden or consideration. [Cf: 21MR433.02] p. 77, Para. 3, [1889MS].

I have now fully decided to do something and do it at once. As time is passing and Frank and yourself acknowledge you are powerless to exert an influence to change this order of things, and that Vol. 4 should receive consideration as well as *Bible Readings*, that the very light God has given shall come to His people, I must put in operation or devise some plan that the people, believers and unbelievers, shall have the light. I will not longer wait for others east of the Rocky mountains with pen and voice to place this matter in its proper bearings before the people, but I will take the responsibility of doing

it myself. [Cf: 21MR433.03] p. 77, Para. 4, [1889MS].

I do not demerit *Bible Readings*. It is a book which will do a great amount of good, but it can never take the place that the Lord designed that Vol. 4 should have in the world and among our people. I have spread before them the light given me of heaven in that book. In conversation with Frank he was constantly referring to *Thoughts on Daniel and Revelation* --that no more had been done for that than for Vol. 4. I consider that that book should go everywhere. It has its place and will do a grand good work. It is a light, an intelligence which the world needs. I place no demerit on it, but that the arguments used in this line lift no burden from my weight of responsibility. [Cf: 21MR434.01] p. 78, Para. 1, [1889MS].

I know that no other one, not even Frank nor yourself, can see and sense this matter as I do, and I will not expect it. Therefore, all the excuses made by Frank present to me a positive necessity of my doing something and doing it now. If *Thoughts on Daniel and Revelation* does not receive the sale it should, if *Bible Readings* is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter of why Vol. 4 should not be pushed and its circulation be tenfold what it has been the present year. [Cf: 21MR434.02] p. 78, Para. 2, [1889MS].

It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation. I am not pleased with the existing state of things. I am sorry and distressed, and as Brother Belden declares he cannot alter this state of things in his work, I am compelled to see if I can do anything to improve the matter. To wait longer would be a neglect of my duty. I cannot with a clear conscience let the time pass as it is. Nothing scarcely having been done in the east in handling Vol. 4, I have talked with Willie in regard to the Review and Herald handling Vol. 1. He has, I think, set before you his reasons why the Pacific Press should handle it. The reasons are, I think, sound, and the experience that we have had in regard to Vol. 4, the present year shows that there is a consistency in this matter, and a principle which must be maintained. [Cf: 21MR434.03] p. 78, Para. 3, [1889MS].

I deeply regret that I have been passive so long, waiting for someone to do a work which I thought not exactly appropriate for me. I ask God to forgive me for this careless neglect on my part, waiting for my brethren to do a work which God has given me. I have had no evidence that He has laid the burden upon them. These matters I have trusted would be impressed in their relative importance upon their minds, and it would not need any particular urging from my pen, or from my voice, to have it stand where God designed it should, but if the burden has been given me, if the matter has been presented to me in its sacred, solemn importance to present a light appropriate to do a work for this very time, I must see that it stands in its proper place, and I must not cast down the burden at the feet of my brethren, as though they would understand and appreciate these things as I have felt them and their importance as God has made me to feel them. [Cf: 21MR434.04] p. 78, Para. 4, [1889MS].

I must do my work and not look for my brethren to do it for me. I have expected too much of my brethren. I must look to God, the Captain of my

salvation, and obey His orders. I make no complaint of my brethren. You say you have done your best. I receive your testimony, and I do censure myself that I have let things rest as I have done. I do condemn myself, but I will seek, in the fear of God, henceforth to take up my appointed work, and let nothing interfere between God and my duty. I will now try to set this matter before the people. I will now, if God will help me, do my work to the best of my ability. I look at myself and consider my days are few now, but while life lasts will be faithful to my trust. May the Lord help and bless you, is my prayer.--Letter 25a, 1889. [Cf: 21MR435.01] p. 78, Para. 5, [1889MS].

God is not pleased with ignorance. We must become better acquainted with the principles of divine truth, that we may know better how to deal with human minds. We must have a closer connection with Heaven. We must follow the light, and reflect its rays upon the pathway of others. We want to enter right into the work, to go out to minister to souls. We should not be satisfied until the converting power of God attends our labors. To him who "goeth forth and weepeth, bearing precious seed," the promise is given that he shall doubtless come again with rejoicing, bringing his sheaves with him. [Cf: ST 03-04-89 para. 01] p. 79, Para. 1, [1889MS].

Laborers are needed everywhere to reveal Jesus to the people as he is. Those who abide in him will not misrepresent the truth by complaining and murmuring. They will say with Paul, "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." By faith we behold Him who is invisible. Our faith reaches up to lay hold of the realities of the unseen world, and the affliction of the present is esteemed light in comparison with what is reserved in Heaven for us. [Cf: ST 03-04-89 para. 02] p. 79, Para. 2, [1889MS].

The angels of Heaven are looking upon us to see what we are doing to proclaim the truth for this time. Christ has made us ambassadors to make known his salvation to the children of men, and if we are clothed with the righteousness of Christ, and are filled with the joy of his indwelling Spirit, we shall not be able to hold our peace. The truth will be poured forth from hearts all aglow with the love of God. We shall long to present the attractions of Christ, and the unseen realities of the world to come. We shall reflect the bright beams of the Sun of Righteousness. We are to be partakers of Christ's suffering and his self-denial; and if we suffer with him, we shall also reign with him. If we are partakers of his humiliation, we shall also be partakers of his glory. If we go forth weeping, with the heart broken, with self subdued, there will be no lofty lifting up of self instead of Jesus; but there will be the bearing forth of precious seed, and the certain returning with joy and with precious sheaves for the Master. The quickening influence of the grace of God will be made manifest. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may behold "the Lamb of God which taketh away the sins of the world." We shall want to see the salvation of souls. Our thoughts will be filled with loving zeal for the Master. [Cf: ST 03-04-89 para. 03] p. 79, Para. 3, [1889MS].

There are souls all around us who are starving for the bread of life; and how can we keep it to ourselves? Present trust must be preached to the people with unwavering faith and untiring effort. You must minister to those around you the truth that you have received. Diffuse the light that has fallen upon your heart. Paul's charge to Timothy is just as applicable to us today as it was to the young disciple. He said: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And 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." We are to put every talent out to the exchangers, that it may be returned to God with usury. We are to do the work that Christ has committed to his followers, and preach the gospel to every creature. We do not realize what we shall be able to do when we are truly consecrated. [Cf: ST 03-04-89 para. 04] p. 79, Para. 4, [1889MS].

There are souls on every hand who are crying, "Come over and help us." Solemn responsibilities are resting upon the people of God. I thank God for our schools, where young men and young women may be prepared to labor in the Lord's moral vineyard. I thank God that the Bible is regarded as the most important study of our schools. Why should not the precepts of Jehovah be diligently studied? "The fear of the Lord is the beginning of wisdom." It lies at the foundation of all knowledge and wisdom. When Daniel was in the court of Babylon, what was it that enabled him to stand as a rock amidst all the subtle and overwhelming temptations of the king's court? He had his eyes on the precepts of God, and he was determined to be a loyal subject of Heaven. He purposed in his heart that he would not indulge in the luxuries of the King's table, but that he would keep his faculties in the best order, and his mind in a condition to appreciate eternal and spiritual truths. And when the king inquired of him, he found him ten times wiser than all the astrologers and wise men in his court; for God gave him understanding and wisdom. Let the youth take the Bible as their guide, and stand like a rock for principle, and they can aspire to any height of attainment. There is no limit to the knowledge that they may reach. You may aspire as you wish, but there will always be an infinity beyond. Take God's word to balance the mind, and you will be led into large fields of fruitful thought. You may be fitted for positions of usefulness and trust in this world, and, in comparison with the wise men of earth, you may be found, as was Daniel, to be men of tenfold greater wisdom than all the astrologers in the realm. [Cf: ST 03-04-89 para. 05] p. 80, Para. 1, [1889MS].

The only means whereby humanity can be reached and saved is through the cooperation of the human with the divine. Humanity can reach humanity. If the angels could have been saviours, it would have been necessary for them to take on them human nature, as did Christ. They would have had to experience the trials and sorrows of humanity, in order that they might know just how to pity and aid men, and to give them moral and divine power. But there was none who could be the saviour of the world but Jesus, the Son of God. Through his merits, men stand before God as candidates for eternal life. We are to be overcomers. We are to gain the victory here and now; we are to obtain a precious experience in the things of God now. If we do not get that experience and victory in this life, we shall never obtain it. [Cf: ST 03-04-89 para. 06] p. 80, Para. 2, [1889MS].

Every day we can teach others precious lessons in forbearance, in

love, in compassion. We are to be representatives of Christ in every action of our lives. We do not want an emotional religion, and we have not had it in the meetings at this place. The testimonies have been plain, simple testimonies, declaring that Christ had forgiven sins, and restored the joy of his salvation. As I have heard these testimonies, I have rejoiced; for I knew how angels looked upon the scene. There has been joy in Heaven among the angels of God. There has been among us a heavenly Guest who has been restoring the lost sheep to the fold. Sinners have been reclaimed and reconciled, and I praise God. All Heaven is interested in what has been going on here. You have been abundantly pardoned, and the grace of Christ has been imparted to your souls, and now you are to be Christ's representatives. Every treasure of his goodness is to be given again to others. Every ray of light that has fallen upon your pathway is to be reflected upon some other who is in darkness. You are to speak with this one, to pray with that one, to write a letter to another, and to go about doing good to all men as you have opportunity. You have been made stewards of the manifold grace of God, which you are to dispense to others. By Mrs. E. G. White. [Cf: ST 03-04-89 para. 07] p. 80, Para. 3, [1889MS].

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick." Your life is to be set on a candlestick. It is not to be inclosed in four walls, but is to shine forth unto the world. "Ye are the salt of the earth;" but if the salt has lost its saving quality, of what use is it? You are to exert an influence that shall be as far-reaching as eternity. What is the savor, or saving quality, of the Christian's life?--It is the divine nature of which you are to be a partaker. It is the heavenly light which you are to diffuse to those around you. Society is to be better for your having lived, and eternity will show that your efforts have been blessed to the salvation of souls. [Cf: ST 03-11-89 para. 01] p. 81, Para. 1, [1889MS].

We are to be God's peculiar people, whom he has called out of darkness into his marvelous light to show forth his praise, zealous of good works. This is to be our work; we are to show forth his praise. How many of us have done this in the past? How many have given unbelievers the impression that the religion of Christ is the most desirable thing in the world? Unbelievers have said, "We do not want to be Christians. There is no joy in serving God. Religion is only a dead round of lifeless ceremonies. We want the attractions of the world." Satan will see that they have these things. But Christ can give them rest and life and fullness of joy. When you see the glory of the Christian's hope, I know what you will do; you who have tasted and seen that the Lord is good, will reveal the praises of God. Have you not realized that Christ can save to the uttermost all who come unto God by him? When this fullness of salvation takes hold of your soul, you will have more and more of the praises of God on your lips, and more and more decided will be your testimony of the goodness of God. It will not be as it has been in the past. [Cf: ST 03-11-89 para. 02] p. 81, Para. 2, [1889MS].

When Satan comes to you to tell you that you are a great sinner, begin to look up to your Redeemer and to talk of his merits; that which will help you is to look to his light. Acknowledge your sin; but who was it that Christ came to save? Tell the enemy that "Jesus Christ came into the world to save sinners," and that you are saved by his matchless love. Jesus asked Simon a question in regard to two debtors. One owed

his lord a small sum, and the other owed him a larger sum; but he forgave them both, and he asked Simon which debtor would love him most. He answered, "He to whom he forgave most." We have been great sinners, but Christ died that we might be forgiven. The merits of his sacrifice are sufficient to present to his Father in our behalf. Those to whom he has forgiven most will love him most, and will stand nearest to his throne to praise him for his great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin, and the fullness of salvation. When we see the length of the chain that was let down for us, and understand something of the merits of that infinite sacrifice that Christ has made for us, the heart is melted with tenderness and contrition. [Cf: ST 03-11-89 para. 03] p. 81, Para. 3, [1889MS].

Why is it that you have not loved the Saviour more?--It is because you have been satisfied with your own goodness. You have been content to appear in the filthy garments of your own righteousness. But when self is crucified, and you come to Christ for his righteousness, your words of self-justification are gone. You speak, melted by the matchless love of your Saviour. You see his attractiveness, and lay hold of him who is the sinner's only hope. Then when you have found him, you are interested for somebody else. It is everything with us what kind of an influence we are exerting in the world. Shall we gather with Christ? Shall we draw men to the Man of Calvary? Lift him up. Self has been lifted up; but let self be humbled. Let self die. Educate the lips to talk of Jesus, and the heart to praise him, and it will become second nature to speak forth his matchless grace. You will go forth everywhere saying, "Hear what the Lord has done for my soul." The more you tell of his mercy, the more you will have to tell. Let it be your testimony, "The life I now live in the flesh, I live by the faith of the Son of God." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." [Cf: ST 03-11-89 para. 04] p. 81, Para. 4, [1889MS].

I love him; for he is my love. I want to talk of him by the way. I want to praise him now and forever. Now will each one of us become a missionary? Shall it be written in the records of Heaven opposite our names, "Missionaries, co-laborers with Jesus Christ"? Do not disappoint our heavenly Father; and may God help you that you may say, "I live, yet not I; but Christ liveth in me." [Cf: ST 03-11-89 para. 05] p. 82, Para. 1, [1889MS].

Christ is coming, and he is coming for his people. He says, "I have graven thee upon the palms of my hands." The marks of the crucifixion are in his palms for us, and when he comes, "he shall see of the travail of his soul, and shall be satisfied." We are to seek to save souls; we are to present his sacrifice to the perishing; for when he comes, we want to enter into the joy of our Lord; and his joy is to see souls in his kingdom for whom he has died. We are to go on from strength to strength, growing more happy in his service, settled, rooted, grounded, in his love. 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. 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." Oh, what exaltation for fallen humanity! We are almost home. Christ is coming in the clouds of heaven, and he knows his sheep by name. He knows every soul who has

come to him in faith, just as he knew that woman who touched him with the touch of faith. Jesus asked, "Who touched me?" The disciples were astonished that he should ask this. They answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" When the woman saw that she was not hid, she came and fell at his feet, and told her story, and praised him for his healing power. At the touch of her faith he perceived that virtue had gone out of him. Faith had taken it from him. No one else knew that she had touched him; but he knew it. The crowding multitude had not felt the restoration that she realized. The actual contact of her faith with him had brought the blessing. And this will bring Christ's virtue to us, that we may be prepared for his service and his kingdom. [Cf: ST 03-11-89 para. 06] p. 82, Para. 2, [1889MS].

When he comes, he will say to those who are looking for him, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "Well done"--what have they done? They have built up his kingdom. They have shared in his trials, his sufferings, his labors; and he gives them a place among the blessed. What exaltation, what privilege is ours! We may have the worthiest ambition which Heaven can approve, in saving souls for eternal life through Jesus Christ our Lord. By Mrs. E. G. White. [Cf: ST 03-11-89 para. 07] p. 82, Para. 3, [1889MS].

The word of the Lord declares that "whatsoever is not of faith is sin." We desire that everyone should be in a position where he can believe the word of God. How should I feel if my children should be constantly complaining to me, just as though I did not mean well, when my whole life's efforts have been to forward their interests and to give them comfort? Suppose they should doubt my love; my heart would break. I couldn't endure it. How would any of you feel to be thus treated by your children? How can our heavenly Father regard us when we doubt his love, that has led him to give his only begotten Son that we might have life? The apostle writes, "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?" And yet we stand back, distrustful and suspicious, saying, "Well, he doesn't mean this for me. Perhaps he loves others, but he does not love me." [Cf: ST 03-18-89 para. 01] p. 82, Para. 4, [1889MS].

Why is it so difficult for you to believe in God?--It is because you have been educating your soul in doubt and unbelief all your life long. It makes my heart ache to hear your mournful testimonies, stating that your whole life has been a failure. Have there not been some bright spots in your experience? Have you not had some precious seasons when your heart throbbed in response to the Spirit of God? Dear brethren, for Christ's sake cherish every ray of light, every token of mercy and good, every blessing that God has bestowed upon you. Although you see that you have not given glory to God, that you have not been grateful, let that not be a reason why you should be ungrateful still, and sink down into despondency and discouragement. Have you not praised God in the past when the warm rays of his love fell upon your heart? Have you not sought to do his will as an obedient child? When you look back into the chapters of your experience, do you not find some pleasant pages? Is memory's hall filled only with pictures of neglect and sorrow? Are there only dark, forbidding, and unhappy representations there? Are there not some pleasant pictures, where you can see the providence of God? Confess your ingratitude of the past; but retain every pleasing

memory, and every token of God's love that he has given to bind your heart to his great heart of infinite love. Oh, praise him! Let us educate ourselves to speak the language of faith. If Satan has cast his dark shadow across your path, look up in faith, and God will let his light shine upon you and dispel the darkness. Satan would like to have you cherish that shadow. He would like to have you view God through a cloud of his own making; but we are to be in a position of faith and confidence in God, where we can cherish every bright beam of light; having seen a token of God's love, we are to say, "Here is an evidence that God is blessing me. I cherish this as a manifestation of his favor. I will gather up the precious jewels of his truth." If you do this, you will be full of light. If you have been in the shadow, confess your unbelief, and then claim the promises of God by living faith, and come into the light of your Saviour. [Cf: ST 03-18-89 para. 02] p. 83, Para. 1, [1889MS].

You are not to trust simply in pleasant emotions. Suppose that after you have been filled with joy, you should rise in the morning under a cloud, with the same train of shadowy thoughts as have troubled you in the past. Would that be an evidence that God had left you during the night? Not at all. It would simply be an evidence that your mind has so long been trained in the line of unbelief, that it is from force of habit running in the doubting channel. Dwell on the faith side of the question. Educate your thoughts in the line of God's mercy. Educate your tongue to speak of his goodness. Train the whole mind and soul to act in faith. It is praising Satan when you talk so continuously of your doubts and darkness. You are glorifying the prince of darkness when you give up your thoughts and words to follow in the shadow he casts on your pathway. Let your first morning thought be, "How good is the Lord! He is full of goodness and tender mercy." Praise him. Say, "Lord, thou knowest that I love thee." When the darkness of the enemy begins to sweep over you, say, "I do love the Lord. I know that I love him, and I know that the Lord loves me, even me." [Cf: ST 03-18-89 para. 03] p. 83, Para. 2, [1889MS].

A good way to disperse darkness is to talk faith and courage. We are admonished in the word of God to fight the good fight of faith. Suppose that you take your stand under the banner of faith. If you have repented of your sins, and have confessed them to God, you need no longer go on in doubt and despondency. God does not want you to stand under a cloud. He wants you to come into the light, and to have confidence in him, knowing that you have committed your soul unto his keeping, as unto a faithful Creator. [Cf: ST 03-18-89 para. 04] p. 83, Para. 3, [1889MS].

Satan will come to you after you have trusted in God, and will try to steal away the victory that faith has gained. He will present your sins to you; but can you not tell him it is written, "The blood of Jesus Christ, his Son, cleanseth us from all sin"? Can you not tell him that God has promised to remove your transgressions away from you as far as the east is from the west, and that they are to be remembered no more? [Cf: ST 03-18-89 para. 05] p. 84, Para. 1, [1889MS].

I see the necessity every day and every hour of exercising living faith. What is faith? It is "the substance of things hoped for, the evidence of things not seen." There is a wonderful power in faith. It brings eternal things to view, and lays hold of the arm of infinite

power. If you have been educating your soul to gather up the dark chapters in your experience, turn over a new leaf and have a new, bright, cheerful experience; put your will wholly on the Lord's side. We must exercise living faith if we would war successfully against the temptations of the enemy. [Cf: ST 03-18-89 para. 06] p. 84, Para. 2, [1889MS].

There are on the walls of this house two mottoes, "Praise the Lord," and, "Thy word is truth." These are good and pleasant words. Suppose that you hang your memory's hall all full of the remembrances of God's goodness, grace, and truth, and let not one dark thought or shadow have a place in that hall. We are not to be so selfish as to simply desire a flight of happy emotions. We are to fix our faith on the promises of God, which are sure and steadfast, and shall endure forever and ever. The joyful feeling will come when we fully trust in God's promises. Jesus has said, "Come unto me, all ye that labor and are heavy laden." This invitation is certainly for those who are burdened with unbelief; and his assurance is, "Ye shall find rest unto your souls." It is not, "Maybe you shall find rest." Oh, no; it is positive and certain: "Ye shall find rest." Why do we misinterpret our heavenly Father when he says "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Take his yoke upon you, and he will bear the heaviest part himself. Is he not good company? do you object to association with him? He says, "I am at thy right hand to help you," "my yoke is easy, and my burden is light." [Cf: ST 03-18-89 para. 07] p. 84, Para. 3, [1889MS].

Why not make up your mind that you will stand in your God-given manhood and womanhood, and, through Christ, be overcomers? Why not say, "God has promised the power, and I will win back the moral image of my Creator and Redeemer"? Do not allow the mind to hold communion with the enemy. Do not talk of his power to discourage you. Talk of Christ, who is able to save to the uttermost all who come unto God by him. We have a whole Saviour, and let us have a whole faith in him who has died for the sins of men, and for *my* sins. When we take this position, we shall find rest and peace in our Saviour. Come with your burdens, and lay them down at the foot of the cross, put off the yoke of self and sin, and wear the yoke of Him who is meek and lowly of heart. Let every soul come to the fountain, and drink of the waters of life, that will be in him like a well of water springing up unto everlasting life. [Cf: ST 03-18-89 para. 08] p. 84, Para. 4, [1889MS].

When I talk of the subject of faith, my faith grows. I feel as though I could run through the troops of darkness, and rise above all barriers. It seems as though nothing could hinder me. By living faith, I grasp the hand of Jesus, and I am all light in the Lord. I do not look at self, I look to Jesus, my high priest, who presents my case to the Father, offering up the merits of his life and sacrifice. Faith will keep the mind above the low level of earth, and direct the soul to Heaven in contemplation of the spiritual and eternal. Let us lift up Jesus, the Saviour of men. Talk of his love, tell of his power, and the angels of God will be attracted to you. Will you have faith in God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? By Mrs. E. G. White. [Cf: ST 03-18-89 para. 09] p. 84, Para. 5, [1889MS].

It will do you no good to believe that others may be blessed. Each one

must appropriate the blessing to his own soul, or he will not be fed. Each must work for himself. Suppose that a table were spread with every desirable thing, and you were invited to come and eat, but you should make excuse and say, "I am not prepared. Let others eat; it is not for me." You know you would not be nourished by seeing a well-spread table, and by others eating. We would starve if we did not partake of physical nourishment, and we shall lose our spiritual strength and vitality if we do not feed on spiritual bread eating the flesh and drinking the blood of the Son of God, which is, receiving and doing his word. [Cf: ST 03-25-89 para. 01] p. 85, Para. 1, [1889MS].

The invitation has been given, "Let him that is athirst come, and take of the water of life freely." "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The invitation has been given, and the question is, Will we come and eat? Others cannot receive blessings for us; and we have kept the Saviour apart from our lives. Jesus prayed that his disciples might be one with him as he was one with the Father; and if we are one with him, if we are obedient to his word, the Father loves us even as he loves his Son. [Cf: ST 03-25-89 para. 02] p. 85, Para. 2, [1889MS].

When Philip asked the Master to show him the Father, Jesus looked upon him in sorrow, and said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." Our lives can be so connected with God that we can have this oneness with Christ. Our thoughts, inclinations, desires, and appetites may all be on the Lord's side. Then we shall have nothing separate and distinct from Christ. There will be perfect harmony between our hearts and his, so that we shall be one with him as he is one with the Father. And now is the time to come into this union with Christ. We have only today to call our own; tomorrow is not ours. We want today to determine that we will no longer dishonor God by our unbelief, by standing back from the Master when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Cf: ST 03-25-89 para. 03] p. 85, Para. 3, [1889MS].

The table has been spread, and Christ invites you to the feast. Shall we stand back, refusing his bounties, and declaring, "He does not mean this for me"? We used to sing a hymn that described a feast where a happy household gathered to partake of the bounties of the board at a kind father's invitation. While the happy children gathered at the table, there stood a hungry beggar child at the threshold. She was invited to come in; but sadly she turned away, exclaiming, "I have no father there." Will you take this position as Jesus invites you in? Oh! if you have a Father in the courts above, I entreat you to reveal the fact. He wants to make you a partaker of his rich bounties and blessings. All who come with the confiding love of a little child will find a Father there. How could the Lord express his love to us in more tender language than that in which he has expressed it in his precious word? He tells us just what to do in order that we may be saved. How I

wish that we might all believe in the promises of God. He says, "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." Do we really believe this promise? We should comply with the conditions laid down in God's word; for if we do this we shall receive, simply because God has pledged his word. We are not to look into our hearts for a joyful emotion as an evidence of our acceptance with Heaven, but we are to take God's promises, and say, "They are mine. The Lord is letting his Holy Spirit rest upon me. I am receiving the light; for the promise is, 'Believe that ye receive the things ye ask for, and ye shall have them.' By faith I reach within the vail, and lay hold of Christ, my strength. I thank God that I have a Saviour." [Cf: ST 03-25-89 para. 04] p. 85, Para. 4, [1889MS].

Are you doing this? Are you taking God at his word, planting your feet on the eternal Rock that cannot be moved? You should daily be making advancement in the knowledge of our Lord and Saviour. If you have been laboring in your own strength, make a covenant with God that from this time forth you will rely upon Him who is mighty to save to the uttermost all who come unto Him. If you have gone before the people, presenting your own weakness, now say, as did Moses, "I will not go up unless Thou goest with me." When you are imbued with the Spirit of God, self will no longer be cherished. What has been the trouble with your experiences in the past? Why have you not made a success of the Christian life?--It has been because of vain conceit, self-esteem, self-righteousness, and unbelief. May God help us that self may die here. May he help us to humble our souls by repentance and confession until we can come before him clothed in the righteousness of Christ. [Cf: ST 03-25-89 para. 05] p. 86, Para. 1, [1889MS].

Say before Heaven, "I have nothing of my own to bring; I want that righteousness that comes through the merits of the blood of a crucified and risen Saviour. How thankful we should be that we have a whole Saviour, that in him is our complete righteousness and salvation! I want to see a wave of glory from Heaven waft over this congregation, until you see the great truths of redemption in a different light. When you have tasted and seen that the Lord is good, you will have something to tell. Like Philip, when he found the Saviour, you will go forth to invite others into his presence, saying, "I have found Him of whom Moses in the law, and the prophets, did write." [Cf: ST 03-25-89 para. 06] p. 86, Para. 2, [1889MS].

May the blessing of God rest upon his people as never before. May they come up to their high privilege, and open the door of the heart and let Jesus in to sup with them and they with him. By Mrs. E. G. White. [Cf: ST 03-25-89 para. 07] p. 86, Para. 3, [1889MS].

The blessing of God has rested upon us in a wonderful manner at this meeting; we believe that God has forgiven our sins, and we must never go back of this experience to take up the burden of our sins. The light of Heaven has shone upon us here, and our feelings may change, but this does not change God's love toward us. God wants us to make the best use of it by reflecting it upon others. That which has shut away the light from our souls in the past has been the spirit of criticism. Many have watched the course of others, and have condemned their actions instead of keeping their own hearts with all diligence. They have judged the

motives of their brethren; but mortal man is not fitted to do this work. The heart knoweth its own bitterness. We all have hereditary and cultivated weaknesses, but we may obtain precious victories every day. When a man climbs upon the judgment seat to judge his brother, he makes it manifest that Christ is not enthroned in his heart. The Spirit of God will go out of the soul that admits the spirit of criticism. [Cf: ST 04-01-89 para. 01] p. 86, Para. 4, [1889MS].

Suppose that your brother is in error; are you to take a course that will make his case more hopeless? Are you to drive the straying sheep farther from the fold, instead of laboring to bring it back? Says the Good Shepherd, "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." Do we expect that those who are lost will be faultless? There was once a sister who wrote to me in regard to adopting a child. She described the character of the child she wanted. She must be affectionate, industrious, truthful, pure, and patient. I wrote to her saying: "You cannot find such a child on earth. If you are looking for that kind of character, you must seek it among the angels of Heaven. You think you are offering to do a work of charity in adopting a child; but your motives are wholly selfish. If you would do something to be approved of Heaven, take a child who needs help, who needs forbearance, and the grace of Christ." We choose associates because we think they will benefit us; but Christ sought associations with those whom he could benefit. True religion will not lead you to do as did the Pharisee, to thank God that you are not as other men are, and congratulate yourself that you have not their faults and weaknesses. It will not lead you to stand off in self-righteousness, and despise and condemn your brethren. [Cf: ST 04-01-89 para. 02] p. 86, Para. 5, [1889MS].

The Son of man came to seek and save that which was lost. He left the ninety and nine, to go into the mountains and deserts for the one sheep that had gone astray. And when he had found it, he rejoiced more over that one sheep than over the ninety and nine that had never left the fold. Jesus said, "It is not the will of your Father which is in Heaven, that one of these little ones should perish." How are we to treat those who are found in fault? The Bible gives directions. "Go and tell him his fault between thee and him alone." Go in the spirit of meekness and love, desiring the salvation of his soul. Oh! when the Spirit of God is in the heart, there is no feeling of variance, no desire to criticise and condemn others. It is Satan that is an accuser of the brethren; but we must work the works of Christ. We must learn how to go out and seek for the perishing. Go to your brother in kindness, get your arm about him, say, "Come, my brother, let us talk over this matter of difference kindly, in the Spirit of Christ. Let us seek the Lord together. Let us love one another." This is the very thing to do. We are not to criticise the erring, pushing them away by our influence; but we are to bring them close to our hearts. Are there those in our neighborhood who are breaking the law of God? Plead with them tenderly. Who has gone in love and kindness to those who are perishing, seeking to save that which was lost? I want you to see that it is not merely to eat the loaf yourselves that constitutes Christianity; you are to offer it to others as well. Did not Christ say, "Feed my sheep"? [Cf: ST 04-01-89 para. 03] p. 87, Para. 1, [1889MS].

There are those among us who have inherited weaknesses, and because of these they have been criticised. When they have started in the path of right, there have been those who have raised the cry, "They will never hold out." And thus they have become discouraged, and have given up the warfare. But to such I would say: "It is not too late to renew the battle. It is not too late to gain the victory." When the father saw his prodigal son, he did not wait for him to come to the door; but when he was a great way off he ran and met him. Are you ready to treat your brother in this way? or must your brother come up to a certain standard before you can feel justified in extending that sympathy and love toward him that Christ has extended toward you? Oh, go to the straying ones while they are yet a great way off! Labor to bring them back to the fold. We have a work to do for our erring brethren for whom Christ died. You are not to report the failures of others, and to make discouraging remarks as to their steadfastness in the way of truth. You are not to prophesy that this one or that one will fall out by the way, and when your disheartening words reach his ears, and work their evil result, and the trembling, tempted soul gives up, you are not to be ready to exclaim, "I told you so! I knew it would be so!" That is just the work that has been done; but we want that it shall be undone by repentance and confession, and that it shall be left undone in the future. [Cf: ST 04-01-89 para. 04] p. 87, Para. 2, [1889MS].

Oh, why not go to the wounded sheep, and bind up their bruises, and lead them to the Healer and the Shepherd of souls? Why not bind these weak ones by the cords of love and sympathy to your hearts, and make it hard for them to fall from their steadfastness, instead of pushing them away from you by evil surmising and evil speaking? Why not be a co-worker with Christ? Why not stand ready to grasp the hand that is stretched out for your help? Here are souls that are to be saved, and how earnestly you should labor for their salvation. This work has been long neglected. Why not do it now in the fear of the Master? Seek the lost, gather in the weak ones, help them by your faith and love, that they may gain victory after victory, and that where they are feeble they may become strong and whole. May God help you that you may be qualified by the Spirit of Heaven to pity and sympathize with the lost! All Heaven rejoices when characters are transformed, and when men work for the glory of God. [Cf: ST 04-01-89 para. 05] p. 87, Para. 3, [1889MS].

The blessing that Heaven showers upon men is not simply that they may be made happy. Those who receive it must work for others. I remember at one time we had a special blessing in the Battle Creek church, and many souls were swept into the faith by the heavenly current of God's love. One brother arose and said, "All this blessing means work. It means responsibility, and am I in a situation to bear this responsibility?" There is tenfold greater responsibility resting upon us now than ever before, because of the measure of grace that we have received. Take it up, brethren, and bear it. As you work for God, the light will break in. Gather up the rays of glory, and they will increase more and more. Oh! when I look on others, and know that they are in darkness, my heart goes out in sympathy for them. I was once in the depths of despair myself. I was struggling in a hopeless way. No one seemed to be able to help me; but Jesus pitied me and brought me out of darkness into light. I look upon others, and I wonder, "Are they as restless, as full of suffering, as I was?" Oh, to have the pitying tenderness of Christ! Are

there are any who have been driven out of the fold because of our lack of love? Go after them, plead with them, pray for them, and draw them back to the tender Shepherd. By Mrs. E. G. White. [Cf: ST 04-01-89 para. 06] p. 88, Para. 1, [1889MS].

I have heard persons say, "I cannot think of such a thing as becoming a Christian. I would have to give up all my pleasures if I embraced religion." But I want to know what pleasures would have to be renounced to become a follower of Christ?--The poor, fleeting pleasures of the world. How many scores of people have come from places of amusement smitten with death! How many have contracted disease, and have stained their souls with sin in ballrooms and banquet halls. This is wonderful liberty indeed that men are so reluctant to relinquish for the sake of gaining Heaven. [Cf: ST 04-08-89 para. 01] p. 88, Para. 2, [1889MS].

I have heard others say: "Oh, I can't come down to be a Christian. I would have to sever my connection with my associates. My mind is of too exalted an order to take any pleasure in the simplicity of the religion of Christ. I cannot afford to come down to the humble life that is described in the Bible as necessary to fit one for eternal life." The Lord of Heaven, the Majesty of worlds, he who marshaled the stars in their courses, and called them all by name, he who made the everlasting hills, and put in them their treasures of gold and silver and precious gems, he who clothed the fields with verdure, has invited you to come out from the world, to separate yourself from its sinful pleasure, and he promises that if you will do this he will be a Father unto you, and you shall be his sons and his daughters. [Cf: ST 04-08-89 para. 02] p. 88, Para. 3, [1889MS].

What an honor it is thought to be, to be noticed by a king or queen of earth! I was in London at the time of the queen's jubilee, and I saw the great preparations that were made to do her honor. All the verandas and windows that overlooked the street where her retinue was to pass, were rented for enormous prices by those who desired to catch a glimpse of her majesty as she passed by. What a privilege it was thought to be to touch her hand at the reception. But the King of Heaven has said that we may be his children. He says, "Come out from among them, and be ye separate, 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." We may be members of the royal family of Heaven, and bear the royal name. [Cf: ST 04-08-89 para. 03] p. 88, Para. 4, [1889MS].

During the jubilee, the queen's name was on every lip. How I desired that Jesus might be as highly honored, and his name be spoken with as much praise. How I wished that the people might behold the King of glory! The whole city was full of the bustle of preparation for the coming of England's queen; but I wished that the same joy and earnestness might be manifested in preparing for the coming of Christ, the King of glory. Oh, that men might manifest as great eagerness to proclaim their loyalty to the Prince of Heaven as they manifested to proclaim their loyalty to Queen Victoria! [Cf: ST 04-08-89 para. 04] p. 89, Para. 1, [1889MS].

I want to be a Christian, an heir of Heaven. Men talk of the mansions of earth, but I will talk of the mansions of Heaven. Jesus has promised to come again and receive us unto himself, and he will take us to the mansions that he has gone to prepare for his people. [Cf: ST 04-08-89

para. 05] p. 89, Para. 2, [1889MS].

I have respect unto the recompense of reward. I will not dishonor my God, by thinking it is unimportant, or a dishonor, to be a Christian. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold, flowing waters that come from another place be forsaken?" Shall we leave the Fountain of living waters that spring up unto eternal life, for broken cisterns that can hold no water? Shall we turn away from the prospect of Heaven for the fleeting pleasures of earth? I have seen enough of what men call perfection here below. Seekers for pleasure are only drinking at broken cisterns, that can hold no water. The glories of the unseen world attract my soul. The life hid in Christ, the privilege of being one with him as he is one with the Father, of being loved, if obedient, as God loves his Son,-- all these claim the entire service of my life and affection. "Praise God, from whom all blessings flow." Talk not to me of your blessings outside of Christ. They are empty, worthless. [Cf: ST 04-08-89 para. 06] p. 89, Para. 3, [1889MS].

The servants of God, by an interested effort, have found the field that conceals the treasure. They have found jewel upon jewel, and treasure upon treasure. The simple disciples of Christ have furnished us with examples in wisdom such as the world cannot give. Mighty men of God have digged in the mines of truth, and have brought forth precious gems. Those who prayerfully study God's word will find it infinite, exhaustless. [Cf: ST 04-08-89 para. 07] p. 89, Para. 4, [1889MS].

We are to eat the flesh and drink the blood of the Son of man. Jesus told his disciples that this meant that they were to live upon his word. The more we know of his truth, the more we shall desire to know. There will be an eternity before us, in which to explore the mysteries of God. It will be the delight of our Lord to lead us in green pastures, beside flowing waters, and unfold to the redeemed the mysteries of redemption. Let me be a stranger and a pilgrim here. Let me toil and be weary, but let me know Jesus and his love, and I will not complain. Was not my Lord weary? Was not he a stranger? Did he not say to his disciples, "Come ye yourselves apart into a desert place, and rest a while"? Often his disciples had to take him by force away from his labors lest he should fail because of weariness. At night he sought the mountain, and poured out his supplication with strong crying and tears, not for himself, but for us. [Cf: ST 04-08-89 para. 08] p. 89, Para. 5, [1889MS].

Will you not give yourself to him now? Why do you delay? Is it gold you want? Can you not wait for an immortal inheritance? The streets of the New Jerusalem are paved with gold. Its walls are of jasper and precious stones. Is it honor that you desire? Can you not wait a little? Jesus will crown his children with glory, honor, and immortality. It is enough. My soul feasts on his love. [Cf: ST 04-08-89 para. 09] p. 90, Para. 1, [1889MS].

Consecrate your lives to Christ. Take your children and patiently educate them that they may have pure and holy characters. Tell them the blessed story of the cross of Calvary. This is the great, central theme of all wisdom. Teach them to bear the cross; for in bearing the cross the cross will bear them. It is the pledge to them of the crown of glory that will never fade away. Said the apostle, "God forbid that I

should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Lift up the man of Calvary. Talk of his love, tell of his power. All the universe is watching to see if you prize the gift of eternal life that has been purchased for you at an infinite cost. Everyone that casts himself at the foot of the cross, giving his soul into the keeping of a faithful Creator, testifies his willingness to bear the contempt of the world. But the redeemed soul can say with Paul: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Therefore lift your minds up out of doubt and darkness by contemplation of the spiritual and eternal. Your King is exalted in the highest heavens, and you should exalt him below by reflecting his divine image. Let your faith lay hold upon his merits. Are you a sinner against him? Hear what his promise is to those who repent of their rebellion: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Oh, that the veil might be swept aside, and you might get a clear view of the King in his beauty! How the world would pale and fade before you! [Cf: ST 04-08-89 para. 10] p. 90, Para. 2, [1889MS].

I once had the privilege of speaking to twenty thousand people, and oh, how glad I felt that I could honor Jesus before that immense throng! Only a little while longer, and we shall see him as he is, and be made like him. He is coming with clouds and with great glory. A multitude of shining angels, "ten thousand times ten thousand, and thousands of thousands," will escort him on his way. He will not wear that simple, seamless robe, but robes of glory, white, "so as no fuller on earth can white them;" and on his vesture and on his thigh a name will be written, "King of kings, and Lord of lords." He will come to raise the dead, and to change the living saints from glory to glory. Who will be able to stand at that day? Who will be ready to say, "This is our God; we have waited for him, and he will save us"? [Cf: ST 04-08-89 para. 11] p. 90, Para. 3, [1889MS].

Make your peace with him today. Put your case into the hands of the great Advocate, and he will plead for you before the Father. Though you have transgressed the law, and must acknowledge your guilt, Christ will present his blood in your behalf, and through faith and humble obedience you may stand acquitted at last. God will be your friend when the final trump shall sound. Christ has enjoined upon his people the necessity of watching and praying, lest he come unexpectedly and find them unprepared. [Cf: ST 04-08-89 para. 12] p. 90, Para. 4, [1889MS].

The glory of the eternal world has been opened before me. I want to tell you that Heaven is worth winning. It should be the aim of your life to fit yourself for association with the redeemed, with holy angels, and with Jesus, the world's Redeemer. If we could have but one view of the celestial city, we would never wish to dwell on earth again. There are beautiful landscapes on earth, and I enjoy all these prospects of loveliness in nature. I associate them with the Creator. But I know that if I love God, and keep his commandments, there is a far more exceeding and eternal weight of glory reserved in Heaven for me. Beautiful as are the scenes of earth, they can bear no comparison

to the glories of the eternal world. Says the apostle, "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 desires us to contemplate heavenly things. He desires us to behold the matchless charms of the divine character, and by beholding we shall become changed into the same image, through the power of his transforming grace. By Mrs. E. G. White. [Cf: ST 04-08-89 para. 13] p. 91, Para. 1, [1889MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: ST 04-15-89 para. 01] p. 91, Para. 2, [1889MS].

John presents before us the love of the Father toward the children of men. God's love has been manifested to us in the gift of his beloved Son. The apostle cannot find words to describe the greatness and the tenderness of this love; but he calls upon the world to behold it. This is to be our work. We are to call the attention of our fellow-men to the love of God that has been manifested to us by the infinite cost of Calvary. Jesus was one with the Father; he shared his majesty and glory. God made an infinite sacrifice when he gave his beloved Son to die for the world; but few have any appreciation of this great love that has been expressed toward a fallen race. Those who do have an appreciation of it are not looked upon with favor by the world. The apostle says, "Therefore the world knoweth us not, because it knew him not." He says further: "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 04-15-89 para. 02] p. 91, Para. 3, [1889MS].

Those who are sons of God will be constantly purifying themselves, and seeking to fashion their characters after the divine Pattern. Their thoughts will be upon heavenly things. Their conversation will be concerning Jesus, their Saviour. They will be waiting for him to appear in the clouds of heaven, and when he comes escorted by ten thousand times ten thousand and thousands of thousands of angels, those who have looked for him, and who have loved his appearing, will meet him with joy. [Cf: ST 04-15-89 para. 03] p. 91, Para. 4, [1889MS].

We have a great work before us, not only to form characters ourselves for eternal life, but to labor that others may be fitted for the kingdom of Heaven. We must educate our tastes and our habits of life to simplicity. We cannot afford to place our hands in the hands of the world, and follow its customs and fashions. We must be natural, not artificial. And how beautiful is the natural in contrast with the artificial! [Cf: ST 04-15-89 para. 04] p. 91, Para. 5, [1889MS].

We should have hearts overflowing with sympathy for souls for whom Christ died. We should seek to educate our children in the fear of God, teaching them that Christ died for them, and that they may have salvation without money and without price. It will only be a little while before Jesus will come to save his children and to give them the

finishing touch of immortality. "This corruptible shall put on incorruption, and this mortal shall put on immortality." The graves will be opened, and the dead will come forth victorious, crying, "O death, where is thy sting? O grave, where is thy victory?" Our loved ones who sleep in Jesus will come forth clothed with immortality. And as the redeemed shall ascend to Heaven, the gates of the city of God will swing back, and those who have kept the truth will enter in. A voice, richer than any music that ever fell on mortal ear, will be heard saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then the righteous will receive their reward. Their lives will run parallel with the life of Jehovah. They will cast their crowns at the Redeemer's feet, touch the golden harps, and fill all Heaven with rich music. [Cf: ST 04-15-89 para. 05] p. 92, Para. 1, [1889MS].

Satan has misrepresented the character of God. He has clothed him with his own attributes. He has represented him as a being of inflexible sternness. He had shut the world away from beholding the true character of God, by casting his shadow between men and the divine One. Christ came to our world to remove that shadow. He came to represent the Father. He said, "He that hath seen me hath seen the Father." He prayed that his disciples might be one with him, even as he was one with the Father. Men have declared that this oneness with Christ is an impossibility, but Christ has made it possible by bringing us into harmony with himself, through the merits of his life and sacrifice. Why should we doubt the love and power of God? Why should we not place ourselves on the faith side of the question? Do you behold the charms and attractions of Jesus? Then seek to follow in his footsteps. He came to reveal the Father to the world, and he has committed to us the work of representing his love, purity, goodness, and tender sympathy, to the children of men. [Cf: ST 04-15-89 para. 06] p. 92, Para. 2, [1889MS].

We have eternal life to win, and this is worth the loss of everything besides. We should study the Scriptures diligently. The Bible is like a garden where God has placed rich roses, and lilies, and pinks of promise, and they are for us if we will only pluck them. [Cf: ST 04-15-89 para. 07] p. 92, Para. 3, [1889MS].

When Satan casts his shadow athwart your pathway, grasp the precious promises of God, and go through the shadow by living faith, and you will find only light, mercy, goodness, and truth. When the enemy tells you that you are a sinner, tell him that Jesus Christ came into the world to save sinners. Come to the foot of the cross with your burden, and roll it off into the open sepulcher. Our Lord is precious, but we lose sight of his willingness to help and save us, when we dwell in the darkness of unbelief. Lift up the Man of Calvary. There is enough to talk about without talking of the power of the evil one. We have found the field that contains the treasure which is of inestimable value. When God gave his Son he gave us all Heaven in that one gift. Why should we cherish darkness and doubt, and those things that bring despondency and discouragement into our lives? [Cf: ST 04-15-89 para. 08] p. 92, Para. 4, [1889MS].

Why not bring the joy and light and peace of Heaven into our hearts? The religion of Christ never degrades the receiver. The truth of God is the mighty cleaver that has separated us from the world, and now we have been brought into God's workshop to be hewed and squared and

polished for the heavenly building. We are to be living stones in the temple of God. We are not to be dull and lifeless stones; but we are to reflect the rays of light that fall from Heaven, so that men may see that the truth has done something for us that the knowledge and wisdom of this world could not do. [Cf: ST 04-15-89 para. 09] p. 93, Para. 1, [1889MS].

Has the reception of the truth made you more cheerful? Have the bright beams of the Sun of Righteousness shone upon your heart in vain? Those who are meeting the conditions on which the promises are based, should be the happiest people in the world, for they have all Heaven at their command. We may have Heaven below. God will put a new song into our hearts, even praise to his name. The enemy may stand ready to cast his shadow upon you, but will you talk of his power, his darkness? [Cf: ST 04-15-89 para. 10] p. 93, Para. 2, [1889MS].

Christians that carry a gloomy countenance are misrepresenting their Lord. They represent the Christian life as one of toil and hardship. They go mourning and groaning as if it were uphill work. Is the gate of Heaven shut? Have they no Father in Heaven? You might think from their attitude that Jesus was in Joseph's new tomb, and a great stone rolled against the door. But Jesus is risen. He has ascended on high, and has led captivity captive, and has given gifts unto men. He has made manifest what he will do. He will break the fetters of the tomb, and bring forth his people from the land of their captivity. We dwell too near to the lowlands of earth. Let us raise our eyes to the open doors of the heavenly sanctuary, where the light of the glory of God shines in the face of Jesus Christ, who "is able also to save them to the uttermost that come unto God by him." Why not talk of the plan of salvation? Why not dig in the mines of truth for the treasures of wisdom, that you may appreciate the promises of God? Why not dwell in the love of Christ, and talk of the plan of redemption? We should study how to overcome appetite, ambition, and the love of the world. Is there not enough for us to do that we have to give so much time to matters of small importance? [Cf: ST 04-15-89 para. 11] p. 93, Para. 3, [1889MS].

When Christ left the world, he committed his work to his followers. He came to represent the character of God to the world, and we are left to represent Christ to the world. We are not to go on in the path of darkness, stumbling on the dark mountains of unbelief. There is a way cast up for the ransomed of the Lord to walk in, and this is where we may walk securely every day. Do not grasp the thistles, gather the roses, the lilies, and the pinks. If we are to understand the rich treasures of God's word, we must separate our souls from all iniquity, that we may not come under its denunciations. As loyal soldiers we are to march under the banner of Prince Immanuel. We are to study the Bible, that we may know how to meet the assaults of the enemy. When Christ was tempted, how did he overcome?--He met the tempter with, "It is written." He used the words of God, declaring, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is the way that we are to overcome. We must search the Scriptures, and appropriate the promises of God to our souls. By Mrs. E. G. White. [Cf: ST 04-15-89 para. 12] p. 93, Para. 4, [1889MS].

It is of the greatest importance to us that we obtain a knowledge of the Bible. Christ has said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are

written therein; for the time is at hand." He has said again, "He that hath an ear, let him hear what the Spirit saith unto the churches." He has also warned us to be on our guard against false doctrines. He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." [Cf: ST 04-22-89 para. 01] p. 94, Para. 1, [1889MS].

Many false doctrines will be presented to us as the teaching of the Bible; but as we compare them with the law and the testimony we shall find that they are dangerous heresies. Our only safety is in becoming personally acquainted with the reasons of our faith. In the book of Revelation, we find warnings, injunctions, and promises given to John for the churches, and we need to understand these instructions more fully, that we may not be found in delusion. We should keep the condition of these churches as described in the Revelation before us, and discern our own spiritual deficiencies by the description of the deficiencies. We should heed the reproofs that are given to us in the counsel of the True Witness. [Cf: ST 04-22-89 para. 02] p. 94, Para. 2, [1889MS].

Christ has declared that "if any man do his will, he shall know of the doctrine, whether it be of God." The Lord of Heaven has not left his people in darkness. He has revealed to them his truth for this time. While many of the professed followers of Christ have lapsed away into error and apostasy, those who have walked in the light, not only hear, but read and understand, the prophecies of his word. The law of God will be made void in the world; its authority will be despised just as it was in Heaven in the first great rebellion; and God would have us intelligent to note the movement of the nations, so that we may see the signal of danger, and recognize the warnings that he has given us, that we may not be found on the side of the great deceiver in the crisis that is just before us. [Cf: ST 04-22-89 para. 03] p. 94, Para. 3, [1889MS].

God has made full provision in the Scriptures for our equipment against deception, and we shall be without excuse, if, through neglect of God's word, we are unable to resist the errors of the evil one. We need to watch unto prayer. We need daily to search the Scriptures diligently, that we may not be ensnared by some delusive error that seems like truth. [Cf: ST 04-22-89 para. 04] p. 94, Para. 4, [1889MS].

I found in traveling through Europe, that I was not acquainted with some of the minor laws of the country, and I was under the necessity of being informed as to the customs of the people lest I should be found a transgressor. But how particular we should be to understand the law of God, so that we may not be under condemnation as lawbreakers. It is the willing and obedient that God will bless. If we are desirous of understanding the law of earthly Governments, how much more should we desire to know what God requires of us. If we are anxious to understand our duty, he will not leave us to be enshrouded in darkness, but will enlighten our understanding so that we shall know for ourselves what is truth. p. 94, Para. 5, [1889MS].

We do not want to be found receiving dangerous error as truth. We do not wish to imperil our souls by rejection of God's messages of warning and counsel. Our greatest danger lies in our tendency to refuse increased light, and our only safety is to see and understand for

ourselves "what saith the Lord." 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 word of God alone is to be the rule of our faith and doctrine. A great contest is coming in regard to the law of Jehovah in our own day; but we read in Isaiah these words of instruction: "Bind up the testimony, seal the law among my disciples." "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." The controversy in regard to the law of God has begun, and we must be prepared to give a reason of the hope that is in us, with meekness and fear. We must know where our feet are standing. [Cf: ST 04-22-89 para. 06] p. 94, Para. 6, [1889MS].

Although the law of God will be almost universally made void in the world, there will be a remnant of the righteous that will be obedient to God's requirements. The wrath of the dragon will be directed against the loyal servants of Heaven. 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." We can see from this scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, who place themselves on the side of the dragon, and persecute those who vindicate God's precepts. [Cf: ST 04-22-89 para. 07] p. 95, Para. 1, [1889MS].

There are many who will tell you that if you keep the law of God you have fallen from grace. They make strong assertions for which they have no foundation, to lead people astray, for they do not know whereof they speak. The prophet says, "Bind up the testimony, seal the law among my disciples." Those who are seeking to destroy the law are not of the class who are sealing the law among the disciples of Christ, but they are of the class who "shall stumble, and fall, and be broken, and be snared, and be taken." The dragon is represented as persecuting those who keep God's commandments. Evil angels conspire with evil men against God and his people. Persons of influence are stirred with a power from beneath; the energies of apostasy are united to deceive or to destroy the champions of truth. [Cf: ST 04-22-89 para. 08] p. 95, Para. 2, [1889MS].

John writes concerning scenes that have to do with our own time. He says, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." That ark contains the tables whereon is engraven the law of God. On the Isle of Patmos, John beheld in prophetic vision the people of God, and saw that at this time the attention of the loyal and true followers of Christ would be attracted to the open door of the most holy place in the heavenly sanctuary. He saw that by faith they would follow Jesus within the veil where he ministers above the ark of God containing his immutable law. The prophet described the faithful ones, saying, "Here are they that keep the commandments of God, and the faith of Jesus." This is the class that excite the wrath of the dragon because they obey God, and are loyal to his commandments. [Cf: ST 04-22-89 para. 09] p. 95, Para. 3, [1889MS].

The winds of doctrine will blow fiercely about us, but we should not be moved by them. God has given us a correct standard of righteousness

and truth,--the law and the testimony. There are many who profess to love God, but when the Scriptures are opened before them, and evidences are presented showing the binding claims of God's law, they manifest the spirit of the dragon. They hate the light, and will not come to it, lest their deeds should be reprov'd. They will not compare their faith and doctrine with the law and the testimony. They turn away their ears from hearing the truth, and impatiently declare that all they want to hear about is faith in Christ. They claim to be guided by the Spirit, and yet their spirit leads them contrary to the law of Heaven. They refuse to acknowledge the fourth commandment, which requires men to keep holy the Sabbath-day. They declare that the Lord has instructed them that they need not keep the Sabbath of his law. [Cf: ST 04-22-89 para. 10] p. 95, Para. 4, [1889MS].

The word of God declares, "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." It is not enough to nominally assent to the truth, we must have its principles interwoven with the life, and wrought into the very character. We may well be afraid of any class who refuse to compare their faith and doctrine with the Scriptures. There is safety alone in taking the Scriptures as our rule of life, and as the test of our doctrines. Martin Luther exclaimed, "The Bible, and the Bible alone, is the foundation of our faith!" Our work is to hold up the law of God; for Christ has said that "it is easier for heaven and earth to pass, than for one tittle of the law to fail." He has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By Mrs. E. G. White. [Cf: ST 04-22-89 para. 11] p. 95, Para. 5, [1889MS].

"And it came to pass, as he went to Jerusalem that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests; and it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole." [Cf: ST 05-06-89 para. 01] p. 96, Para. 1, [1889MS].

I am feeble tonight, but if I had ever so much strength, there would be no power in me to insure you a good meeting. If your minds are in a devotional frame, if your hearts are drawn out in prayer to God for his blessing, if there is a yearning of soul to know what is the will of God concerning you, if you are humbling your hearts before him, God will speak to your souls tonight. Oh, that every one of you may hear and understand the voice of the true Shepherd! Oh, that you may be susceptible to the influences of the Holy Spirit! There never was a time in my life when I felt more anxious and more in earnest to know that it was well with my soul. There was a time when I felt that there was greater importance attached to what I should say and do, than I feel is attached to my words tonight. [Cf: ST 05-06-89 para. 02] p. 96, Para. 2, [1889MS].

I know that we are nearing the Judgment. I know that the angels of God are in this congregation tonight. Evil angels are here also. The Lord is looking upon us, and I know that he is acquainted with each one of us. He knows whether your heart is devoted to him, whether you have religion in your home, whether you have come to this meeting with prayer and intercession that you may receive his blessing. Unless the Lord does meet with us tonight, this meeting will be of no benefit to any of us. But we believe he will meet with us; we depend upon him; for we have no strength of our own. All we can do is to place ourselves in the channel of his mercy. [Cf: ST 05-06-89 para. 03] p. 96, Para. 3, [1889MS].

The question that Jesus put to the leper that returned to give glory to God, we should put to ourselves. We should inquire, "Were there not ten cleansed? but where are the nine?" Has God received that glory and honor which he should have received? Has his praise come not only from our lips, but from our hearts? Have we bowed at the feet of Jesus to give glory to his name for his matchless love in placing salvation within our reach? He inquires, What more could have been done in my vineyard than that I have done? The cross of Calvary represents what God has done for us. In the gift of his only begotten Son he has insured to us eternal life upon condition of our faith and obedience. How few appreciate the matchless love that he has manifested! He proclaims himself as merciful and gracious, forgiving iniquity and transgression and sin. Those who come to him, he pardons abundantly. Shall we be like the heath in the desert, that knoweth not when good cometh? Shall we not from the fullness of our gratitude render praise and glory to God, like the one who returned and bowed in his humility at the feet of Jesus? We do not want to be represented by the nine who went right on their way in indifference, and did not return to glorify Him who had restored them to perfect health. [Cf: ST 05-06-89 para. 04] p. 96, Para. 4, [1889MS].

We are not anxious to have a great excitement at this meeting, but we are anxious that those for whom Christ has done so much should fall at his feet, and glorify and praise him for his matchless love. I feel anxious lest we shall not appreciate the gift of God's grace, lest we shall not appreciate Christ, the believer's hope, his joy, his all in all. Christ is the truth, the hidden treasure in the field of God's word. He is the pearl of great price, which we must gladly sell all we have to obtain. An excitement might be created among the people at this meeting, and just as soon as the feeling should die away, we should find that they were no better, but rather worse than before the revival commenced. We are desirous that there should be a deep, thorough work done in our souls. We want to know how you stand before God. Is it well with your souls? Has Christ cleansed your heart from its defilement? We know not what may be our condition one hour from this time. We know not whether we shall be in active life, or in the silence and inactivity of death. [Cf: ST 05-06-89 para. 05] p. 97, Para. 1, [1889MS].

A letter came to me from my sister a few days ago. She wrote: "A terrible thing has happened. My husband was taking some dishes from the table when I heard him fall. I thought I heard a groan, and I quickly went to him; but when I reached him he was breathing his last." "Oh!" said she. "it is so sudden. I cannot make it seem like a reality that my husband is lying in the next room cold in death." [Cf: ST 05-06-89

para. 06] p. 97, Para. 2, [1889MS].

We are constantly hearing of sudden deaths that come without one moment of warning, and it is a question of vital interest to ask ourselves, "Is it well with my soul?" Christ has paid an infinite price for our redemption. The Lord of glory laid aside his royal robes, and became a man among men. For "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." What a wondrous plan is the plan of salvation. Christ clothed his divinity with humanity, suffered in the flesh, died a most cruel death, that he might reach to the very depths of human woe and misery, and lift men up to a seat upon his throne. Will you be lifted up? Will you be cleansed from the leprosy of sin? Will you, as you partake of the heavenly benefit, give glory to God for the wondrous work he has wrought in you? John exclaims, "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." Mark these words, brethren; it does not say one in one hundred, or one in ten, but every man that hath this hope, purifieth himself. [Cf: ST 05-06-89 para. 07] p. 97, Para. 3, [1889MS].

Is there any reason why defilement should be cherished in your heart? If there is not, why are you not cleansed? Nothing that is vile can dwell in the presence of a holy God. Christ gave himself for us that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We should be like the leper who was cleansed, who returned to give glory to God. There is no reason why our lips should not be trained to the high praises of God. When we hear the words of a cheering discourse, or the earnest exhortation of a brother or sister, why should not a wave of glory and a chorus of "Amen" go up to God from the congregation of his people? Would it not be thus if the fire of God's love were kindled in our hearts? I know it would be so. Coldness, formality, want of faith and love and intense earnestness and devotion, has killed the spirit of warmth and religion out of our services. We need everything,--the gold of love, the white raiment, which is the righteousness of Christ, the eyeslave,--that we may discern the goodness and love of God. When God works for his people, how few return to give him glory? We want a religion that has some consolation in it, that has joy and peace and love in it to recommend it to others. Our religion should be of that heavenly character that will impress the world with the fact that we have been with Jesus and have learned of him. By Mrs. E. G. White. [Cf: ST 05-06-89 para. 08] p. 97, Para. 4, [1889MS].

"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 hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." [Cf: ST 05-13-89 para. 01] p. 98, Para. 1, [1889MS].

We have presented before us the Christian's privilege; but we have not realized the value of this privilege. We have assumed an attitude of hesitancy and unbelief. Doubt has enshrouded our souls, and we have failed to claim the promises of God's word. What is the reason that these precious utterances are treated with such indifference? Why is it that we are so well satisfied with our present knowledge of Jesus? We are to grow up into Christ, our living head, until we reach the full stature of men and women in Christ. When we fail to advance in the knowledge of God, we rob our Lord of the glory that should flow back to him from those whom he has redeemed with his precious blood. [Cf: ST 05-13-89 para. 02] p. 98, Para. 2, [1889MS].

Said 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." [Cf: ST 05-13-89 para. 03] p. 98, Para. 3, [1889MS].

The Son of God has given us abundant evidence of his tender love, of his willingness to do great things for us. Why should we not take him at his word? "Whatsoever is not of faith is sin." In the light reflected from Calvary's cross, we can have no excuse for doubting God's word. We can find no reason for not devoting all our powers to his service. Our reasoning powers, our means, our talents of ability, should be consecrated to him. [Cf: ST 05-13-89 para. 04] p. 98, Para. 4, [1889MS].

The greatest tact and skill are manifested in matters of mere temporal interest. Men cultivate their talent and ability for the service of the world; but how many who profess the name of Christ fail to see the necessity of making the most and the best use of their God-given ability in his service. Body and soul and spirit are to be devoted to God. The servant of God should see that his work is carried forward with fidelity, and wrought with nicety. He should seek to do his work in a manner that will recommend it to God, that he may finally receive the benediction, "Well done, good and faithful servant." [Cf: ST 05-13-89 para. 05] p. 98, Para. 5, [1889MS].

If men expect the best exercise of your skill and ingenuity in temporal matters, how much more should your heavenly Master look to you for the best exercise of your skill and discretion in his work, which is exalted above every earthly consideration? [Cf: ST 05-13-89 para. 06] p. 98, Para. 6, [1889MS].

The first work of the Christian parent is to educate the children properly, that they may know and love Jesus, that they may be able to influence others to love Jesus, to be rich in good works, for there are many who would influence them to take the path of disobedience and transgression. They should be trained to resist everything evil in this degenerate age. [Cf: ST 05-13-89 para. 07] p. 99, Para. 1, [1889MS].

The Lord said concerning 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." Wherever the servant of God

pitched his tent, he erected close beside it an altar, and there worshiped God. This was the example he gave to his children. If the children are educated to love and fear God, they will be fitted to bear responsibilities in life. Abraham commanded his household after him to keep the way of the Lord. This is what you should do. What are the terms upon which we may have eternal life? This was the inquiry of the lawyer that came to Jesus. He asked, "Master, what shall I do to inherit eternal life?" He only asked this question to entangle Jesus. He did not know that Christ could read his heart as an open book. Jesus left the burden of the answer upon him; he turned to him, and said, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [Cf: ST 05-13-89 para. 08] p. 99, Para. 2, [1889MS].

We might ask, What shall we do to inherit eternal life? And the answer would be, Keep the commandments of God. Who is it that lives up to this requirement? Why is there so great mourning all over the land because of the coldness and the worldliness that exist in the church? Everywhere there is a dearth of the Spirit of God. The words of Him who interpreted the law of God, are set aside. Most Christians act as though they had graduated after they were baptized. They bring no sheaves to Christ. They are not laborers together with God. We are not to inclose ourselves in our houses, and devote our whole attention to our families. This is the height of selfishness. The whole world is lying in iniquity and darkness, and we should not be content to shut away our light from perishing souls. [Cf: ST 05-13-89 para. 09] p. 99, Para. 3, [1889MS].

Christ has given his life for the souls of men, and while God works in us to will and to do of his good-pleasure, we are to work out our own salvation with fear and trembling. While we work on our part, God will work on his part. As Daniel set his heart steadfastly to serve God, he increased in wisdom and understanding. We cannot afford to make a mistake. We cannot afford to be dwarfed in our religious life. [Cf: ST 05-13-89 para. 10] p. 99, Para. 4, [1889MS].

What would we think of apprentices at a trade who learned nothing beyond the first few principles of their art, and never made any further advancement? What can we think of those who profess religion, when they never show any marks of progression in the Christian life? What has religion wrought for him who cannot pray any more intelligently after years of profession of godliness, than he could at first, who cannot testify with any more decision to the goodness of God, and who knows nothing more of the living oracles of his word? The religion of Jesus never degrades the receiver. It reforms his taste, sanctifies his judgment, and fashions his character after the divine model. [Cf: ST 05-13-89 para. 11] p. 99, Para. 5, [1889MS].

The farmer can tell you about his farm, he can describe the quality of the land, and the character of its products. He can speak of what he knows with great freedom and interest. The lawyer, the merchant, the mechanic, all prepare for their pursuits, and experience makes perfect their knowledge, and they can all talk easily and earnestly of the improvements made in their calling; but bring together all those

workmen who profess religion in such a meeting as this, and many will speak of their faith with hesitancy, with stammering tongue, and in so low a tone of voice that it is difficult to understand what they say. Why is it that men and women who can speak intelligently about matters of temporal interest, cannot speak decidedly about things of eternal interest? How do the angels look upon our lack of appreciation of the things of God? Why is it that there is such a deficiency in the service we profess to render to God? [Cf: ST 05-13-89 para. 12] p. 100, Para. 1, [1889MS].

We have found it difficult to find persons qualified to fill responsible positions in our institutions; for men have not received an education from their childhood that fitted them for the work of God. They have not labored as though the eye of God was upon them. They were not as Joseph in Egypt, and Daniel in Babylon. God honored these men who honored him, and they were exalted to be leading men in the kingdom. It is of the greatest importance to us that we establish right habits, and develop characters that will be acceptable to Heaven. It is of the greatest importance that parents be able to say, "Behold I and the children whom the Lord hath given me." If this is our privilege, it will be seen that we have done the work committed to our hands; that solid timbers have been used in the character building of our children. It will be seen that they are untainted, unpolluted by the evils of the world; the love and fear of God is in their souls. [Cf: ST 05-13-89 para. 13] p. 100, Para. 2, [1889MS].

One of the greatest influences for good in society is a well-disciplined family. How many lawless households there are. Parents too often take their ease, and indulge in pastime and pleasure, instead of seeking to repress the evil outgrowth of disposition in their children. They do not realize that the development of these evil tendencies in their children will finally result in the destruction of their own peace. Every father and mother should pray earnestly that Jesus may be revealed to their children as a complete Saviour, and that their characters may be fashioned according to the divine pattern. Oh, that our work may be done for time and for eternity! By Mrs. E. G. White. [Cf: ST 05-13-89 para. 14] p. 100, Para. 3, [1889MS].

A solemn responsibility rests upon every one to engage in the work of saving souls. We cannot afford to fold our hands, and engage in interesting nothings, gratifying our tastes and inclinations. We are to win souls for the Master. We should be constantly growing in the knowledge of God and our Saviour Jesus Christ. If men loved God supremely, they would dedicate themselves unreservedly to his service; they would devote their means and their talents to the upbuilding of his cause; they would train up their children for Heaven. [Cf: ST 05-20-89 para. 01] p. 100, Para. 4, [1889MS].

It brings agony to my heart to see how few know how to deal with their children. Mothers need a great amount of patience and love. The mother who looks with compassion upon her own children, who conscientiously seeks to educate them for God and Heaven, will look with compassion upon the children of others. She will love others because she loves her own. She will be a blessing to her family and to the neighborhood. The same ability that fits her to be a wise mother will fit her to be a wise missionary for God. The greatest missionary work that is done is in the home circle. To educate and develop the best and highest

faculties of your children's minds is to do a work that will have a moulding influence upon society. If you have educated one in the fear of the Lord, you may say you have educated one hundred. There is an atmosphere that surrounds every soul, an influence, either conscious or unconscious, that emanates from every person for good or evil; and to discipline a family so that the members shall meet the high claims of Heaven is a work that is counted of highest value in the sight of God. [Cf: ST 05-20-89 para. 02] p. 100, Para. 5, [1889MS].

It is of great importance to know how to keep the affairs of home in running order without friction. The oil of patience must be poured in when things go hard, and our children must be bound to our hearts by the silken cords of love. Parents should know how to sympathize with their children in their little troubles, that look as large to them as older people's trials look to them. We should not neglect our children. It is in the early years that we have the best opportunity for sowing good seed in their hearts. If we neglect to do this work in their childhood, we shall find that Satan will preoccupy the field. Why not preoccupy the field yourself, and before the Evil one has a chance to plant his seeds of evil, fill the mind with that which is good and pure? The angels of God will help you in the work of forming your child's character, if you will work in harmony with the plan of God. Do not let impatience control you. Be patient, be forbearing, and may God help you to realize your accountability to him. [Cf: ST 05-20-89 para. 03] p. 101, Para. 1, [1889MS].

When you become weary, go to Jesus with all your care. 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." If you are bearing a yoke of your own manufacture, just lay it aside, and take the yoke of Christ, and nothing will disturb your peace, for you will have the peace of Christ that passeth all understanding. [Cf: ST 05-20-89 para. 04] p. 101, Para. 2, [1889MS].

Your children should not be driven off, and shut away from your sympathies. They should be encouraged to make confidants of father and mother. I have known children who had been so trained that even when they were grown men and women they counted it a privilege to counsel with their parents, though they were old and feeble. Is it not best, brethren, to be Christians? Is it not best to bring all the happiness possible into your life here, and prepare yourselves for the eternal world? [Cf: ST 05-20-89 para. 05] p. 101, Para. 3, [1889MS].

Each one of us will have to engage in the battle for good or evil, and we desire that you should battle on the Lord's side, and know how to come off victorious in your own behalf through the merits of a crucified and risen Saviour. Divine power will unite with human effort. God will cooperate with you in your struggle against evil, and when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. We must look to the source of our strength. We cannot afford to lose eternal life. We want to be missionaries for God. We want to know how to minister to the necessities of others. Christ is our example. Let us follow in his steps. [Cf: ST 05-20-89 para. 06] p. 101, Para. 4, [1889MS].

We should know how to direct the mind of friends and neighbors to Christ when they are in trouble. We should know how to lead repentant souls to "the Lamb of God, which taketh away the sin of the world." How many go to human friends to pour out their griefs and sorrows, instead of seeking Christ, who alone can heal the broken in heart. There are many who do not know how to come to Jesus with their burden, and, feeling their need of support, they turn to human hearts for comfort. But they are only leaning on broken props. God is the one to whom the troubled soul should go. Why put man in his place? We should seek to direct souls to the open door of Heaven, where we can see within the veil our Substitute and Surety. In every trial and perplexity, we should look to him; for in him is help for the fallen sons of men. Christ is the star of hope that illumines our darkness. The serpent may bruise the heel of the seed of the woman, but Christ will bruise the serpent's head and take away his power at last. [Cf: ST 05-20-89 para. 07] p. 101, Para. 5, [1889MS].

The plan of salvation was revealed to Adam and Eve in the garden of Eden. They were made to understand how the Son of God would come and bear their sin, and redeem them from the curse of the law. But when Christ came into the world how few recognized his divinity or comprehended the nature of his work! He was not acknowledged as the Prince of life. The earth was the battlefield where the Prince of light and the prince of darkness met to contend for the fallen race. Christ had laid aside his crown and his royal robe, he had stepped down from his throne, and had clothed his divinity with humanity. For our sakes he became poor, that we through his poverty might be made rich. He came into a world all marred and scarred by the curse. He took upon him humanity that he might know the infirmities and temptations of humanity, that he might know how to help and save men. The Captain of our salvation was made perfect through suffering. Was he not perfect before?--Yes. But he was made a perfect Saviour, learning obedience by the things which he suffered, that humanity might have a perfect character and be fitted for the society of the angels of Heaven. Man was not able, in his own behalf, to meet and overcome the prince of darkness; but Christ overcame him in man's behalf and broke his power over the human race, so that through his merits they might be overcomers in their own behalf. By Mrs. E. G. White. [Cf: ST 05-20-89 para. 08] p. 102, Para. 1, [1889MS].

"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." It is not enough to profess love for God, Christ asks an evidence that we do love him. Willing obedience to the law of God proves the truth of our profession. We have heard from the pulpits of today that the law is not binding, but this cannot be. Christ says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." How could we know what sin is, unless we could look into the law of God? John, the beloved disciple, defines sin as the "transgression of the law." He says, "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." [Cf: ST 05-27-89 para. 01] p. 102, Para. 2, [1889MS].

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 must search as diligently in the word of God as did the noble Bereans, who "received the word with all readiness of mind, and searched the

Scriptures daily whether those things were so." We should dig as for hid treasure in the mines of truth. Christ has warned us that false prophets would arise and would deceive many. There are many who profess to have great faith. They make great claims to holiness, but do they speak according to the law and the testimony? If they do not, it is because there is no light in them. Men fold the garments of their self-righteousness around them, and claim perfection of character; but they have only measured themselves with a standard of their own creating, and with sacrilegious hands they have torn down the true standard of all righteousness. The law of Jehovah is a discerner of the thoughts and intents of the heart. The sinner wants to get it out of the way because it condemns him. It is thought burdensome by the transgressor, but the obedient can say with David, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." [Cf: ST 05-27-89 para. 02] p. 102, Para. 3, [1889MS].

The law of God, so defamed and trampled upon by transgressors, is declared by Paul to be holy, just, and good. David prayed, "It is time for thee, Lord, to work; for they have made void thy law." If David could make that prayer in his day, how much more should it be our prayer in our day! We see on every hand that the law is trampled under unholy feet. There was never a time when we needed to walk more carefully in the path of righteousness, nor to pray more earnestly, than at the present time. The same spirit of prejudice exists now against the commandments of God that existed when Christ was upon the earth; and if we think that we can keep the commandments without exciting the malice of Satan, we mistake; but we shall never have to suffer one-hundredth part of what our Redeemer suffered. [Cf: ST 05-27-89 para. 03] p. 103, Para. 1, [1889MS].

We should meditate on the sacrifice that Christ has made in our behalf. He left his honor and glory and majesty, to come to our earth, to be a man of sorrows, and acquainted with grief. It seems astonishing that the world did not accept and believe on him whom the Father had sent from Heaven. He said to those he came to save, "Ye will not come to me that ye might have life." How grieved he must have felt when he entered the cities and found so few who manifested any interest in his mission. Every soul was precious in his sight; but the things of time and sense claimed the attention of men, and blinded their eyes to the Redeemer's merit. When I think of the many disappointments our Saviour met, I do not wonder that he was a man of sorrows. How sad it makes us feel when we make earnest efforts to bring the truth to those we love, and they will not hear us. Christ felt this sorrow as much more keenly than we can, as his nature was higher and holier than ours. When we think of what the Saviour endured, can we become discouraged in our work? We have a precious truth to bring before the people, and just as long as we have breath, we should lift up our voices and proclaim that the transgression of God's law is sin. [Cf: ST 05-27-89 para. 04] p. 103, Para. 2, [1889MS].

Christ said, "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." Those who have faith in Christ will obey the words of Christ, "for faith without works is dead." If we have genuine faith in Jesus as our Saviour and example, we shall reflect his character, and correctly represent him to the world. We must keep his commandments, even as he kept his Father's commandments. If we do this, we shall find that there is not a precept of the law but that is for the good and happiness of mankind, both in this life, and in the future, immortal life. If we want to be like Christ when he is revealed in his glory, we must purify ourselves, even as he is pure, in this our day of probation. We want living faith, faith that works by love, and purifies the soul. Although everything around us may be dark and trying, yet we must show that we have implicit confidence in our Redeemer. We should cast ourselves upon the promise, "If ye keep my commandments, ye shall abide in my love." Genuine Christians are the happiest people in the world, and they have the assurance that God will enable them to stand as faithful sentinels for the truth. [Cf: ST 05-27-89 para. 05] p. 103, Para. 3, [1889MS].

In the last days there will be a people who will be loyal to God's holy law. Through obedience to his precepts, they will be prepared to stand in the great day of wrath. Trouble and affliction will come upon them, for Satan will come down, having great wrath, because he knoweth that he has but a short time. He will work with all deceivableness of unrighteousness in them that perish; but we need not be deceived by his fatal delusions. We should study the Scriptures for ourselves, so that when the enemy comes in like a flood, we may not be moved from the foundation of eternal truth, but may find that the Lord will raise up a standard against him. Let no soldier of Christ be discouraged. The Captain of your salvation will aid you in your battles with the enemy. If you have done all on your part that you can do, his arm will be stretched forth in time of need, and you will realize that help has been laid upon One that is mighty to save. [Cf: ST 05-27-89 para. 06] p. 103, Para. 4, [1889MS].

Men may talk of the law as a yoke of bondage; but the question of vital interest is, If you are found disobedient to God, can they pay a ransom for your soul? I beg of you, do not take the word of man that the law is abolished, for that law is as immutable as the throne of God. If the law could have been altered to meet man in his fallen condition, Christ need never have died. The cross of Christ is an unanswerable argument demonstrating the changeless character of the law. The very fact that Christ died establishes the law. Says the apostle, "Do we then make void the law through faith? God forbid; yea, we establish the law." Christ died to vindicate the justice of God, and to remove the obstacles that man had placed between himself and eternal happiness. Through the intercession of Christ, man may now lay hold of eternal life. While we see that sin and iniquity abounds, we would say, Pray, pray as you never prayed before. We must walk in humility before God, rendering obedience to his holy law, and by and by we shall receive the reward. When the warfare is ended, Jesus will, with his own right hand, place the crown of immortal glory upon our brows, and we shall each hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: ST 05-27-89 para. 07] p. 104, Para. 1, [1889MS].

When Wesley began his career in England, there were only a few who rallied around his standard. When the Puritans emigrated from England

to America, they were like shipwrecked mariners who had barely escaped with their lives. Left without friends or influence, all they had was their precious faith, their strong will, and their earnest devotion to God. They were as sheep without a shepherd. The believers were few. Like the mustard seed, which is the least of all seeds, so seemed the Pilgrims; but their influence became powerful and far-reaching. The faith of the Puritans was as a coal from the altar of God, an inextinguishable light that glorified the land with its radiance. The Puritans were obliged to practice the most rigid economy and self-denial, yet they did not neglect to build houses in which to worship God. They were guided by the providence of God. They realized their need of schools to educate their children in the way of the Lord, for it was necessary to raise barriers on every side against the influence from which they had fled. The establishment of schools under their own control was of great advantage to the maintenance of their faith. Special effort was made to educate their children and fit them for the work of diffusing the light of the gospel, and of upholding the principles of religious liberty. The history of past reform is repeated in the work of today. The people who have the precious truth for these last days are to turn their attention especially to the provisions God has made for them to become intelligent, in order that they may be qualified to meet the coming issues. The truth for these last days has not been supported by large legacies or advanced by worldly influence. God has given us the privilege of becoming partakers with Christ in his sufferings here, and he has provided that we may have a title to an inheritance in the earth made new. The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. The body has been compacted by that which every joint supplieth to the effectual working of every part. [Cf: ST 06-03-89 para. 01] p. 104, Para. 2, [1889MS].

The hearts of our people must move in unison. There must be no holding back by anyone. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart. I look back with pleasure and with gratitude to God on the work that has been done by our people in the past. I look at the small beginning both east and west of the Rocky Mountains, and then to the large institutions that have been established, and exclaim, "What hath God wrought!" When I consider the work that has been done, I do not fear to move forward, but I do fear for those who forget the lessons of the past. We have grown from a few believers to a numerous people, and as God has given us great and important truths, we have great and important duties, and weighty responsibilities to bear. [Cf: ST 06-03-89 para. 02] p. 104, Para. 3, [1889MS].

We owe all our prosperity to God, and we should cooperate with him in training our children to become missionaries for home and foreign fields. As a people whom God has highly favored, we should do all that it is possible to do exercise our God-given powers, to adorn with truth and holiness the cause we profess to love. We must give less attention to fine houses, costly furniture, and changeable suits of apparel. Moral and intellectual training must be provided for the young, and for those newly come to the faith. We must deny self, and plan for increased facilities for the spread of the truth. Our work is to be extended by missionary effort. We must not only gain new ground, but

cultivate the fields where the truth has already entered. We must depend less upon the preacher, and more upon personal effort, opening the Scriptures from house to house. [Cf: ST 06-03-89 para. 03] p. 105, Para. 1, [1889MS].

We are not at liberty to leave our children unprovided for, nor to subject them to influences unfavorable to the truth and to the perfecting of Christian character. We must not wait for every apparent obstruction to be removed from our pathway, but we must be bold, undaunted soldiers of Christ, who are looking forward to the heavenly reward. We are fast hastening to the Judgment, where we must render an account for all our works. We call upon all to do the very utmost of their ability. Let no one feel that this does not mean me. It means every soul that has tasted of the powers of the world to come. You have solemn, earnest work to do for the Master. Put away pride, put away everything hurtful, and come in sincerity to the foot of the cross. Give yourself to Him who has bought you with his own blood. He requires all that there is of you. Not only are the ministers called upon to labor for the salvation of souls, but every individual member of the church should make efforts to enlighten his friends and neighbors. Let us do our work in such a way that when our Lord shall reckon with his servants we may say, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." [Cf: ST 06-03-89 para. 04] p. 105, Para. 2, [1889MS].

The Lord requires careful thought, and the highest use of the intellect. When he comes to reckon with his servants, he will not inquire how successful you have been in gathering means; he will inquire, What have you done with the talents I have given you? What have you done for me in the person of the poor, the afflicted, the orphan, and the fatherless? I was sick, poor, hungry, and destitute of clothing; what did you do for me with my intrusted means? How was the time I lent you employed? How did you use your pen, your voice, your money, your influence? I made you the depository of a precious trust by opening before you the thrilling truths that heralded my second coming? What have you done with the light and knowledge I gave you to make men wise unto salvation? [Cf: ST 06-03-89 para. 05] p. 105, Para. 3, [1889MS].

Our Lord has gone away to receive his kingdom, but he will prepare mansions for us, and then he will come and take us to himself. In his absence he has given us the privilege of being co-laborers in the work of rescuing souls to enter those mansions of light and glory. We are either building upon the foundation, wood, hay, and stubble, to be consumed in the last great conflagration, and our lifework be lost; or we are building upon the true foundation, gold, silver, and precious stones, which will never perish, but shine the brighter amid the devouring elements that will try every man's work. Any unfaithfulness in spiritual and eternal things will result in loss throughout endless ages. I present these thoughts to the laymen of the church, that they may awaken to a sense of their responsibility. Work for Jesus. Put your entire interest into God's cause. Self-deception may make you feel that you are doing about right; but how does your life compare with the life of Jesus? Christ has done everything for you; he withheld not even himself. Now show zeal and earnestness in putting all your powers to work for him, and you will receive eternal life as your reward. By Mrs. E. G. White. [Cf: ST 06-03-89 para. 06] p. 105, Para. 4, [1889MS].

Our citizenship is not in this world. We are pilgrims and strangers on the earth, and we look for a city which hath foundations, whose builder and maker is God. Christ has 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." [Cf: ST 06-10-89 para. 01] p. 106, Para. 1, [1889MS].

The consolation of these words has come down to our times to comfort the hearts of believers on Jesus in this our day. Our whole being should be thrilled with fervent gratitude that we have such a hope set before us. If we are co-workers with Christ, denying self, we may have connection with God, and obtain grace to help in every time of need, so that we shall not be found wanting when the Saviour comes to redeem his people. We may be found ready to be translated at the glorious appearing of our Lord and Saviour. I cannot make preparation for you. I cannot repent for you. This is work between God and your soul. If you are defiled in heart, you must go to him who can cleanse you from all unrighteousness. You must seek God. You must have the soul temple purified, if you would have the blessing of the Father rest upon you. [Cf: ST 06-10-89 para. 02] p. 106, Para. 2, [1889MS].

We cannot bless one another. My faith cannot save you, nor your faith avail for my salvation. Though Noah, Daniel, and Job were in the land, they could deliver neither son nor daughter by their righteousness; they could only deliver their own souls. We should seek God now for his pardoning grace. Now is the time to obtain genuine religious experience for the trying scenes that are just before us. God wants us to be in earnest, he wants us to be happy. When he gave Christ to the world, he gave all Heaven in that one priceless gift. He opened up to us all the treasures of his power and grace. By living faith we may grasp the hand of Infinite Power. We may be so connected with the God of Heaven that his grace may be found sufficient in every emergency of life. Says the prophet, "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." [Cf: ST 06-10-89 para. 03] p. 106, Para. 3, [1889MS].

Open the door of your heart, and Christ, the heavenly guest, will come in. Are there any here who feel rich, and increased with goods, and in need of nothing? Are there any here who feel whole, and do not realize their need of a physician? They must fall upon the Rock and be broken, or the Rock will fall upon them, and crush them to powder. Why cannot we take hold of the righteousness of Christ this very day? There are many of you who profess to believe the present truth, but do you believe in Christ as your personal Saviour? You may have a nominal faith, just such a faith as the people had who crowded about Jesus in the streets of Judea, but this faith will not connect you with him. You need a faith similar to the faith of the poor woman who had been diseased for many years. She had sought help from the physicians, but her disease grew worse and worse. She heard of Christ, and her faith went out to him. She believed that if she could only touch the hem of his garment she would be made whole. Christ understood the longing of her heart; he understands the desire of every heart that is drawn out after him, and he responds to it. This poor woman who yearned after help improved her first opportunity to come into the presence of Jesus.

The multitude were all about him, but she pressed through the crowd, until she could touch his garment, and that moment she was healed. Christ realized that virtue had gone out of him. The woman had felt her desperate need, and her faith had made her whole. So it will be with every one of you who go in your need to Jesus and lay hold upon him by living faith. Christ asked who touched him. His disciples were astonished that he should ask such a question when he was surrounded by a great multitude. They said, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But Jesus knew that somebody had touched him with no casual touch, but with the touch of faith. A longing soul had reached out to him for help which no one but he could give. Jesus said, "I perceive that virtue has gone out from me. And he looked around about to see her that had done this thing," and when the woman knew she was not hid, she acknowledged the good work that had been wrought in her. She told the story of her suffering and her hopeless condition, and her act of faith in touching his garment. He said unto her, "Daughter, thy faith hath made thee whole." [Cf: ST 06-10-89 para. 04] p. 106, Para. 4, [1889MS].

Brethren, if we will come to Christ by living faith, we may receive virtue from him. Thank God, there is an abundant supply of grace in him. Jesus wants us to exercise simple faith, that we may have his virtue. If we will only give the touch of faith, the light, the glory, and the power of God will be imparted unto us. You say that you believe in Jesus, and we have a right to expect that your faith will manifest itself in works of righteousness. We have a right to expect that you will have a sound, healthful experience, that in contrition of soul you will present the offering of praise and thanksgiving to Him who has bestowed rich blessings upon you. Are you willing to work for the glory of God? You say, "I believe." How do you believe? Do you believe that Jesus saves you now? Do you believe that you can appropriate the merits of your Saviour to yourself? Do you believe that you can cast your helpless soul upon Christ, and that his righteousness will be imputed unto you? If you have genuine faith, you will confess your backslidings and sinfulness. You will no longer stay in the darkness of unbelief; you will come to the light of Heaven. Says the Saviour, "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: ST 06-10-89 para. 05] p. 107, Para. 1, [1889MS].

Living faith makes itself manifest by exhibiting a spirit of sacrifice and devotion in the cause of God. Those who possess genuine faith stand under the banner of Prince Emmanuel, and wage a successful warfare against the powers of darkness. They stand ready to do whatsoever the Captain of their salvation commands. They are enabled through the grace of Christ to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. 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. Says the word of God, "Faith without works is dead." We are to "fight the good fight of faith, lay hold on eternal life," deny self, take up the cross, and follow daily in the footsteps of our Redeemer. We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Jesus says, "I am the way, the truth, and the life." And he bids us follow him. If we make him our example, we shall not fail of an entrance into his everlasting kingdom. There is a cross to be lifted, if we follow Christ. We shall find that there is a high wall to be scaled, a ladder to be climbed, before we

can enter the eternal city; but as we realize our own inefficiency, and cry for divine power, the voice of Jesus will come to us saying, "Take hold of my strength, 'lo, I am with you always, even unto the end of the world.'" The strength of Jesus will be imparted to every soul who strives lawfully for the mastery. All may be overcomers. By Mrs. E. G. White. [Cf: ST 06-10-89 para. 06] p. 107, Para. 2, [1889MS].

"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 06-17-89 para. 01] p. 107, Para. 3, [1889MS].

This comforting assurance was given to the disciples when their hearts were weighed down by sorrow because Christ had told them that he was soon to leave them. They were filled with distress at the thought of losing the presence of their beloved teacher. Although the Saviour's feet were in the path that led to Calvary, his thoughts were not on himself, nor on the suffering that he was to endure. His sympathy was drawn out to his beloved disciples, who were to bear a severe test. He thought of their disappointment and loneliness, and while he was on the way to Gethsemane, he sought to cheer them, saying, "Let not your heart be troubled." He tells them that his object in leaving them is to prepare homes, mansions, for them, that he will not always remain away, but will come again, and receive them unto himself. He will not leave them alone to battle with the trials and afflictions of this world, but he will come again and take them to himself, that where he is there they may be also. [Cf: ST 06-17-89 para. 02] p. 107, Para. 4, [1889MS].

After his resurrection he spoke words of encouragement and instruction to them. He said: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Cf: ST 06-17-89 para. 03] p. 108, Para. 1, [1889MS].

This promise of the return of the Saviour did not make the disciples feel unhappy and gloomy. They were filled with joy to think that Jesus was coming again. And if the disciples of Christ were filled with joy then, why should not his followers on earth today rejoice that their redemption draweth nigh? Our Lord is coming with clouds and great glory, and all the angels of Heaven will escort him on his way. [Cf: ST 06-17-89 para. 04] p. 108, Para. 2, [1889MS].

When he ascended on high after his resurrection, he led captivity captive, and gave gifts unto men. Those who had transgressed the law of Jehovah had fallen in death. Although they had confessed and forsaken their sins, Satan had claimed them as his lawful subjects and prisoners. He said they were his victims; but when Christ came out of the grave, he led forth from the prison houses of the enemy a multitude

of captives as a sample of the general resurrection. And when he comes again, it will be to break the fetters of the tomb, to call forth the prisoners of hope from their prison houses, to clothe them with a glorious immortality. [Cf: ST 06-17-89 para. 05] p. 108, Para. 3, [1889MS].

As Christ ascended from the earth, a cloud of angels escorted him on his way to the city of God. As they neared the gates they sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in." Then the sentinel angels inquired, "Who is this king of glory?" and the ascending host rolled back the response, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." As the heavenly train pass within the city, the angelic throng come forth to bow in adoration before him. The Saviour waves them back, he cannot yet received their homage. He has a request to present before the Father. He remembers those that he has left in the world alone. He says, "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." Then the Father gives the command to the waiting host, "Let all the angels of God worship him," and they bow in adoration before him, saying, "Worthy, worthy, is the Lamb that was slain, and lives again, a triumphant conqueror." [Cf: ST 06-17-89 para. 06] p. 108, Para. 4, [1889MS].

Satan had not triumphed over Christ, although he had inspired wicked men to take his life. He had gained nothing by his rebellion. Even in the very act of crucifying the Prince of life, he himself had been conquered. Christ had gained the victory in every contest. [Cf: ST 06-17-89 para. 07] p. 108, Para. 5, [1889MS].

The sin of Adam and Eve had divorced earth from Heaven, and finite man from the infinite God, but Christ had passed over the very ground where Adam had failed, and at every step he was a conqueror. Every victory he gained elevated humanity in the scale of moral value before Heaven. It was impossible for man to redeem himself, and this was the reason that Jesus took human nature upon himself, that through humanity his divine nature might reach and lift up humanity. [Cf: ST 06-17-89 para. 08] p. 109, Para. 1, [1889MS].

When Christ came to the world, he found that Satan had almost everything under his own control. Christ announced his mission at Nazareth. He said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to teach 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; to proclaim the acceptable year of the Lord." This was his work. He went about doing good, and healing all those who were oppressed of the devil. There were whole villages where there was not a moan of sickness in any house, for he had passed through them and healed all their sick. His work gave evidence of his divine anointing. He had come to represent his Father to the world; and love, mercy, and compassion were displayed in every act of his life. His heart went out in tender sympathy to the children of men. This was his work in our world, to elevate humanity by combining divinity with humanity. He took man's nature that he might reach man's wants. With his human arm he encircled the race, and with

his divine arm he grasped the throne of the Infinite, and united finite man with the infinite God, and earth with Heaven. Here was man, plunged in degradation, sin, and ruin, and Christ was willing to resign all his glory in order to offer to man the cup of salvation. Astonishment filled Heaven to see man's indifference, to see man so lacking in appreciation of the things that would make for his peace. [Cf: ST 06-17-89 para. 09] p. 109, Para. 2, [1889MS].

When the Son of God received baptism in the river Jordan, "the Holy Ghost descended in a bodily shape like a dove upon him," and a voice, richer than any music that ever fell on mortal ear, came from the excellent glory declaring, "This is my beloved Son, in whom I am well pleased." Did the voice of God come alone for the sake of Christ?--No; it came in behalf of the humanity that he represented. It came to assure man that he could be accepted in the beloved. Heaven was opened by the prayer of Christ, and it was opened for all who would come unto God by him. Thus divine power is given that it may be combined with human effort. [Cf: ST 06-17-89 para. 10] p. 109, Para. 3, [1889MS].

How often we have read over the description of Christ's baptism with no thought that there was any particular significance in it for us. But it means everything to us. It means that there can be no excuse for our living in alienation from God. You may claim much leniency because of your human nature, of your temptations and trials, and seek to excuse yourself for sin because of inherited tendencies, but Christ gave himself in behalf of humanity, and there is no reason for failure. Christ bore temptations such as you will never be called upon to bear. He suffered as you will never suffer. He knew all your griefs, he has carried your sorrows. He has made it possible for you to be an overcomer. Do not say it is impossible for you to overcome. Do not say, "It is my nature to do thus and so, and I cannot do otherwise. I have inherited weaknesses that make me powerless before temptation." We know you cannot overcome in your own strength; but help has been laid upon One who is mighty to save. When God gave his only begotten Son, he provided everything essential to your salvation. 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?" The resources of Heaven are open to us. We should believe this precious truth. And when the enemy comes in like a flood to discourage and to dishearten, the Spirit of the Lord will raise up a standard against him. When sorrows press you, cling closer to the Mighty One. Instead of faltering and losing faith, praise God that Jesus has died for you. A brother came into meeting at one time and related his difficulties, and trials, and sorrows. I said to him, "Brother, haven't you anything to praise God for? has not Jesus died that you might live? Is there any reason that you should be discouraged?" How does Heaven look upon our doubts and discouragements, when God has given his beloved Son to die on Calvary's cross, that we might have peace in this life, and everlasting joy in the life to come? How does Heaven regard us when we speak and act as though it were a very difficult path through which God was leading us? How must it seem to the angels when we act as though we doubted whether it would pay to be a Christian? All Heaven was poured out to us in Christ, and he that spared not his own Son will not withhold any good thing from those who walk uprightly. By Mrs. E. G. White. [Cf: ST 06-17-89 para. 11] p. 109, Para. 4, [1889MS].

"For the grace of God that bringeth salvation hath appeared to all

men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: ST 06-24-89 para. 01] p. 110, Para. 1, [1889MS].

This scripture teaches a very different lesson from that which is presented in the words of many who profess to believe the gospel. We are exhorted to live soberly, righteously, and godly in this present world, and to look for the glorious appearing of the great God and our Saviour Jesus Christ. Some have made an objection to my work, because I teach that it is our duty to be looking for Christ's personal appearing in the clouds of Heaven. They have said, "You would think that the day of the Lord was right upon us to hear Mrs. White speak in reference to the coming of Christ; and she has been preaching on that same subject for the last forty years, and the Lord has not yet come." This very objection might have been brought against the words of Christ himself. He said by the mouth of the beloved disciple, "Behold, I come quickly," and John responds, "Even so, come, Lord Jesus," Jesus spoke these words as words of warning and encouragement to his people; and why should we not heed them? The Lord has said that it is the faithful who will be found watching and waiting for him. It was the unfaithful servant who said, "My Lord delayeth his coming," and began to smite his fellow servants, and to eat and drink with the drunken. [Cf: ST 06-24-89 para. 02] p. 110, Para. 2, [1889MS].

The exact time of Christ's second coming is not revealed. Jesus said, "No man knoweth the day nor the hour," But he also gave signs of his coming, and said, "When ye shall see all these things, know that it is near, even at the door." He bade them, as the signs of his coming should appear, "Look up, and lift up your heads; for your redemption draweth nigh." And in view of these things the apostle wrote: "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." Since we know not the hour of Christ's coming, we must live soberly and godly in this present world, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." [Cf: ST 06-24-89 para. 03] p. 110, Para. 3, [1889MS].

Christ gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. His people are to preserve their peculiar character as his representatives. There is work for every one of them to do. The rich should bring their means, the honored their influence, the learned their wisdom, the poor their virtue, if they would be effective workers with God. They are to bring themselves into right relation with God, that they may reflect the light of the glory of God that shines in the face of Jesus Christ. We read of a class who put far off the day of the coming of Jesus; but upon such his coming will be as a thief in the night, and they will be suddenly overtaken with destruction. How many there are who are willing to be rocked to sleep in the cradle of carnal security; but it is time for us to wake out of sleep. Says the apostle, "We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." [Cf: ST 06-24-89 para. 04] p. 110, Para. 4, [1889MS].

We should be awake to discern the signs of the times, and to give warning to the people. There are many in the world who seek to quiet the alarm of the people, who say, "Peace, peace; when there is no peace;" but we should take an opposite course from this. There are many who say to the aroused people, "Do not disturb yourselves, go on in godlessness, go on glorifying yourselves, and living in pleasure. The day of the Lord is not at hand." Did not Christ have an object in view when he said, "Behold, I come quickly"? Did he not see that his church would need to keep this solemn event in mind? Shall we say with the last-day scoffers, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation"? I do not mean to be with this class. I mean to arouse men with the message of Christ's near coming. [Cf: ST 06-24-89 para. 05] p. 111, Para. 1, [1889MS].

Those who have a knowledge of present truth are under a great responsibility before the world. They are to warn men of the coming judgments. They are to represent Christ to the people. They are not to go about deploring their condition, talking of their darkness, and murmuring and complaining of the hardness of the way; they are to lift up their minds to God, open the door of their hearts to Jesus, and let him come in and abide with them. We must have Christ enthroned in the heart, that the soul temple may be cleansed from every defilement. The soon coming of our Saviour must be a living reality to us. The question of all importance for this time is, "How is it with my soul? Am I seeking to reiterate the words of Christ? Am I teaching my children that they have souls to save; that peace and holiness must be a part of their life? Am I teaching them to place their hands in the hands of Christ, that he may guide them?" [Cf: ST 06-24-89 para. 06] p. 111, Para. 2, [1889MS].

We have most earnest work to do, and we have no time to waste in drinking at empty cisterns that can hold no water. We should come to Christ without delay for the water of life. We should diligently study the Bible. The study of the Bible is of the greatest importance to us. The Scriptures are able to make men wise unto salvation, yet how few find time to search the word of God! Men are all absorbed in the things of this perishing earth. They are building their hopes upon worthless foundations, and writing their names in the sand. Even those who profess to be followers of Christ do not heed his injunction. They are like the fig tree whose leaves were abundant, but upon which the Master, seeking fruit, found nothing but leaves. The command will go forth at last concerning the fruitless tree, "Cut it down. Why cumbereth it the ground?" [Cf: ST 06-24-89 para. 07] p. 111, Para. 3, [1889MS].

God gives us his rich blessings to enjoy, and he expects us to bring forth fruit to his glory; but many neglect his work. They do not make a full surrender to his will. There are many who seem to feel that to think of God and heavenly things tends to make men gloomy and desponding; that it is detrimental to health to permit the mind to dwell upon religious subjects. [Cf: ST 06-24-89 para. 08] p. 111, Para. 4, [1889MS].

When in my youth God opened the Scriptures to my mind, giving me light upon the truths of his word, I went forth to proclaim to others the

precious news of salvation. My brother wrote to me, and said, "I beg of you do not disgrace the family. I will do anything for you if you will not go out as a preacher." "Disgrace the family!" I replied, "can it disgrace the family for me to preach Christ and him crucified! If you would give me all the gold your house could hold, I would not cease giving my testimony for God. I have respect unto the recompense of the reward. I will not keep silent, for when God imparts his light to me, he means that I shall diffuse it to others, according to my ability." [Cf: ST 06-24-89 para. 09] p. 111, Para. 5, [1889MS].

Did not the priests and rulers come to the disciples, and command them to cease preaching in the name of Christ? They shut the faithful men in prison, but the angel of the Lord came to them and released them that they might speak the words of life to the people. This is our work. "Ye are my witnesses, saith the Lord," and we must pursue that work with faithfulness. How many are there who fulfill the mission of Christ? After their baptism there are many who act as though they had graduated, as though there was nothing more to learn or to do; but baptism is only the beginning of our work. We are to go on to perfection, reflecting the light of Christ more and more, and bringing all that it is possible of the spirit and power of Heaven into our lives. We are to seek the salvation of souls around us. [Cf: ST 06-24-89 para. 10] p. 112, Para. 1, [1889MS].

We are to present the truth as it is in Jesus. Christ came into the world to save sinners. For thirty years he lived our example. He endured insult, ignominy, reproach, rejection, and death; yet he lives. He is a living Saviour. He has ascended on high to make intercession for us. Just before his crucifixion, he prayed that his disciples might be one with him, as he was one with the Father. Is it indeed a possibility that sinful, fallen man may be brought into such exalted relationship with Christ? Such a union with Christ will bring light and peace and comfort to our souls. When he went to Heaven, he told his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Who would not have the Comforter in times of trial? There are many who refuse the service of God; but let sickness or sorrow overtake them, let death come into the family, and they will realize the weakness of earthly dependence, and they will then want a God to lean upon. [Cf: ST 06-24-89 para. 11] p. 112, Para. 2, [1889MS].

The Lord is coming, and when he shall appear we shall be like him, because we shall see him as he is. And "every man that hath this hope in him purifieth himself, even as He is pure." We must have our treasures transferred to Heaven, for where the treasure is, there will the heart be also. Let the light of the Sun of Righteousness into your hearts, and peace will rest upon you. I want you to enjoy the blessing of God. I want to direct your mind to heavenly things. Jesus has promised, "Lo, I am with you alway, even unto the end of the world." [Cf: ST 06-24-89 para. 12] p. 112, Para. 3, [1889MS].

Tell of the love of Christ, talk of his power, and you may have a heaven in this world to go to Heaven in. Respond to the light of God, and you will be like a watered garden; your health will spring forth speedily; your light will rise in obscurity, and the glory of the Lord will be your reward. By Mrs. E. G. White. [Cf: ST 06-24-89 para. 13]

p. 112, Para. 4, [1889MS].

Brethren and sisters, I do hope that this precious opportunity of drawing near to God may not pass without improvement. I hope you will all have an assurance of the blessing of God. You should seek to retain every ray of light and knowledge that has shone upon you here; but you cannot do this unless you walk in the light, accepting and acting upon it. The Lord desires to give us his rich blessing. It is not his will that anyone should labor in his cause without his help and favor. He does not require his children to go in feebleness of heart to win souls for eternal life. There is fullness in him, and it is our privilege to come and obtain that fullness, to receive richly of his Spirit. [Cf: ST 07-01-89 para. 01] p. 112, Para. 5, [1889MS].

This morning my attention was drawn to the story of the woman who came to the well to draw water, and found Jesus, weary and thirsty, resting at the well while his disciples went into the village to buy bread. When she had drawn the water, Jesus said to the woman, "Give me to drink." She was surprised that he should ask this favor of her, and inquired, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Jesus referred in these words to the divine grace which he alone can bestow, and which is as living water, purifying, refreshing, and invigorating the soul. [Cf: ST 07-01-89 para. 02] p. 113, Para. 1, [1889MS].

Jesus had said to the woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." The woman of Samaria was in ignorance of the divine Son of God; but we know today who has spoken these gracious words. It is necessary that we have a knowledge of Christ, that we have an acquaintance with him, so that we may know his willingness to bless. In him is all fullness of divine grace, and he says, "Ask, and ye shall receive." God giveth to all men liberally, and upbraideth not; "but," says the apostle, giving instruction to him who feels his lack of wisdom, "let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [Cf: ST 07-01-89 para. 03] p. 113, Para. 2, [1889MS].

It would not be for our good if the Lord should give us what we ask for without faith. We would not render gratitude to the Giver if we received a gift that we did not attribute to his agency. Jesus wants to give us his light, and we should educate our souls to grasp the promises of God by living faith. He will give us the gift of salvation. We may have his richest blessing, and we should earnestly seek for the favor of God. The reason why we are not rejoicing in the freedom of the sons of God, is because we have piled up rubbish and barred the door of our hearts. Let us sweep it away, open the door, and let the Saviour in. [Cf: ST 07-01-89 para. 04] p. 113, Para. 3, [1889MS].

We cannot afford to keep Jesus outside. We cannot afford to let him pass by. We cannot afford to be without the knowledge of Christ. Says Jesus, "This is life eternal, that they might know thee the only true

God, and Jesus Christ, whom thou hast sent." We want Jesus to abide in our families and in our churches. We should give ourselves, soul and body, to his work, and submit ourselves to the training process that is to fit us for Heaven. [Cf: ST 07-01-89 para. 05] p. 113, Para. 4, [1889MS].

Many of us have idols in our hearts. But you will fail to find satisfaction in the things of this life. Jesus says, "Whosoever drinketh of this water shall thirst again; but 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." What is the meaning of these words? They mean that when your mind is attracted by heavenly things, when you dwell upon Christ, then your idols are crucified, and you are satisfied with the love of God. But how little are thoughts of Christ brought into our lives! How few talk of Jesus! How little he is lifted up! [Cf: ST 07-01-89 para. 06] p. 113, Para. 5, [1889MS].

There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, "You don't dress as you should." They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus. They should talk of his love and compassion, present his example and sacrifice, reveal his Spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main point of your religion. There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return. [Cf: ST 07-01-89 para. 07] p. 114, Para. 1, [1889MS].

In order to teach men and women the worthlessness of earthly things, you must lead them to the living Fountain, and get them to drink of Christ, until their hearts are filled with the love of God, and Christ is in them, a well of water springing up into everlasting life. Language cannot describe the peace and fullness of the joy of the true Christian. Let us seek to drink of the Fountain of life. [Cf: ST 07-01-89 para. 08] p. 114, Para. 2, [1889MS].

Do not come at your brethren to pick at their faults, to make a drive at their peculiar traits of character. Educate them to better habits, and better traits, by the power of your own example. If you make it evident that you have come to correct them, you will only arouse their combativeness, and do more harm than if you had not come at all. Reveal Jesus to them, that they may behold him and become like him. If you cultivate faultfinding, and take it upon yourself to correct your brethren, you will soon have no other religion save that of picking flaws and finding defects. You cannot benefit the sinner by coming to him in your own way and in your own strength. Christ alone can save him. [Cf: ST 07-01-89 para. 09] p. 114, Para. 3, [1889MS].

Let us press forward to the mark for the prize of our high calling which is in Christ Jesus. Press forward to the perfection of Christian character; be not satisfied with anything less than the fullness of

God. You may attain unto the heights of character that Christ has made every provision for you to reach through his divine grace, growing up unto the full stature of men and women in Christ. Temptation will come upon you every day, but you must lay hold of the strength of Christ. Christ is our righteousness. We are not to depend on feeling, but by faith rest in the arms of his love, and claim to be the sons and daughters of God. He will make his strength perfect in our weakness. He will take the poor earthen vessels, make them vessels unto honor, and glorify himself through them; and through his love we shall love others, as he has loved us. By Mrs. E. G. White. [Cf: ST 07-01-89 para. 10] p. 114, Para. 4, [1889MS].

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: ST 07-08-89 para. 01] p. 114, Para. 5, [1889MS].

These are very precious words that are spoken to us. In them is revealed the love of Jesus, and this love seems to flow out in tender longing that the sinner may come unto Christ and find rest. The invitation is extended to all that labor, to all that are heavy laden. Christ makes no exception. All may come who are toiling under their burdens. He does not specify that only those who have peculiar difficulties may be relieved. His invitation is to the whole world. He says, "Come, all ye that labor." [Cf: ST 07-08-89 para. 02] p. 115, Para. 1, [1889MS].

Whatever may be the character of your troubles or wants, you need not go for help to those around you, for Jesus says, Come unto me, and I will give you rest. You need not keep away from me. You who have been seeking for relief and comfort and hope, come unto me. I am the source of your strength and help. [Cf: ST 07-08-89 para. 03] p. 115, Para. 2, [1889MS].

When Christ came to this world, men did not recognize his divine character, or realize the nature of his mission. If he had come with pomp and ceremony, to reign as a temporal prince on the throne of Jerusalem, the whole Jewish nation would have acknowledged him as the Messiah. But the prophets did not say that he was to come in this way. They did not tell the people that he was to break the Romish yoke. He was to come as a man of sorrows, to bear the infirmities of humanity. He came as a humble toiler, and worked at the carpenter's trade. The people saw him toiling up and down the hills. They were acquainted with his brothers and sisters, and knew his life and labors. They saw him develop from childhood to youth, and from youth to manhood, and although he left a spotless example of obedience and meekness, they could not realize that he was the promised Messiah. I am glad we have such an example. [Cf: ST 07-08-89 para. 04] p. 115, Para. 3, [1889MS].

He chose his disciples from the humble fishermen. He did not go to the learned, for it would have been impossible to give them the right mould. The education they had received tended to exalt self, and he chose those whom he could teach his precepts, and bade them follow him. In following him, in listening to his words, in associating with him, they found the greatest teacher the world has ever known. He opened before them the beauties of nature, and taught them of the enduring

realities of the world to come. He educated them to become fishers of men. From the swaying fisherman's boat, he uttered truths whose influence is as far-reaching as eternity. [Cf: ST 07-08-89 para. 05] p. 115, Para. 4, [1889MS].

Jesus had come to earth to do the very work that the Jewish nation had left undone. In a synagogue in Nazareth, he opened the word of God, and read the words of Isaiah that described his mission to men. He read, "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; to proclaim the acceptable year of the Lord." He healed the sick, cleansed the lepers, raised the dead, and preached the gospel to the poor. His words were simple and direct, and no one need look in the dictionary to ascertain his meaning. A child could comprehend his teaching. And as he did his work, so are we to do ours, following his example. [Cf: ST 07-08-89 para. 06] p. 115, Para. 5, [1889MS].

He preached the gospel to the poor, and offered men the gift of God without money and without price. He invited the weary and heavy laden to come and find rest. The only condition was to come; for in coming, men made it manifest that they felt their want, and realized their need of Christ. Jesus wants us to come today He wants us to believe in him as the source of all light and peace. Whoever comes will be able to testify that he is light, and that in him they have found rest. [Cf: ST 07-08-89 para. 07] p. 116, Para. 1, [1889MS].

Jesus says, "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." I ask you who have borne Christ's yoke, Have you found it hard and grievous? For fifty years I have borne Christ's yoke, and I can testify that his yoke is easy, and his burden is light. I have never found any difficulty except when I manufactured a yoke of my own, and laid aside the yoke of Christ. I feel grateful that every one of you may find relief from all your troubles. Come to Christ in full faith, and find rest unto your souls. [Cf: ST 07-08-89 para. 08] p. 116, Para. 2, [1889MS].

Many profess to come to him, but they do not really come; for they are still in trouble, still under the load of their burdens. You are to follow on in the path of obedience, and submit your will to the moulding of God's will. If you are in trouble, it is because you are learning lessons from him who was once an exalted angel of Heaven, but who fell from his high position through rebellion against God. Those who murmur against God, are learning from the evil one how to press their wills in opposition to the will of God. [Cf: ST 07-08-89 para. 09] p. 116, Para. 3, [1889MS].

Jesus invites us to come unto him; but how many go to every one else but him. We need not seek for help from those who are as weak as we are ourselves. He says, "Learn of me; for I am meek and lowly in heart." Men do not esteem lowliness of mind as they should. Intellect is highly exalted and extolled among men. My husband used to say that it was hard for him not to worship intellect; whenever he met a person possessed of a superior mind, he felt like paying homage to his intellectual powers. It is right that we highly esteem the powers of mind that God has given

to men; we want an intellectual religion; but we should have all our powers of mind and body consecrated to God. We should have sanctified judgment and reason, devoted to the service of our heavenly Father. We should realize what our work is, and do it to the extent of our ability. The greater our ability, the greater will be our responsibility. There is danger of worshiping intellect; but if we bring our talents to God and devote them to his work, he will give us grace not to think more highly of our powers of mind than we should. [Cf: ST 07-08-89 para. 10] p. 116, Para. 4, [1889MS].

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." When they were called to give an account as to how they had employed their lord's talents, he who had the five had doubled his talents, and he who had two had doubled his; but he who had received but one came to his lord and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to put my money to the exchangers, and then at my coming I should have received mine own with usury." The lord rewarded those who had increased their talents, but he condemned him who had buried his lord's money. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 07-08-89 para. 11] p. 116, Para. 5, [1889MS].

There are many who seem to be afraid that if they come to Jesus the Lord will get some of their means. They manage somehow to bury it all in the world. If the Lord has given you the talent of means, it is that it may be given out to the exchangers, that at his coming he may receive his own with usury. The ability God gives us, is not to be used for self, to gratify selfish ambition and pride. We are to employ our talents that we may be co-workers with Christ in winning souls for eternal life. We are not to despise small opportunities, but to improve them as they come to us. [Cf: ST 07-15-89 para. 01] p. 117, Para. 1, [1889MS].

In England a minister went to his church to preach one rainy morning, and found that he only had one man for audience. But he would not disappoint his hearer, and he preached to him with earnestness and interest. As a result the man was converted, and became a missionary, and through his efforts thousands heard the good news of salvation. One discourse did the work for him, and he gathered abundantly for the Master. [Cf: ST 07-15-89 para. 02] p. 117, Para. 2, [1889MS].

While in Vallence, France, I spoke at one time to a congregation of six with as much interest as I speak to this congregation today. That discourse resulted in much good. An intelligent man who had given up the truth, again took his stand on the Lord's side, and he has devoted his talents to doing the Lord's work. We must sow beside all waters, not knowing which shall prosper, this or that. We must put out our talents to the exchangers whenever there is opportunity. [Cf: ST 07-15-89 para. 03] p. 117, Para. 3, [1889MS].

I am glad that we have a Saviour who understands all our woes. It is true we manufacture half of our trouble, and suffer grief that is imaginary and unnecessary. There is much trouble in our families that might be avoided by manifesting courtesy and love. Jesus wants us to have religion in the home. He wants us to reveal his Spirit to those around us. We need to cultivate love. There are some who think that it is an evidence of weakness to show affection, to speak words of kindness. There are persons hungry for affection who seldom receive anything but bitter, unkind words. But if you manifest a harsh, unsympathetic spirit, you will see the same spirit reflected in those around you. All need tenderness and compassion. You should not make it harder for those who have difficulties and sorrows by speaking unkindly and harshly. [Cf: ST 07-15-89 para. 04] p. 117, Para. 4, [1889MS].

Why should we not constantly cultivate a Christlike, kind and compassionate and loving spirit? Why should we allow Satan to make us his agents in the family circle, to cast a shadow when we may reflect light? You cannot afford to speak these harsh words; they will meet you again in the day of Judgment. We must put on the whole armor of God, and get a right hold from above. [Cf: ST 07-15-89 para. 05] p. 117, Para. 5, [1889MS].

Christ invites all the weary and heavy laden to come to him. He wants you to make him your friend and confidant. You have sought for human friendship and have revealed to others matters that belong only to husband and wife. You have brought in a third party to make mischief by betraying your secrets to those who should know nothing of them; but if you make Christ your familiar friend, he will never betray your confidence. Jesus will take no advantage of your confidence. He will listen patiently. He will know just what counsel to give, just what you should do, and he will adjust every difficulty for your own good. He will be a safe counselor, and will understand the motives which have prompted you to action. [Cf: ST 07-15-89 para. 06] p. 117, Para. 6, [1889MS].

When you come to Jesus, leave your burden with him. Do not carry away your load to torture some other soul with it. Leave it with him who alone can understand it all. The religion of Jesus elevates, ennobles, and refines the character. If we are learners in his school, he will put his mould upon us, and enable us to stand with moral power against the temptations of the evil one. [Cf: ST 07-15-89 para. 07] p. 118, Para. 1, [1889MS].

When Jesus bowed on the banks of Jordan at his baptism, Heaven was opened to his prayer in behalf of humanity. The Spirit, in the form of a dove of burnished gold encircled his head, and a voice from Heaven said, "This is my beloved Son, in whom I am well pleased." What does this say to us? It says to every poor tempted soul, Heaven is opened to the prayers of humanity. Christ has encircled the fallen race with his human arm, and with his divine arm he has grasped the throne of the Infinite. Through the merit of Christ, Heaven is opened to man. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; *I know thy works*; behold, I have set before thee an open door, and no man can shut it." The gates are open, and the glory of God in the face of Jesus Christ shines to man. The light of Heaven may shine upon you, as it shone upon him. [Cf: ST 07-15-89 para. 08] p. 118,

Para. 2, [1889MS].

Mothers, the invitation is for you, in your annoyances and perplexities, to come and find rest at the feet of Jesus. You must obtain his grace in dealing with your children. I never allowed my children to see mother out of patience. I did not try to correct them until I knew that I had perfect control over all my feelings of impatience. When I approached them with voice and spirit subdued, I gained their confidence. We are to learn meekness of spirit from the divine Master. [Cf: ST 07-15-89 para. 09] p. 118, Para. 3, [1889MS].

The children should be regarded as younger members of Christ's family. We should never utter a word that we would not be willing to hear repeated by our children. We are to learn of Christ while we are teaching them. When parents are patient and forbearing, and children kind and obedient, Heaven looks down with joy upon your households. Do you remember what Christ said to Peter? He not only said, "Feed my sheep," but also, "Feed my lambs." The lambs must be fed. Ministers should give more attention to the lambs of the flock. These young, tempted souls who have to contend with inherited and cultivated tendencies to evil, need your sympathy and patience, and love. You should speak words of encouragement to them. They are members of Christ's family. They should be bound to your hearts by the silken cord of love. They must be instructed to come to Christ, and find rest in all their temptations and burdens. They should be brought to him who is meek and lowly in heart, that they may learn of him, and bear his yoke, and they will find that his yoke is easy and his burden is light. By Mrs. E. G. White. [Cf: ST 07-15-89 para. 10] p. 118, Para. 4, [1889MS].

The mother is a teacher, and to a great extent she moulds the character of her children. But how few are the mothers who realize the responsibility that is placed upon them! Many mothers spend their time in doing needless nothings. They give their whole attention to the things of time and sense, and do not pause to think of the things of eternal interest. How many neglect their children, and the little ones grow up coarse, rough, and uncultivated. Mothers may have acquired knowledge of many things, but they have not acquired the essential knowledge unless they have a knowledge of Christ as a personal Saviour. If Christ is in the home, if mothers have made him their counselor, they will educate their children from their very babyhood in the principles of true religion. They will teach them obedience and submission. They will not allow them to disobey their commands. [Cf: ST 07-22-89 para. 01] p. 118, Para. 5, [1889MS].

When children are permitted to take their own way in opposition to the will of their parents, they lose respect for father and mother, and learn to despise even the authority of God. They are indulged in manifesting passion in the home, and when they are brought into the church, they exhibit the same defects of character there, as they exhibit in the home. If they are ever converted, they will have to learn at the foot of the cross lessons which they might have learned at their mother's knee. They are marked by the defects of the father and mother. The parents did not go to Christ for the grace of patience and forbearance. The mother did not feel the importance of being Christlike, of manifesting love and gentleness. [Cf: ST 07-22-89 para. 02] p. 119, Para. 1, [1889MS].

When Christ comes in the clouds of heaven, every man will be rewarded according as his work has been. Every father and mother will have to give an account of how they have employed their talents, and how they have borne their responsibilities. [Cf: ST 07-22-89 para. 03] p. 119, Para. 2, [1889MS].

A well-disciplined family is a great power for good in the world. To bring up your children in such a manner as will fit them to stand against temptation to evil, so that they will not be corrupted by iniquity, is one of the most important kinds of missionary work. Why is it that there is so much corruption among the youth of today? To a great degree it is because parents neglect their God-given work, and sin lies at their door. Before it shall be too late, I urge you to take up your neglected duties, and arouse to a realization of your responsibilities. You will need the grace of Christ in your work, and he says not only to mothers, but to fathers and children, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Cf: ST 07-22-89 para. 04] p. 119, Para. 3, [1889MS].

Mothers, when you yield to impatience, and deal harshly with your children, you are not learning of Christ, but of another master. Jesus says, "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." When you find your work hard, when you complain of difficulties and trials, when you say that you have no strength to withstand temptation, that you cannot overcome impatience, and that the Christian life is uphill work, be sure that you are not bearing the yoke of Christ; you are bearing the yoke of another master. But for Christ's sake, for the truth's sake, I entreat you to repent and be converted. Do not dishonor the name of religion by an inconsistent course. [Cf: ST 07-22-89 para. 05] p. 119, Para. 4, [1889MS].

You should begin to seek God where you are. You must be born again. There must be a renovation, a new life created within you, that you may not serve sin, or the lusts of the flesh. Your children must be converted. You have a solemn work to do. [Cf: ST 07-22-89 para. 06] p. 119, Para. 5, [1889MS].

You cannot afford to spend time in trifling conversation, or in entertaining fashionable visitors. You should take time to talk and pray with your little ones, and you should allow nothing to interrupt that season of communion with God, and with your children. You can say to your visitors, "God has given me a work to do, and I have no time for gossiping." You should feel that you have a work to do for time and for eternity. You owe your first duty to your children. [Cf: ST 07-22-89 para. 07] p. 119, Para. 6, [1889MS].

The father should not excuse himself from his part in the work of educating his children for life and immortality. He must share in the responsibility. There is obligation for both father and mother. There must be love and respect manifested by the parents for one another, if they would see these qualities developed in their children. [Cf: ST 07-22-89 para. 08] p. 120, Para. 1, [1889MS].

Those parents who manifest wisdom in the home will bring into the

church the same tact and ability they exercise at home, and the church will be benefited by their influence. They will be interested for the children of their neighbors, and will influence others to be true and loyal to God. [Cf: ST 07-22-89 para. 09] p. 120, Para. 2, [1889MS].

When Christ bowed on the banks of Jordan after his baptism, and offered up prayer in behalf of humanity, the heavens were opened, and the Spirit of God, like a dove of burnished gold, encircled the form of the Saviour, and a voice came from Heaven which said, "This is my beloved Son, in whom I am well pleased." [Cf: ST 07-22-89 para. 10] p. 120, Para. 3, [1889MS].

What significance does this have for you? It says that Heaven is open to your prayers. It says that you are accepted in the Beloved. The gates are open for every mother who would lay her burden at the Saviour's feet. It says that Christ has encircled the race with his human arm, and with his divine arm he has grasped the throne of the Infinite, and united man with God, and earth with Heaven. [Cf: ST 07-22-89 para. 11] p. 120, Para. 4, [1889MS].

Praise God for this. If there is any people who should praise God, it is those who have had these wonderful evidences of his love! I point you to Calvary, and to the suffering Redeemer. O that we may know his love that passeth understanding! If parents have the love of God in their hearts, they will be able to bind their children to them by the tender ties of affection. It is in this way that you may be missionaries for God, you may be home missionaries. You have a work to do that Satan shall not gain the control of your children, and take them away from you before they are out of your arms. Mothers, you should see to it that the powers of darkness do not control your little ones. You should set your will that the enemy shall not raise his banner of darkness in your home. You should be determined to take your children with you to the kingdom of heaven. Your children are worth something; they have been purchased at an infinite price, and eternal life to them is worth more than anything that earth can afford. A pure and holy character is of more value than silver and gold. If you have instructed them in the principles of truth, if you have reproved them when they indulged in evil, if you have manifested the Spirit of Christ, you have done a work that Heaven will approve. [Cf: ST 07-22-89 para. 12] p. 120, Para. 5, [1889MS].

Eli did not reprove his sons when they transgressed his commands. He indulged them in their evil ways, and they became more and more corrupt, until the judgment of God fell upon the house of Eli. The Lord said, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." [Cf: ST 07-22-89 para. 13] p. 120, Para. 6, [1889MS].

How different was the case of Abraham. God could bless him, for he said, "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." God's law was the rule in the tent of Abraham. Wherever he camped, he built an altar unto the Lord, and offered up sacrifice with supplication and praise. [Cf: ST 07-22-89 para. 14] p. 121, Para. 1, [1889MS].

Parents must be converted; they must arouse from the lethargy that has come upon them, and seek God for a realization of the solemn responsibility that has been placed upon them. I entreat you to awake, and take up your neglected work before you are weighed in the balance and found wanting. Every one has a work to do for the Master, and no one can accomplish his God-given work unless he is born again; but the soul in which Christ is abiding, will be able to meet the mind of God, and will receive the approbation of Heaven. By Mrs. E. G. White. [Cf: ST 07-22-89 para. 15] p. 121, Para. 2, [1889MS].

"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." [Cf: ST 07-29-89 para. 01] p. 121, Para. 3, [1889MS].

When Christ came to the world, appetite and passion exercised almost unlimited control, and it seemed that the world was about to be swept away under its disastrous power. Men were debased, diseased, dwarfed and crippled through the baneful effects of selfish indulgence in evil. But never the power of appetite be fully understood until the significance of Christ's temptation and his long fast in the wilderness is comprehended. When Christ was fainting for food, Satan came to him and sought to overpower him with temptation. [Cf: ST 07-29-89 para. 02] p. 121, Para. 4, [1889MS].

He did not appear to Christ as he is often falsely represented, as an imp with bat's wings and iron hoofs. The Scripture plainly states that he transforms himself into an angel of light. It was as a Heavenly angel that he accosted the Son of God. He told the Redeemer that he need fast no longer, that his long abstinence was accepted by the Father, that he had gone far enough, and that he was at liberty to work a miracle in his own behalf. The tempter said, "If thou be the Son of God, command that these stones be made bread." And Jesus answered him, saying, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Oh, if man had but heeded this truth, the race would never have fallen. [Cf: ST 07-29-89 para. 03] p. 121, Para. 5, [1889MS].

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But again Jesus met him with the Scripture, saying, "It is written again, Thou shalt not tempt the Lord thy God." [Cf: ST 07-29-89 para. 04] p. 121, Para. 6, [1889MS].

"Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." He did not present the kingdoms of the world as they now appear, but in all the glory and attraction in which it is

possible to present them. He desired that Christ should acknowledge him as his superior, and on this condition promised to give the world into his hands. But could Jesus admit that the world belonged to Satan? Could he acknowledge him as his superior, when there was but One to whom he owed homage? "Then saith Jesus unto him, Get thee hence, Satan; for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve." [Cf: ST 07-29-89 para. 05] p. 121, Para. 7, [1889MS].

There are many in this world who would concede the principles of right for some worldly advantage. There are many who would forsake their rectitude for gold, or position, or power. But of what advantage is it to sacrifice your hopes of Heaven for earthly wealth and honor? You cannot take your treasure with you to the grave. Only a while at the longest, and life will be passed, and "what shall it profit a man if he gain the whole world, and lose his own soul?" We would fix our eyes on something more enduring. The home of the saints is more worthy of our toil and affection; for it is an inheritance incorruptible, undefiled, and that fadeth not away. [Cf: ST 07-29-89 para. 06] p. 122, Para. 1, [1889MS].

Appetite exerts a controlling influence in the world. Unlawful indulgence in appetite and passion paralyzes the brain power, and deadens all the moral sensibilities and perceptions. We have all been bought with a price, even with the precious blood of the Son of God, and we have no right to abuse our powers by selfish gratification of lust. We should keep ourselves in a condition to render to God the most perfect service possible. With an eye single to the glory of God, we should seek to live in harmony with the laws of our being. [Cf: ST 07-29-89 para. 07] p. 122, Para. 2, [1889MS].

Daniel refused to eat at the king's table, or to drink of the king's wine. Why did he do this? Because he knew that indulgence in wine-drinking and luxurious food would enfeeble the powers of mind and body. He desired to keep his mind in a condition to appreciate the inspired word of God. Those who indulge in forbidden things work directly against their own interests and hopes. Selfish motives lead to self-indulgence, and animal appetites and passions bear sway, and dominate over mind and soul. Those who are thus controlled cannot comprehend the truth of divine origin, or appreciate the value of heavenly things. They are ruled by appetite, and the brain power is benumbed. The very foundation of the physical being is undermined. We have no right to destroy the habitation that God has given us. We have been purchased at an infinite cost. [Cf: ST 07-29-89 para. 08] p. 122, Para. 3, [1889MS].

It was by a failure to resist the inclinations of appetite that Adam fell in the garden of Eden. But Christ came to take up the battle in behalf of man. He met and contended with the powers of darkness, and at every point where Adam fell, Christ won precious victories. He wrought out a way by which we may be saved. However depraved, however sinful, as men seek for forgiveness of their transgressions, they will find pardon and peace through the merit of Christ. Divinity cooperates with humanity in the work of elevating and purifying the character. When the converting power of God takes hold of the soul, it will work a radical change. Those who have formerly abused their families and friends, will begin to labor earnestly for their salvation. Jesus came to save the

lost, to take them out of their fallen condition, to make them more than conquerors, and to give them a seat upon his throne. O that the soul temple might be cleansed of every defilement. O that we might not offer to God a diseased, defiled offering. An infinite price has been paid to bring us into connection with Christ. Self-indulgence must cease. We must come into right relations with God, and we must be cleansed from all iniquity, and walk worthy of the vocation whereunto we are called. [Cf: ST 07-29-89 para. 09] p. 122, Para. 4, [1889MS].

When Jacob journeyed to the house of Laban, he lay down to rest in the wilderness, with a stone for a pillow. He was a discouraged, disappointed man. It seemed to him that he was forsaken of friends, and forgotten of God. His own brother was seeking him, that he might take his life. While he slept he had a vision. There appeared before him a ladder, whose base rested on the earth and whose top reached into the highest heavens. God was above the ladder, and his glory shone through the open heaven and lighted up every round of the ladder. The angels were ascending and descending upon it. The plan of salvation was open to Jacob's mind in this dream. [Cf: ST 07-29-89 para. 10] p. 123, Para. 1, [1889MS].

When Jacob awoke, he said, "Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven." Christ was the ladder that Jacob saw. Christ is the link that binds earth to Heaven, and connects finite man with the infinite God. This ladder reaches from the lowest degradation of earth and humanity to the highest heavens. We are to ascend the ladder that Jacob saw, but not by our own strength alone. It is the goodness of God that leads to repentance and reformation. We are not left to struggle on alone. [Cf: ST 07-29-89 para. 11] p. 123, Para. 2, [1889MS].

Those who have fallen by sin and iniquity may receive the pardoning love of God. By repentance and faith, the transgressors of his law may come to God through Christ. And when we have come to Christ, and have taken the steps requisite in conversion, we are to seek those things that are above, where Christ sitteth on the right hand of God. When we are burdened with care and sorrow why do we not go right to our Saviour, and claim his promises, and find him a very present help in every time of trouble? We are not left to be the sport of Satan's temptations. God has given us precious promises by which we are to become partakers of the divine nature. In Christ is our help. When we come with repentance and faith, however polluted and sinful, we shall find him the sinner's Saviour. He has said, "I am not come to call the righteous, but sinners to repentance." The sinner may carry his load to Calvary, and lay it down at the foot of the cross. It is the privilege of every one to leave sin and transgression, and to become a loyal subject of the God of Heaven. We may be clothed with the righteousness of Christ, but his righteousness will not be a covering for the least iniquity. "Wash you, make you clean." There has been a fountain opened for Judah and Jerusalem, and every stain may be cleansed away. [Cf: ST 07-29-89 para. 12] p. 123, Para. 3, [1889MS].

Do not wait to make yourselves better. How many there are who think that they are not good enough to come to Christ. Do you expect to become better through your own efforts? "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are

accustomed to do evil." But there is help for us in God. We are prisoners of hope. God has power in reserve for us. Those who are reaching out for help, exercising faith in Jesus, will receive it. [Cf: ST 07-29-89 para. 13] p. 123, Para. 4, [1889MS].

Divine power will cooperate with human effort. Brethren, the gates are open, and the glory of God is shining for every soul who looks to Heaven in times of trial and perplexity. How many go to human friends when they are in trouble. But how vain is the help that man can give. Human aid is only as a broken reed. Christ has been manifested to the world as the One who can bind up the broken in heart, and comfort those that mourn. Heaven was open to man through the sacrifice of the Son of God. "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 came into the world that he might understand all the needs of fallen humanity. He bore the griefs and sorrows of men. He was made a perfect Saviour through the sufferings that he bore in man's behalf, and we through his grace may become perfected, and be heirs of God, and joint heirs with Christ in the everlasting kingdom. By Mrs. E. G. White. [Cf: ST 07-29-89 para. 14] p. 123, Para. 5, [1889MS].

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he promised afore by his prophets in the Holy Scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations for his name; among whom are ye also called of Jesus Christ. . . . I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone 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. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Romans. 1. [Cf: ST 08-05-89 para. 01] p. 124, Para. 1, [1889MS].

Paul declares that as an apostle he is called to do a special work. The truth had been revealed to him that he might preach the gospel of God, not only to the Jews, but also to the Gentiles. He was not, as were the false prophets, without a divine commission to devote himself to the work of preaching Jesus and him crucified. Christ himself had called him to the work by a heavenly revelation of himself. [Cf: ST 08-05-89 para. 02] p. 124, Para. 2, [1889MS].

He was to call men's attention to the gospel, which God had promised by the word of the prophets. He was to unfold the divine revelations of the Old Testament, and to show how the gospel shed a light into the old dispensation. He was to demonstrate the fact that both prophets and apostles were witnesses of Christ as the Messiah. In his divine nature Jesus was declared to be the Son of God, but the divinity of Christ was the fact that was constantly opposed by the Pharisees. The great argument that substantiated the divinity of Christ was his resurrection from the dead. Overwhelming testimony came to those that believed on him, for he had been seen among them, and those who would not receive the great array of evidence that could be presented, would not have

been convinced by any amount of proof. [Cf: ST 08-05-89 para. 03] p. 124, Para. 3, [1889MS].

The first offer of the good news of salvation was made to the lost sheep of the house of Israel; but they refused the precious gift of God, and Paul said: "Ye judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles." Both Jews and Gentiles were without Christ, and in darkness. It was a most unwelcome thought to the Jews that they needed salvation. They had been the peculiar people of God, and had looked upon the Gentiles with contempt. Christ was not only presented as the hope and glory of Israel, but also as a light to lighten the Gentiles. This was wholly contrary to their prejudices. [Cf: ST 08-05-89 para. 04] p. 124, Para. 4, [1889MS].

The righteousness of God was revealed in the gospel. In it was made known the method by which man was to be reconciled to God. Notwithstanding the justice of God, and the guilt of the transgressor of his holy law, a way was devised whereby satisfaction could be made to the law by the infinite sacrifice of the Son of God. The typical offerings of the old dispensation pointed men forward to the Lamb of God that should die on Calvary's cross, when type would meet antitype in the death of God's dear Son. From Adam's time through successive generations the sacrificial offerings were pointing forward to Christ, and men's faith was fixed on an offering of infinite value. By faith, patriarchs and prophets depended upon God, who was dealing with them through Christ. [Cf: ST 08-05-89 para. 05] p. 124, Para. 5, [1889MS].

"God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." He so loved the world that he consented to give the just for the unjust. The greatness and depth of this love was revealed to Paul to make known to all nations. The plan of salvation was opened to his mind, and he preached, both publicly and from house to house, repentance toward God, and faith toward our Lord Jesus Christ. The law condemns, but it cannot pardon the transgressor. The penitent, believing soul does not look to the law for justification, but to Christ, the atoning sacrifice, who is able to impart his righteousness to the sinner, and make his efforts acceptable before God. When we take Christ for our Saviour, we are enabled to become obedient children, keeping all the commandments of God. [Cf: ST 08-05-89 para. 06] p. 125, Para. 1, [1889MS].

It is faith that engrafts us into the parent stalk of the living vine. Faith that depends on Christ, derives virtue from him as the branch draws sap from the root. Says the prophet, "The just shall live by faith," and this truth, woven into the religious experience of every Christian, should be that by which the righteous shall live. True faith grows to a greater faith, increasing in strength. It is persevering in its operation. The apostle says, "For herein is the righteousness of God revealed from faith to faith." [Cf: ST 08-05-89 para. 07] p. 125, Para. 2, [1889MS].

The Gentiles had no light upon the law of God, and had not followed after righteousness, but those who believed in Christ attained unto righteousness through faith in him. They accepted God's law as the rule of character. The unbelieving Jews had not attained to the righteous requirements of the law, because they refused the only virtue that

could avail to make them righteous and acceptable before God. "For they being ignorant of God's righteousness, and going about to establish their own righteousness [which is of the law], have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth." Christ is the end, or purpose, of the law. The law condemns the sinner, and thus drives him to Christ for righteousness. [Cf: ST 08-05-89 para. 08] p. 125, Para. 3, [1889MS].

The Jews professed to believe the prophets, and to acknowledge the authority of God's law. But with by far the greater part of the nation, this was a merely nominal faith. Christ declared to the Jewish teachers: "Had ye believed Moses, ye would have believed me; for he wrote of me." Those who really did believe the law and the prophets, were led by this faith to accept Jesus of Nazareth as the Saviour of men. The Gentiles, on the other hand, were first led to turn from their idolatry to accept of Christ, and through Christ they were brought to a knowledge of the law and the prophets. [Cf: ST 08-05-89 para. 09] p. 125, Para. 4, [1889MS].

First, man is to see the righteousness of the law in condemning sin, then he is to behold the righteousness of God in the merits of Christ, providing pardon for sin. "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Men may have a knowledge of the truth, and yet fail to be sanctified through the truth. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 08-05-89 para. 10] p. 125, Para. 5, [1889MS].

The people of Israel had been taken out of idolatry, to become the depositories of sacred, ever-living truth. The knowledge of the one true God was given to them. They were greatly blessed with divine revelations, enshrouded in symbols and ceremonies, until type met antitype in the death of Christ. Everything in both their private and their public life was connected with a revealed religion. The law of God was given by Christ, and specified so plainly the duties of private, social, and public life, that none needed to err. One God, the Creator of the heavens and the earth, was brought to view in the fourth commandment, and his will was to be their will. Those who worshiped the one true God were strengthened in moral power, and developed strong and symmetrical characters, while those who worshiped other gods grew more and more debased, because they exalted human passions and sanctioned vice in their religious services. [Cf: ST 08-12-89 para. 01] p. 126, Para. 1, [1889MS].

The religion of Israel was a living light from Heaven, that flashed its rays into all the broad ways and byways of life. Says the psalmist: "He showed his word unto Jacob, his statutes and ordinances unto Israel. He dealt not so with any nation, neither had the heathen knowledge of his laws." They were taught not only that the Lord was to be worshiped, and his holy law obeyed, that its principles were to govern them both in private and public life, but that their religious services were in anticipation of a better service. Their faith was directed to Him who was to come. By faith their hearts reached forward to the great antitype. They were constantly looking forward for the appearance of the Messiah foretold in prophecy. [Cf: ST 08-12-89 para. 02] p. 126, Para. 2, [1889MS].

Satan was not inactive during the Mosaic dispensation. He continually tempted God's people and led them into idolatry. At the foot of the very mount where the glory of God had been displayed in wonderful majesty, he led them to worship the golden calf, and again and again they fell into the grossest idolatry, because they cherished an evil heart of unbelief. Pride, love of display, love of pomp and pleasure, had a controlling influence upon them. [Cf: ST 08-12-89 para. 03] p. 126, Para. 3, [1889MS].

When Christ came into the world, Satan had so filled the minds of men with falsehood in regard to the object of his coming, that those who had been so thoroughly instructed in regard to the long-promised Messiah did not recognize the Son of God as the divine Saviour. He did not come as their proud hearts had imagined he would come. Their superiority to other nations consisted in the light which Heaven had given them; but when they refused to walk in it, they were no better, but rather worse than other nations. Their own selfish ambitions and disregard of God's commandments dragged them down from the spiritual eminence on which God had set them. They fell into envy, jealousy, hatred of all that was pure and holy in character. They despised the divine One who stood among them, who was able to save to the uttermost, or destroy utterly. But their crime reached its height when Jesus was rejected and crucified. [Cf: ST 08-12-89 para. 04] p. 126, Para. 4, [1889MS].

In the days of Paul there were men who professed the truth and who held it in unrighteousness. There were those who claimed to be keeping the law when they were transgressors of the commandments of God, and thus, by precept and example, they made of none effect the holy precepts of Heaven. The apostle points out the iniquity of those who despised the Gentiles because they had no knowledge of the law, when they themselves, who had been blessed with so much light, were ungodly, and insensible of the mercies of God. They departed from the known precepts of the law, and their foolish hearts were so darkened by the practice of iniquity that they did not realize their own inconsistency. Professing themselves to be wise, they became so self-sufficient, and so corrupt of heart that God gave them up to their own foolish imaginations. [Cf: ST 08-12-89 para. 05] p. 126, Para. 5, [1889MS].

Those who have a knowledge of the law of God, and become proud of that knowledge, despising others who are more ignorant, are not doers of the law. While the apostle admits that the Gentiles were as dark and sinful as the Jews represented them, still he urges home upon the Jews their own defects of character. He says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things." Those who acknowledged God, and condemned the practices of the Gentiles, thereby condemned themselves, as they were guilty of similar practices. He asks, "Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" [Cf: ST 08-12-89 para. 06] p. 127, Para. 1, [1889MS].

The Gentiles are to be judged according to the light that is given

them, according to the impressions they had received of their Creator in nature. They have reasoning powers, and can distinguish God in his created works. God speaks to all men through his providence in nature. He makes known to all that he is the living God. The Gentiles could reason that the things that are made could not have fallen into exact order, and worked out a designed purpose, without a God who has originated all. They could reason from cause to effect, that it must be that there was a first cause, an intelligent agent, that could be no other than the eternal God. The light of God in nature is shining continually into the darkness of heathenism, but many who see this light do not glorify the Lord as God. They do not permit reason to lead them to acknowledge their creator. They refuse the Lord, and set up senseless idols to adore. They make images which represent God and worship his created works as a partial acknowledgment of him, but they dishonor him in their hearts. [Cf: ST 08-12-89 para. 07] p. 127, Para. 2, [1889MS].

God bestows upon them favors and blessings constantly. They are partakers of the rich bounties of Heaven, yet they are not thankful for the mercies and blessings that speak to them of God. They do not appreciate the knowledge and grace and forbearance of their heavenly Father. They do not try to establish themselves in truth, and their sinful imaginations lead them away into paths of darkness. When truth is forsaken, the mind fastens upon error, the foolish heart is darkened, and men, professing themselves to be wise in not acknowledging God, become fools, and worship the images of beasts and creeping things, and the works of their own hands. By Mrs. E. G. White. [Cf: ST 08-12-89 para. 08] p. 127, Para. 3, [1889MS].

The Lord has purchased his people for himself, and has manifested his love toward them by the greatest possible evidence, even by shedding his blood and yielding his life on Calvary. He came down to our world to redeem us, to betroth and marry us to himself by an eternal covenant. The marriage union is taken as a symbol of the sacred and enduring character of the relation that exists between Christ and his church. He says, "I will betroth thee unto me forever;" and again, "I am married unto you;" and Paul employs the same figure in the New Testament when he declares, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." [Cf: ST 08-19-89 para. 01] p. 127, Para. 4, [1889MS].

With untold love our God has loved us, and our love awakens toward him as we comprehend more of the length and depth and height and breadth of this love that passeth knowledge. But when we turn aside to another master, we break our vows to him, and make void the covenant; and we become adulterers, choosing the friendship and favor of others, and proving untrue to him who has died for us. We declare by this act of separation, that we have found his service hard and his love unsatisfying; and thus we dishonor him, and bring his name into reproach before the world. [Cf: ST 08-19-89 para. 02] p. 128, Para. 1, [1889MS].

The Lord, infinite in power and wisdom, has declared, "Thy Maker is thine husband." Everything that will serve for the best good and the highest interest of the people of God will be provided; and although the world seeks to entice them from their allegiance, although they are brought into difficult places, and experience affliction, they are not

to seek the counsel of man, but to put their whole trust in God, casting all their care upon him. Christ proves the sincerity of the faith and love of his church by trial and sorrow; and he will bring those who are faithful out of the furnace, refined and purified. [Cf: ST 08-19-89 para. 03] p. 128, Para. 2, [1889MS].

There are many who do not bear the testing of their fidelity. When affliction comes upon them, and they are perplexed by circumstances, and cannot discover the purpose of God's providence, they become impatient and distrustful. They cast away their confidence, forgetful of the tender mercies of the past, and their hearts are filled with unrest and repining. They neglect prayer, and refuse the comfort and instruction of the Bible. They seek for counselors among the children of men, questioning the dealing of God, and striving to know what he has wisely concealed. [Cf: ST 08-19-89 para. 04] p. 128, Para. 3, [1889MS].

The Lord, who knows all, will make known the very things that are for the best interests of his children; and if he sees fit to veil the events of the future, it is only because he loves us, and would work out our highest good. Should he permit us to see the future mapped out before us, some of us would be distracted by anticipating coming sorrows, and others would be self-confident and daring, and the very good that our heavenly Father intended to bring about by his all-wise providences, would be thwarted and frustrated. [Cf: ST 08-19-89 para. 05] p. 128, Para. 4, [1889MS].

We have an enemy who is ever seeking whom he may devour; and it is his purpose to draw away men's confidence in God, to make them dissatisfied with their condition in life, and to lead them to seek to know what God has veiled from them, and to despise what he has revealed in his holy word. He controls the minds of evil men, and the spirits of devils become the counselors of those who reject the wisdom of God. But shall we who have a holy God, infinite in wisdom, go unto wizards, whose knowledge comes from a close intimacy with the enemy of our Lord? Shall we be among those who turn "after such as have familiar spirits, and after wizards, to go a whoring after them," and thus prove false to our best friend until his face be set against us? [Cf: ST 08-19-89 para. 06] p. 128, Para. 5, [1889MS].

We are living in an age of peril, in an age of apostasy; evil men and seducers are waxing worse and worse, Satan is working with all "deceivableness of unrighteousness," and the servants of God must make no concessions to the enemy, nor listen to his suggestions to doubt God. There are many who become restless when they cannot see the definite outcome of affairs. They cannot endure uncertainty, and in their impatience they refuse to wait to see the salvation of God. Apprehended evils drive them nearly distracted. They give way to their rebellious feelings, and run hither and thither in passionate grief, seeking intelligence concerning that which God has not revealed. [Cf: ST 08-19-89 para. 07] p. 128, Para. 6, [1889MS].

If they would but trust in God and watch unto prayer, they would find divine consolation. Their spirit would be calmed by communion with God. The weary and the heavy laden would find rest unto their souls, if they would only go to Jesus; but when they neglect the means that God has ordained for their comfort, and rush off to other sources for

information, hoping to learn what God has withheld, they commit the error of Eve, and thereby gain only a knowledge of evil. God is not pleased with this course, and has expressed it in the most explicit terms. This impatient haste to tear away the veil from the future, reveals a lack of unfaltering trust in God, and leaves the soul open to the suggestions of the master deceiver. Satan can lead the mind to seek unto those that have familiar spirits, and through the agency of his mediums he can reveal extraordinary views of the future. Through his knowledge of the past he inspires confidence, and he has the poor, misguided soul in his power to lead captive at his will; but the Lord says, "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." By Mrs. E. G. White. [Cf: ST 08-19-89 para. 08] p. 129, Para. 1, [1889MS].

Spiritualism is the masterpiece of deception. It is Satan's most successful and fascinating delusion,--one calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of those loved ones, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering over them, and communicating with them. These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry, and with many their word has greater weight than the word of God. Thus men and women are led to reject the truth, and give "heed to seducing spirits." [Cf: ST 08-26-89 para. 01] p. 129, Para. 2, [1889MS].

The word of God declares in positive terms that "the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." This plain scripture directly contradicts the teaching of Spiritualism, and if it were heeded would save souls from the snare of the enemy. [Cf: ST 08-26-89 para. 02] p. 129, Para. 3, [1889MS].

Many are investigating Spiritualism simply from curiosity. They have no real faith in it, and would start back horrified at the idea of becoming mediums; but they are venturing on forbidden and dangerous ground. When they are fast in the toils of the deceiver, they find they are in the power of him who makes the most abject slaves of his servants, and nothing can deliver them but the power of God. The only safety for us is in trusting implicitly and following faithfully the instruction of the word of God. The Bible is the only chart that marks out the narrow path which shuns the pitfalls of destruction. [Cf: ST 08-26-89 para. 03] p. 129, Para. 4, [1889MS].

It was God's purpose to deliver Israel from the abominations that wrought havoc in the idolatrous nations around them. They were not to sacrifice to Moloch, nor to make their sons or their daughters pass through the fire, nor to seek unto wizards, nor defile themselves by communion with those who had familiar spirits. The instruction of God to his ancient people is profitable to us today. "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God, and ye shall keep my statutes, and do them; I am the Lord which sanctifieth you." [Cf: ST 08-26-89 para. 04] p. 129, Para. 5, [1889MS].

The Lord presented before his people the results of holding communion with evil spirits, in the abominations of the Canaanites; they were without natural affection, idolaters, adulterers, murderers, and abominable by every corrupt thought and revolting practice. Says the apostle Paul, the "things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." Sodom had been consumed for the same crime that existed in Canaan; but could it be that the people who had been privileged to behold the glory and power of Jehovah, had need to be warned by these examples, lest they fall into the same errors and die under similar judgments? Men do not know their own hearts, for "the heart is deceitful above all things, and desperately wicked;" but God understands the tendencies of the depraved nature of man. [Cf: ST 08-26-89 para. 05] p. 130, Para. 1, [1889MS].

Satan was watching for an opportunity to lead the people of God into conditions favorable to the development of rebellion and transgression, that they might make themselves as abhorrent to God as were the Canaanites. The adversary of souls is ever on the alert to open channels for the unrestrained flow of evil in our nature, that we have not overcome; for he desires that we may be ruined, and be condemned before God. [Cf: ST 08-26-89 para. 06] p. 130, Para. 2, [1889MS].

The condition of society today is the same as when God presented before Israel the abominations of the heathen; and the same warnings are necessary to the remnant people. Spiritualism is advancing through the land in triumph. "The spirits of devils working miracles" are going forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Men are seeking unto them that have familiar spirits; but the people of God cannot in any sense follow the practices of the world. They must keep the commandments of the Lord. The line of separation must be distinctly marked between the obedient and the disobedient. There must be open and avowed enmity between the church and the serpent, between her seed and his seed. [Cf: ST 08-26-89 para. 07] p. 130, Para. 3, [1889MS].

Satan was determined to keep his hold on the land of Canaan, and when it was made the habitation of the children of Israel, and the law of God was made the law of the land, he hated Israel with a cruel and malignant hatred, and plotted their destruction. Strange gods were introduced through the agency of evil spirits; and because of transgression the chosen people were finally scattered from the land of promise. [Cf: ST 08-26-89 para. 08] p. 130, Para. 4, [1889MS].

The same experience is repeating in the history of God's people. God is leading them out from the abominations of the world to keep his law in the land of the enemy, and the rage of "the accuser of the brethren" knows no bounds. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The antitypical land of promise is just before us,--a land where no strange god shall ever come, no evil spirit enter; and Satan desires to destroy the people of God, and cut them off from their inheritance. [Cf: ST 08-26-89 para. 09] p. 130, Para. 5, [1889MS].

It is time to heed the Saviour's injunction as never before: "Watch and pray, lest ye enter into temptation." Trust in God, however

perplexing may be your situation. Seek his counsel, and turn not after them that have familiar spirits to be defiled by them. He who has died to redeem you, has promised to guide you, and clothe you with his own righteousness, if you will but loathe sin, and purge yourself from evil by washing your robes of character, and making them white in the blood of the Lamb. [Cf: ST 08-26-89 para. 10] p. 130, Para. 6, [1889MS].

What love, what wonderful love, that God bears with the perversity of his people, and sends help to every soul that desires to do his will, and forsake sin! If man will but cooperate with the agencies of Heaven, he may come off more than conqueror. Fallen creatures as we are, capable of the most revolting crimes, yet we may become victors, through the power of the grace of Christ, and have a place in his everlasting kingdom, to reign with him forevermore. By Mrs. E. G. White. [Cf: ST 08-26-89 para. 11] p. 131, Para. 1, [1889MS].

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." [Cf: ST 09-02-89 para. 01] p. 131, Para. 2, [1889MS].

I wish to call your attention especially to the commission which Christ gave to his disciples. He said, "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth." But they were not fitted to present the gospel of Jesus to the world until they received the gift of the Holy Spirit. The commission Christ gave his disciples then, is our commission today. We are to be witnesses of him to the world; but we cannot impart Heaven's light, unless we have received it. We cannot reveal a Saviour of whom we have no knowledge. [Cf: ST 09-02-89 para. 02] p. 131, Para. 3, [1889MS].

There are many who have a legal, casual faith. They have nominally accepted Christ as the Saviour of the world, but they have no evidence in their hearts that he is their personal Saviour, that he has forgiven their sins, that they have a living connection with God, the source of all light. You cannot teach others of Jesus and his righteousness, you cannot portray his matchless love, and the fullness of his grace, you cannot picture him as the Christian's all in all, as the comforter and guide of man, unless your own heart is filled with his love. You will not be able to present God as a God of compassion and love unless you can say, "I have tasted and know that the Lord is good." [Cf: ST 09-02-89 para. 03] p. 131, Para. 4, [1889MS].

The fact that others receive blessings will not benefit your soul; unless you exercise faith in Christ on your own behalf, you will be unblest. That others partake of food will not serve to nourish your physical strength, neither will it nourish your spiritual strength to see others rejoicing in God and his love. You yourselves must partake of the feast which your Saviour has provided. Every one of you must wash and be clean. But you say, How can I do this? Have you not told us we have no power of ourselves to cleanse our souls from one spot or stain of sin? Yes, I have told you this, and yet I say unto you, "Wash you, make you clean." God has provided a way of salvation at an infinite cost to Heaven. A fountain for sin and uncleanness has been opened for Judah and Jerusalem. [Cf: ST 09-02-89 para. 04] p. 131, Para. 5, [1889MS].

The Father "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are many who act as though Christ was the friend of men, but that the Father was their enemy. If this were so, would God have delivered his Son to death that man might have life? Jesus says, "I and my Father are one," Philip said to Christ, "Show us the Father, and it sufficeth us." Jesus turned to him and said, "Have I been so long time with you, and yet thou hast not known me Philip? He that hath seen me hath seen the Father." [Cf: ST 09-02-89 para. 05] p. 131, Para. 6, [1889MS].

Christ came into the world to do a special work. He did not come to originate truth. It was already originated. He did not come to set aside what patriarchs and prophets had spoken; for he himself had spoken through these representative men. He himself was the originator of truth. Every jewel of truth came from Christ. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Christ came to take them out of the false settings of error and to put them into the framework of truth. He came from Heaven to give the world a correct representation of the Father. Through Satan's suggestions and temptations, the Father had been represented as a being of a stern and unforgiving nature. The Christian life had been represented altogether too much as a life of hardship and sorrow. God was pictured as a being who was watching with jealous eyes, spying the mistakes and errors of men that he might delight himself in punishing them by the severest discipline, and that there could be no peace or joy in his service, Satan clothed the Father in his own forbidding attributes of character. All this was a false representation, and Christ came to reveal the character of God, and the nature of his service. [Cf: ST 09-02-89 para. 06] p. 132, Para. 1, [1889MS].

Christians misrepresent their heavenly Father when they go mourning and groaning, as though they were burdened with an enormous load, when their countenances are expressive of gloom and despondency, and the shadow encompasses their souls. But let them not think they are serving God in so doing; they are doing Satan's work in misrepresenting God and his service. They should go before the Father, and plead with him for a view of his goodness. They have lost sight of Jesus and his love. Let them go to Christ and study his character, for he came to represent the Father. Shall we receive Satan's misrepresentations of our God, and go on in discouragement, lacking peace and joy in the Holy Ghost? Shall we go on mistrusting our heavenly Father's love and doubting his goodness? What greater injury could we do to our children and our friends than to give them such false impressions of Christian life? It was at an infinite cost to the Father that man's salvation was purchased. The Father suffered with the Son to bring salvation within our reach. It is not his will that one soul should perish, but that all should come to repentance and receive eternal life. He has done all that it is possible to do to save fallen man. There was no other way by which man could be brought into harmony with his unchangeable law, save by the death of Christ. Christ became our surety, our sacrifice, Saviour, and example, and when all Heaven has been poured out to us in this gift of God, how shall he not with him freely give us all things? [Cf: ST 09-02-89 para. 07] p. 132, Para. 2, [1889MS].

How much we lose by doubting the love of God! Why do we not come boldly to the throne of grace, and by living faith lay hold of the

merits of the blood of a crucified and risen Saviour? This must be an individual work. I cannot be saved by another's faith, nor can another be saved by my faith. Every soul must be saved by his own righteousness. Can we manufacture this righteousness? No. But Jesus has furnished it for us. When the sinner comes to him he takes his load of sin, and gives him his righteousness. The vilest sinner may claim all that was provided in the plan of salvation through the merits of Christ. He may have the attributes of the Saviour. He may go forth to tell of a living Saviour, and to win men to the truth; for he knows what it is to lay hold of Christ by living faith. He has taken the requisite steps in repentance, confession, and restitution, and he can teach others the way of salvation. He can present Christ as one who left his royal throne, who clothed his divinity with humanity that he might save fallen man. He can present him as one who was rich and yet for our sakes became poor, that we through his poverty might be made rich. He can go without the camp, bearing his reproach. He is willing to deny self that others may be saved. [Cf: ST 09-02-89 para. 08] p. 132, Para. 3, [1889MS].

Suppose that Christ had always remained in Heaven, there would have been no salvation for man; but he came from Heaven to represent the Father, to tell us of the glory and riches of eternity, and to save sinners by the sacrifice of himself. He died that we might live; that we might lay hold of his righteousness, and by faith claim his merits. Have you an experimental religion? Are you laborers together with God? Have you received the endowment of the Holy Spirit? Those who have received a knowledge of Christ cannot hold their peace. It is those who have not tasted the love of Jesus that can fold their hands in carnal security, and have no burdens for souls. It is those who are not laborers together with God. [Cf: ST 09-02-89 para. 09] p. 133, Para. 1, [1889MS].

Those who are living branches of the True Vine, will seek to fulfill the commission of Christ, to be witnesses of him unto the uttermost parts of the earth. Jesus has said, "Ye are the light of the world." Has God given you intellect? You should use it to his glory. You should connect yourself with him who is the source of all light, if you are to be a light in the world. Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." When we come into straitened places, he will be with us. He will be at our right hand to uphold us. Those who keep a connection with God, may be as was Nehemiah in the king's court. One day the king asked him a question that involved consequences of the greatest importance to God's people, and Nehemiah felt his weakness and he darted up a prayer to Heaven. Help came to him in a moment. The very answer that was appropriate for the occasion was on his lips. It will be so with those who follow Christ. In a time of great need they will not be left to themselves. They can send up a prayer to Heaven, and God will provide the needed grace and wisdom. If we are to be laborers together with God, if we are to fulfill Christ's commission, we must come to the fountain of life. We must drink of the well of salvation ourselves, if we would refresh others. Brethren, let us open our hearts to Heaven's light, that we may be able to flash its bright rays on the pathway of others. Let us kindle our tapers at the divine altar, that we may be lightbearers in a world of spiritual darkness. By Mrs. E. G. White. [Cf: ST 09-02-89 para. 10] p. 133, Para. 2, [1889MS].

"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." Matt. 7:7, 8. [Cf: ST 09-09-89 para. 01] p. 133, Para. 3, [1889MS].

There are many who do not understand the simplicity of faith. They make great efforts to understand how to exercise faith, and think they must have a transporting emotion, a joyful flight of feeling, or they have not faith. But if they had what they desire, it would not prove that they had faith. What is faith? It is simply taking God at his word; it is believing that God will do just as he has promised. We should be a far greater power of good than we now are, if we would comply with the conditions that God has laid down in his word, and trust him implicitly. It is our unbelief that brings us under the description the Spirit of God has given of the Laodicean church in its condition of lukewarmness. There is nothing more disgusting to our taste than tepid water, and from the use of this figure in describing our condition, we can understand how our want of faith and love, and our indifference, is regarded by the Lord. [Cf: ST 09-09-89 para. 02] p. 133, Para. 4, [1889MS].

All Heaven is looking upon us; we are a spectacle to the world,--to angels and to men. The angels expect a great deal more of us than we give, in view of what God has done for us. They have seen with amazement the infinite sacrifice that has been made by Christ to rescue us from the bondage of sin, and make it possible to elevate us through his own righteousness to a seat upon his throne. He has brought divine power within our reach through the merits of his blood. We may become partakers of the divine nature, and why should not Heaven look upon us with sorrow and disappointment to see that we are lukewarm in the service of God? We give our attention to the trivial affairs of earth, while the salvation of our souls is treated as a thing of secondary importance. God has given us power and ability to improve to the best account in his service. He has made it possible for us to lay hold of the arm of infinite power that we may be strong in his might. But with all these great gifts and superior privileges within our reach, why are we content to be inefficient in his service. We cannot work out our salvation unless we increase in faith and love. [Cf: ST 09-09-89 para. 03] p. 134, Para. 1, [1889MS].

A person will manifest all the faith he has. If he believes that we are really living in the last days, he will devote his time and talents to the service of God. He will not be satisfied to bury his capabilities in the earth, employing them to further the perishing interests of time. He will be seeking the power that God alone can give; and the matter of most importance to him will be to see that he has a living connection with Heaven, that he may do his duty to his fellow-men, and to his God. Day by day, and hour by hour, he will realize that he is to be a laborer together with God, a co-laborer with Jesus Christ. [Cf: ST 09-09-89 para. 04] p. 134, Para. 2, [1889MS].

All our powers are the gift of God. He has endowed us with reason, and he intends that we shall use this power that we may understand our situation and glorify him. If we use our abilities simply for the glorification of self, we are not fulfilling the will of God. God gave Nebuchadnezzar his reason, but the king used his ability to exalt himself. He walked about in the great city, and said, "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?" He forgot the honor of God, and God removed his reason, and he was sent out to dwell with the beasts of the field, to eat grass as an ox. The relation of this experience of Nebuchadnezzar is to show us what a man will become if God removes his precious endowment of reason. God can take away the powers of the mind, and leave nothing in the breast of a man but the instinct of a beast of the field. [Cf: ST 09-09-89 para. 05] p. 134, Para. 3, [1889MS].

The Lord desires that we should do our best. He desires us to so exert the powers of mind that he has given us that we may reach the high standard of the law of God. He wants us to keep his law as the apple of our eye. Heaven is interested in every individual soul, because each one of us has been purchased by the precious blood of Christ. We are Christ's property. Says the apostle: "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." [Cf: ST 09-09-89 para. 06] p. 134, Para. 4, [1889MS].

Heaven is doing all that is possible to do, that we may obtain the victory, and work out our salvation while God is working in us to will and to do of his good pleasure. It is our privilege so to live that we may be elevated to the throne of God, that Christ may look upon the redeemed, and see of the travail of his soul and be satisfied. [Cf: ST 09-09-89 para. 07] p. 135, Para. 1, [1889MS].

Will the talents that God has given you here, glorify him in the world to come? It rests with you to decide. God has stated the conditions upon which you may be saved in his kingdom. Says the Saviour: "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." If you fulfill these conditions through the grace of Christ, you will behold the matchless charms of the King in his beauty, you will see the attractions of heaven, you will realize at last what is "the far more exceeding and eternal weight of glory" that will be given to the overcomer. Will you have the eternal riches that are reserved in heaven for those who are kept by the power of God through faith? This is the question that each one will have to decide for himself. [Cf: ST 09-09-89 para. 08] p. 135, Para. 2, [1889MS].

If we come to God, feeling our nothingness, feeling that we are helpless without Christ, feeling that we must have the power that God alone can give, we shall not be disappointed. Will God give us a stone if we ask for bread? No; he will satisfy our wants from his abundant fullness. Jesus has brought within our reach the power of earth and heaven. He has clothed his divinity with humanity. He came to our earth as a man of sorrows, acquainted with grief, that we might know the blessing of endless joy in his everlasting kingdom. Ought we not to give to God all that he requires of us? If you have tasted the blessedness of peace and joy in believing, do your best to bring others to the fountain of living waters from which you have drunk. Lift up Jesus. His blood has bought us. He pleads in our behalf. It is Christ who will clothe us with his righteousness. By Mrs. E. G. White. [Cf: ST 09-09-89 para. 09] p. 135, Para. 3, [1889MS].

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." Zech. 3:1-5. [Cf: ST 09-16-89 para. 01] p. 135, Para. 4, [1889MS].

Satan is ever ready to offer resistance to the work that Christ is willing to do for the souls of men. Jesus asks, "Is not this a brand plucked out of the fire?" Have I not chosen this people for myself? Although they have transgressed, the command is given, "Take away the filthy garments." This will be said concerning every soul that truly repents of sin, and believes in Christ. The righteousness of Christ will be imparted unto him. Christ came to bring divine power to man, to clothe him in his righteousness. He says, "I have graven thee upon the palms of my hands." He knows us by name. He knows all our trials and sorrows. He has wept and prayed, and he knows how to succor everyone who mourns. Satan will tell you that you cannot hope in God's mercy; that you are too great a sinner to be saved. But you should tell him that Jesus has said, "I came not to call the righteous, but sinners to repentance." [Cf: ST 09-16-89 para. 02] p. 135, Para. 5, [1889MS].

When Christ bowed on the banks of Jordan, he offered up a prayer in behalf of humanity, and heaven was opened unto him, and the Spirit of God descended in the form of a dove of burnished gold, and encircled his form, and a voice came from heaven which said, "This is my beloved Son, in whom I am well pleased." What did this mean? It meant that heaven was opened to the petitions of humanity. When Jesus died on Calvary, the Father accepted the sacrifice, and humanity was exalted in the scale of moral worth with God, because Christ had become a partaker of humanity, and had undertaken its redemption. [Cf: ST 09-16-89 para. 03] p. 136, Para. 1, [1889MS].

The proclamation of Christ on the cross, "It is finished," tells you that you are prisoners of hope. There are many who idolize feeling. But your hope is not founded upon feeling; it is founded on the word of God. Has not God given you abundant evidences of his love? I point you to Calvary. The light of the cross should dispel every doubt from your mind. God loves you, and he wants to save you. You should cling to the Mighty One, and lay hold on the merit of a crucified and risen Saviour. He is your perfection. He has brought you his righteousness at an infinite cost. Will you accept it? [Cf: ST 09-16-89 para. 04] p. 136, Para. 2, [1889MS].

We should talk faith, and educate the soul to praise God. Says the apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." While you appreciate the love of God, you will have living faith. You must climb up by Christ; he is the ladder. We could not scale the battlements of heaven were it not for the fact that Christ is the ladder. The base of the ladder rests upon the earth, and the top reaches into the highest heavens. The

base of this divine ladder touches the earth. If it had stopped one inch short of that, humanity could never have reached the first round; but it is the goodness of God that leadeth you to repentance, and the grace and mercy of God shines down on every round, for God is above the ladder. Its topmost round reaches into the heaven of heavens. The light of God's love brightens the whole length of the ladder, and every step upward is a step toward him. When we are mounting this ladder, we are on our way to the mansions which Christ has gone to prepare for those that love him. Says the apostle, "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: ST 09-16-89 para. 05] p. 136, Para. 3, [1889MS].

We should weave faith into all our religious experience. We should lift up our souls, and talk of the glory of God. How many there are who get into a strain of sadness, and talk in a hopeless way. What is the matter?--Satan has been misrepresenting the character of God to them. He has cast his shadow athwart their pathway, and, instead of talking faith, they have talked doubt. They have magnified the power of the enemy, and have become discouraged. When you feel darkness coming upon you, why not talk of the power of him who is the mighty God, the everlasting Father, and the Prince of peace? Why not say, "I have a mighty Saviour. My faith is fixed on him; it is entwined about Christ. He is my hope and righteousness;" and if you do this, it will not be long before your lips will speak forth the praises of God. [Cf: ST 09-16-89 para. 06] p. 136, Para. 4, [1889MS].

We should seek to understand the truth of heavenly origin. Christ is the author of truth, and he intends that we shall understand its principles. But how many say, We have read the Bible, and we cannot understand this or that, and therefore we reject the whole of it. Why is it that they cannot understand some part of the truth?--It is because they seek to interpret the word of God according to their own preconceived opinions. There are others who read the Bible only to prove their own position, and to bend everything according to their own way of thinking. He who cherishes error, has no one to blame but himself; for he who seeks diligently for truth will find it, and be sanctified through it. We should desire to know the truth in every point. The understanding is to be sanctified through the knowledge of the truth. We should desire to see its beauty, and to have its precious light shining upon our pathway. [Cf: ST 09-16-89 para. 07] p. 136, Para. 5, [1889MS].

Satan would have our minds belittled by contact with trivial things. The mind that feeds upon common thoughts, will be a common mind; but if it is carried up to the height of eternal things, the things of eternity will become full of interest, and the mind will be elevated and ennobled. Our physical being is composed of what we eat, and our spiritual nature is also composed of what it feeds upon. If you allow the mind to dwell upon common things, it will be of a common order. If you are here as pilgrims and strangers, you will talk of the country to which you are traveling. You will act as though you expected to dwell there. The mine of truth has been left to us to explore, and how shall we know what are its hidden treasures unless we dig in its depths? We must search as a miner searches for gems in the earth. There is nothing that can give us greater breadth of mind than the daily study of God's word. We should wrestle with the difficult problems of the Scriptures.

The divine Teacher will help you in the study of truth. The angels will be at your side to aid you to understand its principles and appropriate its promises. [Cf: ST 09-16-89 para. 08] p. 137, Para. 1, [1889MS].

Let us fill memory's hall with beautiful pictures of divine things. Why is it that we talk so much of the commonplace affairs of life? We should have a more elevated conversation. Says the apostle, "Be ye holy in all manner of conversation." If we should obey this injunction, it would place us on vantage ground. Let us talk of the hope of immortality, and seek to win others to Christ. We should not act as though we were bearing a grievous yoke when we seek to fulfill the requirements of God. Jesus says, "My yoke is easy, and my burden is light." Our Saviour is not in Joseph's new tomb. He is risen, and has ascended up on high, where he ever liveth to make intercession for us. [Cf: ST 09-16-89 para. 09] p. 137, Para. 2, [1889MS].

Let us talk of the blessed eternal inheritance that is reserved in heaven for us who are kept by the power of God through faith unto salvation. As you dwell upon heavenly things, you will become assimilated to the divine. Shall we not honor God? Shall we not seek to educate all within the sphere of our influence to honor him? If we ever join the song of the redeemed above, we must begin to sing the song here. If we would fill the vault of heaven with rich music, we must learn the notes of praise below. Talk not to me of earth; for my eyes have looked upon the King in his beauty, and it is the greatest and most glorious work to honor God. Let me be little and unknown, but let my name have a place in the Lamb's book of life, and be immortalized among the heavenly host. I want to praise God with an immortal tongue. No mortal language can describe the glory of Heaven. We should let the theme of God's love absorb the whole mind and attention. We should make a lifelong effort to seek by patient continuance in well-doing, for immortality and eternal glory. I want to receive a crown of glory that fadeth not away, when the faithful people of God receive their crowns of life. When we catch a little glimpse of the glory of God, our hearts are filled with inexpressible joy. We must look away from self to Jesus, for he has provided that we may have joy and peace in the Holy Ghost; and as we behold the matchless charms of Christ, we shall be changed into the same image. By Mrs. E. G. White. [Cf: ST 09-16-89 para. 10] p. 137, Para. 3, [1889MS].

When Christ cried out from the cross, "It is finished," all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men; but the holy angels were horror-stricken that one of their number could fall so far as to be capable of such cruelty as had been manifested toward the Son of God on Calvary. Every sentiment of pity and sympathy which they had ever felt for Satan in his exile was quenched in their hearts. That his envy should be manifested in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had with unprecedented self-denial and love for the creatures formed in his image, come from heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and severed the last tie of sympathy existing between Satan and the heavenly world. [Cf: ST 09-23-89 para. 01] p. 137, Para. 4,

[1889MS].

When Christ died on Calvary's cross, he exclaimed in his expiring agony, "It is finished;" and Satan knew that he had been defeated in his purpose to overthrow the plan of salvation. When the Son of God came forth from Joseph's sepulcher, a triumphant conqueror over death, and broke the fetters of the tomb, he led forth the captives that Satan had bound in the grave. He presented to the world a sample of the great resurrection day, when all who have fallen asleep in Jesus shall be raised to a glorious immortality. They shall come forth from their graves at the trump of God, and shall ascend to the city of God, and see the King in his beauty. [Cf: ST 09-23-89 para. 02] p. 138, Para. 1, [1889MS].

When Christ cried, "It is finished," the great sacrifice was complete. Satan and his angels were uprooted from the affection of the universe. Satan had taken such a course of deception that the angels of heaven had been in doubt of his real character. God moves in a straightforward course. It was impossible for God to lie; but Satan was as crooked as a serpent. All Heaven rejoiced when Christ rose from the dead. He had power to bind the strong man, and to despoil him of his goods. [Cf: ST 09-23-89 para. 03] p. 138, Para. 2, [1889MS].

We should behold Christ and his matchless charms. We should accept him as our righteousness. He came to exalt the law of God. He took upon him our nature that he might reach man in his fallen condition. His death exalts the law of God, and presents to the universe and to the world the law of God as changeless in its character. The transgression of the law could be forgiven only through the sacrifice of the Son of God. There are many who claim to believe that the death of Christ releases men from the obligation of obeying the divine precepts; but this is Satan's masterpiece of falsehood. One time when I was traveling to Oregon on a steamer, a number of persons collected upon the hurricane deck, just outside of my stateroom, the door of my room being open. A Baptist minister was talking to them concerning the law. After a while he said: "Mrs. White is on board, and she is a great stickler for the law. She says that no one can be saved except through keeping the law. She places all our salvation on the perfect keeping of the law." After he had misrepresented me and the Seventh-day Adventists for some time, I went to him and said: "Elder B., Mrs. White is here to speak for herself. I have listened to your words, and will assure you that Mrs. White believes no such thing. There is no quality in law to save the transgressor. It was because the law was broken, and there was nothing but death before the sinner, that He who was equal with the Father, came to earth and took upon him the garb of humanity. It was because of man's sin that Christ stepped down from the royal throne, laid aside his royal robe, and clothed his divinity with humanity. He came to bring to man moral power, to unite the fallen race with himself, that through faith in Jesus Christ we may become partakers of the divine nature, and escape the corruptions that are in the world through lust. Says the apostle, 'Sin is the transgression of the law.' But Christ was manifested to take away sin, to save his people from their sins. The soul that believes in Christ may be cleansed from all defilement, and, through the grace of Christ, may be restored to divine favor. [Cf: ST 09-23-89 para. 04] p. 138, Para. 3, [1889MS].

"The law points to Christ, and every transgression of the law can be

atoned for only by the blood of the Son of God. The law is like a mirror, to reveal to man his defects of character, but there is nothing in the law that will remedy the defects it points out. Paul declares: '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 to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.' Why did he preach repentance toward God?-- Because man had broken the law of God, and therefore was not in harmony with God. Why did he preach faith toward our Lord Jesus Christ?--Because Christ had died on Calvary, and had opened a fountain for sin and uncleanness for Judah and Jerusalem to wash in, and be cleansed. [Cf: ST 09-23-89 para. 05] p. 138, Para. 4, [1889MS].

"But while Jesus died for the sins of men, he did not abolish one tittle of the law. He said in the sermon on the mount, 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'" [Cf: ST 09-23-89 para. 06] p. 139, Para. 1, [1889MS].

"We are saved through the merit of the blood of Christ, but Christ's righteousness does not cover the sin of transgressing God's law, without repentance. We must do all in our power to keep the commandments of God, and then he will impute unto us his righteousness, because we believe in Christ and seek to obey the divine law. This is the reason that Christ came to this world, that he might bring his righteousness to man, that man might lay hold of his strength, and make peace with God. God accepts the efforts of man to keep the law, because Christ imputes his righteousness to him. We could not keep the law in our own strength. [Cf: ST 09-23-89 para. 07] p. 139, Para. 2, [1889MS].

"The death of Christ is an unanswerable argument that demonstrates the unchangeable character of the law of God. If God could have changed one precept of his law, then Christ need not have died." [Cf: ST 09-23-89 para. 08] p. 139, Para. 3, [1889MS].

I said to the minister, "Did you ever hear me speak?" He answered that he had not. "In the thousands of pages I have written, have you ever read anything to the effect that I believe the law will save us?" He answered, "No." "Then why have you made the statements which you have? I hope you will not repeat them again." [Cf: ST 09-23-89 para. 09] p. 139, Para. 4, [1889MS].

After this talk, the minister took his party to the other side of the boat, but what I had said did not influence him to discontinue his false statements. [Cf: ST 09-23-89 para. 10] p. 139, Para. 5, [1889MS].

The apostle John says, "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." We need not expect to be highly esteemed by the world, for the world did not esteem

Christ. But the fact that we are not esteemed by the world is no reason why we should drape memory's hall with mourning, and fill it with dark pictures. Let us remember constantly that Christ gave his life for us; that although the world knoweth us not, he loves us with infinite love. We should talk of his matchless love. Let us not have any doleful tales to tell. The Bible is full of the rich promises of God. Let us behold the Saviour; for by beholding, we shall become changed. [Cf: ST 09-23-89 para. 11] p. 139, Para. 6, [1889MS].

If we look at the disagreeable side, if we gather up doubts, we shall have doubts, we shall sow doubts, and reap a harvest of darkness. We should lie low at the foot of the cross. Let us not utter one word of unbelief. The enemy may bring about a train of circumstances that will influence our feelings, but we should not let this discourage us; we must live by faith. "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; for the things which are seen are temporal, but the things which are not seen are eternal." We are to look away from earth, to breathe in the atmosphere of heaven. If we continually dwell in the atmosphere of earth's cares, we shall find our spiritual life dying out; but if we uplift our thoughts to heaven and heavenly things, we shall realize that our spiritual life is renewing and growing stronger day by day. If we follow on to know the Lord, we shall know that his goings forth are prepared as the morning. By Mrs. E. G. White. [Cf: ST 09-23-89 para. 12] p. 139, Para. 7, [1889MS].

Through all our trials we should think of the plan of salvation, we should educate the soul to exercise faith in Christ and to render praise to God. Christ suffered reproach. He was reviled and rejected of men. They even said that he had a devil, but he did not shrink from the cross of suffering, and we should not murmur at the self-sacrificing part of religion. All Heaven is interested in the trying of our souls, the whole universe is interested to see how we shall bear the cross and endure the shame. You are to work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure. God does not work with man without his cooperation. Divine power will combine with human effort, and enable you to successfully meet the enemy of your souls. In Christ you must meet every difficulty; and if others do not sympathize with your ideas, you must not wound them by enmity, but press close to the bleeding side of your Saviour. [Cf: ST 09-30-89 para. 01] p. 140, Para. 1, [1889MS].

If you have doubts, you should not gratify the evil one by telling others concerning them. If you trust in Christ, as surely as he died on Calvary's cross, you will obtain the victory. It was living faith that caused the woman who had suffered under disease for years to touch the hem of Christ's garment. This is the faith that we must have, and then we shall not speak of our trials and conflicts; for through them all, we shall have joy unspeakable and full of glory. Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." We should unfurl the banner of the Prince of Peace, and in perplexity and sorrow we must not lose sight of Him who is mighty to save. [Cf: ST 09-30-89 para. 02] p. 140, Para. 2, [1889MS].

Jesus came to this earth, marred and seared by the curse, for the purpose of bringing moral power to men. He fought the battle in man's behalf in the wilderness of temptation, and it was the same battle that

everyone of us must fight till the close of time. Christ was not overcome in this conflict. He who worked miracles for others, worked none for himself. He had clothed his divinity with humanity, and he had come to bring divine power to man. He met the enemy at every step with "It is written." He used the word of God to thwart the temptations of the evil one. This is where our safety lies. We should study the word of God, and be so filled with it, that we can meet the enemy of our souls with "It is written," as did our example. Then we could hope for the grace that God has promised, to enable us to be overcomers. You should be full of hope in the work of the Lord. A discouraged man cannot glorify God. Whatever you do, you should not lose your hope and faith. When you become discouraged it is an evidence that you have allowed the enemy to come in between your soul and God. You must lay hold of the hope set before you, and you will come off victorious, and be ready to sing the praises of God. [Cf: ST 09-30-89 para. 03] p. 140, Para. 3, [1889MS].

When Christ came to this world, he found that Satan had everything as he wanted it. The adversary of God and man thought that he was indeed the prince of the earth, but Jesus laid hold of the world to take it out of the power of Satan. He came to redeem it from the curse of sin and the penalty of transgression, that the transgressor might be forgiven. He planted the cross between earth and heaven, and between divinity and humanity; and as the Father beheld the cross, he was satisfied. He said, "It is enough, the offering is complete." God and man may be reconciled. Those who have lived in rebellion against God, may become reconciled, if as they see the cross, they become repentant, and accept the great propitiation that Christ has made for their sins. In the cross they see that "mercy and truth have met together; righteousness and peace have kissed each other." [Cf: ST 09-30-89 para. 04] p. 140, Para. 4, [1889MS].

We do not appreciate the love of God as we should. When God gave his Son to die for the sins of men, he gave all Heaven in that one gift. There was nothing that God could withhold from humanity after giving up his beloved Son; for Christ himself had assumed humanity. He was made a child that he might understand the temptations of childhood, and know its weaknesses and be able to help the children to be overcomers. He passed from youth to manhood, and carried our griefs and bore our sorrows. He was tempted in all points like as we are, yet without sin. When we come to him in sincerity pleading for pardon, he forgives. We need not wait to make ourselves acceptable; for we can never. We cannot do works that will commend us to God when we have sinned. We must come to the cross, and lay our burden of sin upon Jesus Christ, and believe that we are pardoned for Christ's sake who died for us. When we acknowledge our sin, and seek pardon through Christ, the law is exalted. It is the moral standard of God, and tells us what sin is. Says John, "Sin is the transgression of the law." Those who have sinned must hang their helpless souls on Christ. [Cf: ST 09-30-89 para. 05] p. 141, Para. 1, [1889MS].

You should place your will on the side of God's will. You cannot be overcome of the enemy unless you press positive resistance against God's will. We can be more than conquerors through faith in him who has loved us and given himself for us. When you come to God, you must come with confidence. When Satan presses upon your soul his temptations to doubt that God will have mercy in your case, you should press back his

suggestions with the promises of God. Our heavenly Father has expressed his love for us individually in the cross of Calvary. The Father loves us, he is full of compassion and tender mercy. [Cf: ST 09-30-89 para. 06] p. 141, Para. 2, [1889MS].

Jesus came to this earth to represent the character of the Father to the world. He said, "He that hath seen me, hath seen the Father." Satan had misrepresented the character of God, and placed him in a false light. But Jesus came to reveal the Father's love and compassion toward the fallen children of men. When those who profess to be the servants of God draw down their countenances in gloom, and are ever complaining, they misrepresent their heavenly Father. They are confirming the impression that Satan has made concerning his character. They say to the world, "The service of God is a hard service. It is bondage to keep the law of God." This is all false. What is it that puts the shackles on men's wrists? Is it obedience to law? No, indeed. Those who keep the laws walk at liberty. It is the transgressor that is in bondage. The curse of the law is not upon those who are striving to fulfill God's holy precepts through faith in the Redeemer. They are covered with his righteousness. They are at peace with God through our Lord Jesus Christ. [Cf: ST 09-30-89 para. 07] p. 141, Para. 3, [1889MS].

How wrong it is for those who profess to be engaged in the service of God, to dishonor God by misrepresenting his service. The Lord has proclaimed himself as "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty." Will we believe this declaration of his character? He says again, "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: ST 09-30-89 para. 08] p. 141, Para. 4, [1889MS].

How long we have resisted the pleading of the Spirit of God! How long he has borne with us! We would not bear such resistance as we have made against him. But he says, "My thoughts are not your thoughts, neither are your ways my ways." "As the heaven is high above the earth, so great is his mercy toward them that fear him." It is because the Lord is not like one of us that he can forgive sins when we come to him with repentance. Satan tries to discourage every soul that seeks to come to God. He will tell you that you are a sinner, unworthy of the love of God. And you can tell him that you know it, but that you have repented of your transgressions and by faith you depend upon the merits of the blood of Christ, and the mercy of God is for you. Reach over the doubts that he suggests to your mind, and grasp the promise of God. Tell your enemy that "the blood of Jesus Christ his Son cleanseth us from all sin." [Cf: ST 09-30-89 para. 09] p. 142, Para. 1, [1889MS].

The followers of Jesus should be living stones in the temple of God, so that they may emit light to those around them. They should work with a cheerful heart to show forth the praises of Him who has called them out of darkness into his marvelous light. They should seek to unfold to men the glories of the law of liberty. If they go forth to labor for God with a gloomy countenance, and despondent heart, they will not accomplish anything that will glorify their Redeemer; for their attitude of doubt will destroy the effect of their words. The conflict is coming on the law of God in the world. Satan carries on the same

warfare from age to age against the precepts of Jehovah. The sinner hates the law because it points out his shortcoming, and he tramples upon it in derision. [Cf: ST 09-30-89 para. 10] p. 142, Para. 2, [1889MS].

Those who profess to love God should search the Scriptures diligently, for they cannot afford to be found transgressors of the law. The time is coming when no one will be able to render an excuse to God for disobedience to his law. There are those who say now that they cannot keep the commandments of God. They excuse themselves from obedience to the fourth commandment because of business, or their family, or social relations. But these excuses will not be found to avail in the day of God. They will not stand the test of the judgment. [Cf: ST 09-30-89 para. 11] p. 142, Para. 3, [1889MS].

Christ left the royal throne, he stepped down from his high command in the heavenly courts, and for our sakes became poor, that we through his poverty, might be made rich; and what answer can be framed before him for trampling on the holy law of God? When God gave his Son, he made provision in him for every emergency connected with man's salvation; and in the day of reward and meeting out the penalty for transgression, every mouth will be stopped, and all the world will become guilty before God. But of those who have obeyed the precepts of heaven, Jesus says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Do you want to enter into the city of God? Christ has stated the condition upon which you may enter. It may seem to you now that commandment-keepers are in the minority; but it will not seem so when the gates of the heavenly city swing back on their glittering hinges. God is on the side of those who obey him. God is a majority. Christ is on their side, the angels of heaven are on their side, and all the good are on their side. The doers of the law of God are in the majority. They have access to the power that the world cannot give or take away. Let us not exalt Satan by dwelling upon his power. Let us talk of the power of God. Let us think of the King in his beauty. Let us behold Christ, and by beholding, become changed into his divine image. By Mrs. E. G. White. [Cf: ST 09-30-89 para. 12] p. 142, Para. 4, [1889MS].

"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: ST 09-14-89 para. 01] p. 143, Para. 1, [1889MS].

We should take heed that we do not make a mistake in this life that can never be remedied either here or in eternity. It is the purpose of your heavenly Father that his servants should carry the truth to all nations, but it is the design of the enemy to fasten their affection on the things of this life, and so thwart the purpose of God. There was a great work to be done after the ascension of Christ, but the disciples did not comprehend this fact. After the crucifixion they were placed in a situation of peculiar sorrow and trial. They had lost their Master, and were in despair, unable to understand why he should be taken from them. [Cf: ST 09-14-89 para. 02] p. 143, Para. 2, [1889MS].

While two of the disciples were journeying toward Emmaus, talking

sadly of what had occurred, a stranger drew near and joined them as they toiled up and down the hills from Jerusalem to their place of abode. The stranger asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They were surprised that he should ask such a question, and said, "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 sepulchre; 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." [Cf: ST 09-14-89 para. 03] p. 143, Para. 3, [1889MS].

"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." The disciples were not able to believe the testimony of the women at the sepulcher. Their hearts were filled with unbelief and disappointment. Though Jesus had told them while he was yet with them that he would suffer these very things, all his words were forgotten in the hour of trial; but when this stranger showed from the prophecies the relation of these events to the Sacred Word, they were filled with new hope. Light began to break upon their minds, and when they came to their journey's end, they insisted that the stranger should abide with them. He entered their dwelling at their urgent invitation, and as they sat at meat, as he lifted up his hands, they saw the print of the nails, and recognized their risen Lord. As they rose to greet him, he vanished from their sight. [Cf: ST 09-14-89 para. 04] p. 143, Para. 4, [1889MS].

Then they began to talk of their experience as he talked with them by the way, and they said, "Did not our heart burn within us?" But the disciples were not content to enjoy this great blessing alone. They felt that they must hasten back over the rough way to communicate the good news to those who were bowed down in sorrow and disappointment. How is it with us? Do we feel this interest in others? When we have found some precious jewel in the mine of truth, are we content to keep it to ourselves? We cannot do this, if Christ is with us. If we have found the field that contains the treasure, we shall want everybody to rejoice with us. [Cf: ST 09-14-89 para. 05] p. 143, Para. 5, [1889MS].

The disciples went back the way they had come, but the distance did not seem long as they talked of their hope. They hastened through the streets of Jerusalem to the upper chamber where the disciples were wont to gather. They knew just where to find them. They had also heard the reports of the women, but they did not believe them to be true, and now these two others come to add their testimony to the certainty of Christ's resurrection. The disciples from Emmaus told over all the circumstances of their meeting with Jesus, and how he was known to them in the breaking of bread. They declared that though their hopes had been buried with Christ, they now believed that he would indeed reign

on the throne of David. And while they were uttering these words of faith, Jesus himself stood among them, and said, "Peace be unto you." Those hands that were uplifted in blessing, were the same hands that had been pierced upon the cross. He unfolded to their minds the prophecies concerning his life and death and resurrection. He took up the Old Testament and confirmed it by the facts that are now recorded in the New Testament. He proved to the disciples that he was indeed the Messiah, the Saviour of the world. [Cf: ST 09-14-89 para. 06] p. 144, Para. 1, [1889MS].

Christ did on this occasion just as he desires us to do now. We are to show that the specifications of prophecy have been fulfilled in the history of the world. In the light of the prophetic word the disciples did not have the least reason for unbelief, for all had come to pass according to the Scriptures. We should take the Old Testament to explain the New Testament, and the New Testament to reflect light into the Old. The typical service pointed forward to Christ, and in him type met antitype. The disciples were to carry on this very work, for they were to go forth to teach all nations that the Messiah had come. [Cf: ST 09-14-89 para. 07] p. 144, Para. 2, [1889MS].

When Jesus spoke to them of the work that they must do, and how the Holy Ghost should come upon them, they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" He told them that a great work was to be accomplished before he should reign on the throne of David. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The disciples were to begin their work where he had sown the seeds of truth. Multitudes had heard his words, and believed them, but they did not have the moral courage to acknowledge him as their Saviour, lest they should be turned out of the synagogue. When the Holy Ghost was poured out, the seed that Christ had sowed blossomed and ripened into fruit. Courage and hope inspired the disciples, and they were ready to go to the uttermost part of the earth to proclaim a risen Saviour. The early disciples accomplished their work, and from age to age, men have been raised up to carry forward the gospel. Advanced light has shone upon every succeeding generation, and today we are nearer the great white throne, we are nearer the consummation of the Christian's hope, than ever a people were before. We have more distinct views of Jesus than any have had before. [Cf: ST 09-14-89 para. 08] p. 144, Para. 3, [1889MS].

Is it not appropriate to read this text at this time, "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal"? How many are laying up their treasures upon the earth. I have known those who professed to love God, and yet who would add field to field and place to place, and the more they accumulated, the less willing they were to give to the cause of Christ. I dare not ask for property. I do not know how I would bear the test. I do not want anything here on which to place my heart. I want my treasure in heaven. I once knew a woman whose husband was a drunkard, and she was obliged to wash for a living. She used to wish that she had riches so that she could help the cause. And the Lord tested her with riches, but she did not remember the cause of God. She built a fine house, and furnished it with every luxury. She added land to land, and kept promising herself that she would give to the cause as soon as she

had accomplished this or that. I visited her. [Cf: ST 09-14-89 para. 09] p. 144, Para. 4, [1889MS].

One of her sons was intemperate and wild. I said, "You should give your means to God while you can. You do not know what may happen. Don't wait. It will prove a perfect loss to you if you do, for you will be tested again with poverty, if you cling to your earthly possessions." She promised that she would give to the cause. She said she meant to do it, but she never gave anything. She became a poor woman, poorer even than she had been in the beginning. When she died, she had nothing to leave to the cause of Christ. It is much safer to be tested with poverty than with wealth; but if God gives you riches, he intends that you shall use them for his glory, to save souls for whom Christ has died. God has given us all that we have, and we should not consider that it is ours at all. All we enjoy is ours, only because of the righteousness of Christ. We should say, "All things come of thee, O Lord, and of thine own do we give unto thee." We should not rob God, but let his means flow into the treasury. [Cf: ST 09-14-89 para. 10] p. 145, Para. 1, [1889MS].

Says the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If we have robbed God, we should repent and make restitution as far as it lies in our power. If we had faith in God, we should see that we are only stewards of his means. You should mix faith with your prayers, and come up to God's requirement, that he may open the windows of heaven, and pour you out a blessing that you shall not be able to receive. As soon as you humble your heart before God, he will fill you with his Spirit and power. How do you expect sinners to be converted unless you do something to place the light of truth before them? You are to "lay up for yourselves treasure in heaven." You should put your treasure in an unfailling bank, into bags that wax not old. [Cf: ST 09-14-89 para. 11] p. 145, Para. 2, [1889MS].

We read of disciples who, although they were poor, sent a contribution by the hand of Paul to distribute for the necessity of the poor saints at Jerusalem. Oh, that selfishness might all go out of our hearts! We should let our sympathies go out to the precious souls for whom Christ has died. I would not be deprived of doing something in the work of salvation, for all this world can afford. Christ left the royal throne, he clothed his divinity with humanity, he came to a world all marred and scarred by the curse, to rescue lost humanity, to rescue you and me. Oh, I want my heart exercised to carry on the work that he has left for me to do. I want to see the gospel preached to perishing souls. I want an interest in everything that is started for the advancement of the cause of Christ. Every one of us can do something, and we must come up to the responsibility that has been placed upon us. If we do this, we shall see every soul melted into tenderness and humility before God. By Mrs. E. G. White. [Cf: ST 09-14-89 para. 12] p. 145, Para. 3, [1889MS].

"Behold, what manner of love the Father hath bestowed upon us, that we

should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." [Cf: ST 10-21-89 para. 01] p. 145, Para. 4, [1889MS].

Those who are looking and waiting for the coming of Christ in the clouds of heaven, will purify their hearts. They will realize that they must make continual progress in the divine life, that they must have a daily increasing faith, so as to be able to overcome. [Cf: ST 10-21-89 para. 02] p. 146, Para. 1, [1889MS].

We have no right to study our own pleasure and convenience; for we have been bought with a price, even with the life of the Son of God, therefore we should glorify God in our bodies, and in our spirits, which are his. Our Saviour has given to every man his work, and it is for each one to do his work to the very best of his ability. It is not for us to overlook the duties that lie directly in our pathway; but in the fear and love of God we must take them up in order, and the blessing of God will abide upon us. You should let your light shine before those who are in darkness. How carefully you should walk before those who do not have a knowledge of the truth, that you may recommend it to them. Our work does not end in simply living an exemplary life in a passive way; we are to work aggressively, and follow up our work with prayer, that God may prosper our efforts. If we do this we shall be as lights in the world. We need living faith, that we may take God at his word; for there is a battle for every soul to fight and it must be fought manfully, or we shall never see the city of God. Lack of faith has been manifested by the professed people of God in every age, and even at the present time the same want of faith is apparent. [Cf: ST 10-21-89 para. 03] p. 146, Para. 2, [1889MS].

When God sought to lead the children of Israel out of the land of Egypt, they manifested lack of faith by fearing the result of leaving the bondage of Pharaoh. When they came up to the Red Sea, with mountains on either side, and the armies of their enemies in their rear, they forgot how God had wrought for them with mighty signs and wonders, and they allowed unbelief to control their minds. They began to accuse the Lord, and to blame Moses for bringing them out of Egypt into the wilderness; but God commanded them to go forward, and when their feet touched the waters in obedience to his word, the sea opened before them and they passed through it on dry land. Our greatest need today is an increase of faith. We may be bound about by circumstances that make it seem impossible to advance, but if we do the best we can, the Lord will open the way before us. [Cf: ST 10-21-89 para. 04] p. 146, Para. 3, [1889MS].

The Lord does not propose to do that which we can do ourselves. He will educate us to do his work, and as we go forth to his service, he will work mightily with our efforts. God claims our talents, he requires that they shall be employed in his service. A portion of our substance is the Lord's also, and if we render him his just dues, he will recognize the offering and commend our course. He does not estimate the value of our gifts to his cause by their amount in money, he looks upon our motives. It is the heart service that makes the gift valuable. When we fulfill our obligations in faith, we shall not rob

God even in little things, but we shall bear every responsibility that he places upon us to his glory. [Cf: ST 10-21-89 para. 05] p. 146, Para. 4, [1889MS].

When the Majesty of Heaven became a babe, and was intrusted to Mary, she did not have much to offer for the precious gift; but when she brought her two doves to the altar, they were received as an acceptable offering to the Lord. She could not offer the rare treasure that the wise men came to Bethlehem to lay before the Son of God, and yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made her offering sweet. [Cf: ST 10-21-89 para. 06] p. 146, Para. 5, [1889MS].

Everyone who will do his best, to the utmost of his ability, will find that God will open ways before him. Everyone who will put his talents out to the exchangers will find that they will increase. We should ever remember that Christ for our sake became poor, that we through his poverty might become rich, and in faith and love we should act well our part. Let us show by our actions that we believe that we are responsible to God for the best use of our talents. In return for his mercies and blessings, let us render to him all he claims, and his favor will rest upon us. [Cf: ST 10-21-89 para. 07] p. 147, Para. 1, [1889MS].

I love Jesus, and I must plead with him that I may have more of his Spirit. God is willing to bless us, and he wants us to have a part in his kingdom. As we go out to labor for souls, our hearts should go up to God in gratitude and love for his rich blessing which he has so bountifully bestowed upon us. Let us all make it a principle that we will serve God through all time. Let us not neglect secret prayer. Let us meditate much on the goodness of our God, and on that love that has been manifested toward us in the gift of Christ. In our association with one another in public or in private life, may we ever seek to breathe an influence that will tell on the side of truth. We should grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. [Cf: ST 10-21-89 para. 08] p. 147, Para. 2, [1889MS].

Let us show by our works how much we value the truth and the souls of our fellowmen. Let us be diligent, sincere, and faithful. Let us trade with the talents that God has bestowed upon us, and intrusted to us as his stewards, and if we work with disinterested, self-sacrificing effort, the Lord will bless us, and by and by we shall have a glorious reward, even eternal life. By Mrs. E. G. White. [Cf: ST 10-21-89 para. 09] p. 147, Para. 3, [1889MS].

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: ST 10-28-89 para. 01] p. 147, Para. 4, [1889MS].

In these words is presented before us the work that is required of every follower of Christ. Through the grace of Christ we are to perfect

a Christian character. We must not think that we can wait until Christ comes, and that he will then give us the necessary virtue and grace. It is in this life that we are to represent Christ. He gave himself for us that he might cleanse us from all unrighteousness, and purify unto himself a peculiar people, zealous of good works. [Cf: ST 10-28-89 para. 02] p. 147, Para. 5, [1889MS].

We are not to continue in sin that grace may abound; we are to cease from transgression. The love of Christ manifested in the infinite sacrifice which he has made in Calvary, is without a parallel. It is sincere, devoted, measureless, and meets the emergency of the sinner's case, awakening in the heart of those who receive it, respect and reverence for the holy law of God. In the light reflected from Calvary, the law is seen to be holy, just, and good. It cost the life of the Son of God to pay the debt of transgression which the sinner had incurred. It is when the sinner has a realization of the offensive character of sin, a realization to some extent of what it cost the Son of God to redeem him, to give him another trial and probation, that his heart is filled with love and gratitude, and an earnest faith awakens that works by love and purifies the soul. This faith and love will be seen in the soul of him who is truly converted to God; and he who experiences the love of God, will ever feel humiliation and repentance for past transgression. If Christ had to make so great a sacrifice, if he had to endure such sufferings because of my sin, shall I not bow in humility, and regret that I have inflicted such grief upon his divine soul? Shall I not fear lest I shall crucify the Son of God afresh, and put him to an open shame? The soul who appreciates the precious gift of salvation will ever behold Christ dying upon the cross, and the language of that soul will be the language of unselfish sorrow that he has ever committed sin to so wound the Son of God. I shall always grieve that I have sinned, and have cost the Man of Calvary so great anguish. I look upon him whom I have pierced, and I mourn that I have transgressed the law of God. When we have a proper appreciation of the sacrifice that has been made in our behalf, we shall not plead for the privilege of continuing in transgression. We shall put away sin, and our hard hearts will melt under the amazing love of Christ for our souls. [Cf: ST 10-28-89 para. 03] p. 147, Para. 6, [1889MS].

With correct views of Jesus, we cannot allow our affections to be placed upon earth and earthly things, but we shall center them upon heaven and heavenly things. The hours of probation that are granted us here, are very precious hours; and we are to take heed unto ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and the day of God come upon us unawares. If Christ is formed within, the hope of glory, we shall ever keep in view the fact that he is soon coming; and when we consider the infinite sacrifice that has been made in our behalf, we shall have respect unto the recompense of reward. [Cf: ST 10-28-89 para. 04] p. 148, Para. 1, [1889MS].

If we are thinking soberly, if we are living righteously, we shall have a good influence over those that are associated with us; for we shall be breathing in the atmosphere of heaven. And we should think soberly; for we are not here to bless ourselves only, but as sinners and debtors to God, we are to work out our salvation with fear and trembling, and help others that they, too, may be saved. If we would have the Lord purify us unto himself, we must do on our part all that

we can that iniquity may be removed from us. We must have a living experience with Christ; and if we love God, we shall want to talk of him to others, and lead them to the fountain of life. [Cf: ST 10-28-89 para. 05] p. 148, Para. 2, [1889MS].

It may look like a discouraging task to seek to present the truth in a large city like this, when there are so few to engage in the work. But if there is only one to lift up the banner of truth, a great work may be done. Isn't it something that there is one scattering the divine rays of truth? If there is only one to go to work, let him begin, and let his light shine; and if he walks in the light, he will leave a bright track heavenward. God has given us our intellect that we may use it for him. With all our powers of mind, we should exalt the standard of holiness, exemplifying the truth by our own piety and integrity, and thus we shall teach others how to glorify God. [Cf: ST 10-28-89 para. 06] p. 148, Para. 3, [1889MS].

There are many who desire to forget God; but these will not inherit eternal life. It will be those who walk in harmony with his divine precepts, that God will save in his kingdom. They will often have to endure trial and suffer affliction, but they must remember Jesus, the Lord of Glory, who was supreme over all. He was self-sacrificing. He suffered the loss of all things, that he might bring eternal life within our reach. And he has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: ST 10-28-89 para. 07] p. 148, Para. 4, [1889MS].

The lawyer who came to Jesus, asked: "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Here are stated the conditions of eternal life; but if you are setting your affections on the things of this life, if you are not loving God with all the heart and your neighbor as yourself, you are not fulfilling these conditions, and cannot expect that you will be saved unless you repent and turn to God with all the soul. [Cf: ST 10-28-89 para. 08] p. 148, Para. 5, [1889MS].

I have spent the last forty years of my life in the service of God, and my only regret is that I have not given every hour of my life to his work. I feel that it is my duty to have every power of my being devoted to him. I often wish that the curtain which separates heaven from earth could be swept back, and that we might behold the glories of the eternal world, and have a more vivid sense of the great sacrifice made for man; that we might understand more fully what high claims heaven has upon us. Says the apostle, "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." (Concluded next week.) By Mrs. E. G. White. [Cf: ST 10-28-89 para. 09] p. 149, Para. 1, [1889MS].

All Heaven is interested in our salvation, and I would that our minds were spiritualized, that we might fully realize this great fact. Although Christians will experience trials and difficulties, they

should be the happiest people on the earth; for if they are obedient children, they can address God as their Father and Friend. "As a father pitieth his children so the Lord pitieth them that fear him." God has a deep interest in those who are striving to obey his precepts. [Cf: ST 11-04-89 para. 01] p. 149, Para. 2, [1889MS].

Although the children of God may at times be placed in situations that are trying and full of sorrow, they need not imagine that the Lord has forsaken them. Joseph was cast into prison without any provocation, and it seemed that God had forgotten him; but Joseph trusted in the Lord. He had been true to the Lord under temptation, declaring, "How then can I do this great wickedness, and sin against God?" [Cf: ST 11-04-89 para. 02] p. 149, Para. 3, [1889MS].

And the Lord did not forsake him. Heaven gave him wisdom to answer the tempter, and a firm purpose to resist evil. If one of us were called to go through such trial as Joseph endured, would we have borne without complaint and murmuring? He forgot his own trials, and sought to help others. Even in the prison he made himself a necessity and a blessing. [Cf: ST 11-04-89 para. 03] p. 149, Para. 4, [1889MS].

Look at the case of Daniel in Babylon. He was surrounded with all the luxury of the king's court, but he refused to participate in the banquets of extravagance. He would not defile himself with a portion of the king's meat, or take of his wine. When men have the principle that will enable them to stand amid temptation, as did Daniel, the God of heaven will look upon them with approval, and will send them needed help and strength at the moment of their trial. If Daniel had weakly yielded to temptation to indulge appetite, he would have placed himself in a position where he could not have received the wisdom and grace the Lord had for him. He would have brought upon himself physical and mental weakness. [Cf: ST 11-04-89 para. 04] p. 149, Para. 5, [1889MS].

God does not take any man into connection with himself, to give him wisdom and grace, unless he places himself in right relation to the precepts and principles of truth. Man has a work to do to close the door against temptation. He must build a wall around himself, and then God will train his powers for the highest use. It is not possible for us to tell what a man may become, and what he may achieve through the power and grace of Christ. The reason why we are so weak in moral power, is that we are continually venturing on Satan's ground. We should be careful where we go, and see to it that we take no backward steps. For when professed Christians do not live up to the light that God gives them, they can do more harm than open sinners. [Cf: ST 11-04-89 para. 05] p. 149, Para. 6, [1889MS].

When Daniel had been exalted in the court of Babylon, he was not free from trial and temptation. The wise men of the court were filled with envy, and plotted for his destruction. [Cf: ST 11-04-89 para. 06] p. 150, Para. 1, [1889MS].

How earnestly the enemies of Daniel watched for an opportunity to accuse him before the king, but they decided that they could find nothing against him, except in his fidelity to his God. They induced the king to frame a decree, according to the custom of the Medes and Persians, that could not be changed, to the effect that if any man for thirty days offered prayer to anyone except the king, he should be

thrown into the den of lions. The king was flattered by this proposition, and as he did not understand the motive that prompted it, he signed the desired decree, and made it a law. Did these men think because they had deceived Darius that they had deceived the Lord also? Daniel knew all about the decree, but when the time came for prayer, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." [Cf: ST 11-04-89 para. 07] p. 150, Para. 2, [1889MS].

The report was quickly carried to the king, and too late he saw that the decree had been proposed and carried into effect through the envy and jealousy of his court. Daniel had determined that he would be true to God. He would let the world know that no king, prince, or power, had a right to come between his soul and God. God did not forsake him, for though he was cast into the den of lions, the angels of heaven were with him, and he suffered no harm. The king, filled with sorrow, spent a restless night in his chamber, and at early light he came to the den, and cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then Daniel said to the king, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." [Cf: ST 11-04-89 para. 08] p. 150, Para. 3, [1889MS].

Daniel was soon delivered from the den of lions, and his enemies who had plotted his ruin were themselves destroyed. [Cf: ST 11-04-89 para. 09] p. 150, Para. 4, [1889MS].

Through the trial that was permitted to come upon Daniel, great good resulted to the nation; for it gave opportunity to call the attention of great and small to the fact that God was able and willing to save him who trusted in him. Daniel showed to the nation that Jehovah was a living God. He brought out chapters in his experience showing that God had manifested himself to his servant in a remarkable manner. He told them how he had stood before them as a prophet of the Most High God, and that no earthly power had the right to interfere with a man's personal relation to his God. Thus God was manifested above every king, emperor, or statesman, as the one to be honored and obeyed. [Cf: ST 11-04-89 para. 10] p. 150, Para. 5, [1889MS].

Daniel was counted peculiar, and every man who makes God his counselor, and who seeks him in simplicity of heart, will be counted peculiar by the world. But this is the faith we need, this is the experience that we must have; for Christ has died to redeem us from all iniquity and to purify unto himself a peculiar people, zealous of good works. We should live with an eye single to his glory, and then we shall be able to gain the victory over the world. We must come out from the world and be separate, if we would be the sons of God, the heirs of heaven. If we do this, we shall enter in through the gates into the city, we shall have a right to the tree of life, and we shall see the King in his beauty. By Mrs. E. G. White. [Cf: ST 11-04-89 para. 11] p. 150, Para. 6, [1889MS].

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 storehouse of our God. [Cf: ST 11-11-89 para. 01] p. 151, Para. 1, [1889MS].

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 than 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: ST 11-11-89 para. 02] p. 151, Para. 2, [1889MS].

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: ST 11-11-89 para. 03] p. 151, Para. 3, [1889MS].

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: ST 11-11-89 para. 04] p. 151, Para. 4, [1889MS].

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: ST 11-11-89 para. 05] p. 151, Para. 5, [1889MS].

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: ST 11-11-89 para. 06] p. 152, Para. 1, [1889MS].

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: ST 11-11-89 para. 07] p. 152, Para. 2, [1889MS].

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 lightbearers. 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: ST 11-11-89 para. 08] p. 152, Para. 3, [1889MS].

We should have more wisdom and confidence today 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 cooperate with God in the work of salvation. [Cf: ST 11-11-89 para. 09] p. 152, Para. 4, [1889MS].

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: ST 11-11-89 para. 10] p. 153, Para. 1, [1889MS].

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 today. We need that faith that will lead us to study the Bible for ourselves, and take God at his word. [Cf: ST 11-11-89 para. 11] p. 153, Para. 2, [1889MS].

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: ST 11-11-89 para. 12] p. 153, Para. 3, [1889MS].

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. By Mrs E. G. White. [Cf: ST 11-11-89 para. 13] p. 153,

Para. 4, [1889MS].

"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." [Cf: ST 11-18-89 para. 01] p. 153, Para. 5, [1889MS].

The love of God toward fallen man is incomprehensible. The apostle cannot find words to describe it, but he calls upon the world to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The love of the infinite God for his rebellious children is the most wonderful thing that the universe knows, and it will be constantly unfolding throughout the ceaseless ages of eternity. [Cf: ST 11-18-89 para. 02] p. 153, Para. 6, [1889MS].

I feel an intense interest that all should comprehend, as far as possible, the love of God. We cannot afford to draw away our attention from this subject, for in it is contained the mystery of God,--the plan of salvation. We may put to the stretch every power of our mind, and yet we shall not be fully able to comprehend the heights and depths of the love of God; for the human mind is not capable of understanding its full significance. It is our privilege, however, to obtain clearer and more distinct views of the plan of salvation. We should not be content with a superficial knowledge of this wonderful plan, but we should seek to behold it in all its greatness, that as far as possible we may understand the love of God. [Cf: ST 11-18-89 para. 03] p. 154, Para. 1, [1889MS].

It is our privilege to grow in grace and in the knowledge of the truth. We should become better and better acquainted with the things of God. It is Satan's design to engage the attention of men with matters of worldly interest, so that they shall have no desire to contemplate the wonders of the love of God. [Cf: ST 11-18-89 para. 04] p. 154, Para. 2, [1889MS].

When our first parents transgressed the holy law of God, the Lord promised that the seed of the woman should bruise the serpent's head; the serpent was to bruise the heel of the seed of the woman. But he was to have no power to touch the head. Humanity was lost, and Christ appeared as the world's Redeemer, the seed to whom the promises were made. He died to redeem mankind. Those who believed in him excited the wrath of the evil one, for Satan claimed man as his property. Satan persecuted the people of God. He tortured them, and put them to death; but in dying they became conquerors. They revealed in this steadfast faith a mightier one than Satan. Satan could torture and kill the body, but he could not touch the life that was hid with Christ in God. He could incarcerate in prison walls, but he could not bind the spirit. Living faith connected the people of God with Him who only hath immortality. They could look beyond the gloom to the glory that was to be revealed at the appearing of Jesus. Paul suffered much. He was persecuted from city to city, in perils oft, in prison, in scourging, in bonds, in fastings, in wearinesses and painful watchings, but he looked beyond the sufferings of the present time to glory beyond, and said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This is what God would have his people do. He would have us reckon and consider

the rich reward of the eternal world, that we may appreciate the privileges that are brought within our reach through the plan of salvation. [Cf: ST 11-18-89 para. 05] p. 154, Para. 3, [1889MS].

Christ came to our world to become our sacrifice. He came to discover to our eyes the gems of truth, to place them in a new setting,--the framework of truth. He brought out of the treasure house of God things new and old, that we might be able to trace down the links in the great plan of salvation. Through the sacrificial offerings of the Jewish dispensation, we are pointed forward to Christ, the Lamb of God which taketh away the sin of the world. When Christ came, it was to engage in the conflict with the enemy of God and man, on this earth, in the sight of the universe of heaven. But why was it necessary to wage the warfare in the sight of other worlds?--It was because Satan had been an exalted angel, and when he fell, he induced many angels to join him in his revolt against God's government. He worked in the minds of the angels as he works in the minds of men today. He made a pretension of loyalty to God, and yet he argued that angels should not be under law. He inculcated his ideas, his rebellion and enmity, and hatred of God's law originated in the minds of the angels in heaven through his influence. He caused the fall of man through the same temptations with which he had caused the fall of angels; and in the world where he proposed to work out his principles of rebellion, the battle had to be fought, that all might behold the real nature and results of disobedience to God's great moral standard. He represented God in a false light, clothing him with his own attributes. Christ came to represent the Father in his true character. He showed that he was not an arbitrary judge, ready to bring judgments upon men, and delighting in condemning and punishing them for their evil deeds. The Lord proclaimed his character to Moses in the mount. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, 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, and that will by no means clear the guilty." [Cf: ST 11-18-89 para. 06] p. 154, Para. 4, [1889MS].

This was the description that God gave of his own character. Jesus came to represent the goodness and mercy and love of the Father, and Satan was filled with enmity toward the Son of God, and strove from his very birth to destroy him. He worked through wicked Herod to accomplish his design, but the Lord preserved the life of the young child Jesus, and thwarted the design of the evil one. Repeatedly the life of Christ was in peril. Many times even after the people had listened to his gracious words, and had seen the manifestation of his power in healing the sick and blessing those around him, they were ready to destroy him. He hated sin with a perfect hatred. It was the pure, spotless life of Jesus that stirred up the hatred of Satan and a profligate nation; for Christ did no sin, neither was guile found in his mouth. The Jewish nation was filled with doubt and prejudice, and this led them to hate the Son of God. Because of their unbelief, they were on the enemy's side, under the control of the evil one. (*Concluded next week.*) By Mrs E. G. White. [Cf: ST 11-18-89 para. 07] p. 155, Para. 1, [1889MS].

Jesus was hunted from place to place during his ministry. Priests and rulers were on his track. They misrepresented his mission and labor. He came unto his own and his own received him not. Angels watched the

conflict at every step. They saw the spirit and work of the enemy. They looked with amazement upon the devices of Satan against the divine Son of God. They saw that he who had only been second to Jesus in power and glory had fallen so low that he could influence men to hunt the steps of Christ from city to city. When Christ sought the garden of Gethsemane, the enemy pressed darkness upon his soul. Even his disciples did not watch with him through that hour of trial. They heard the agony of prayer that came from his pale and quivering lips, but they soon allowed sleep to overcome them, and left their suffering Master to wrestle with the powers of darkness alone. [Cf: ST 11-25-89 para. 01] p. 155, Para. 2, [1889MS].

It was in the garden of Gethsemane that the mysterious cup trembled in his hand. Would he drink of the bitter portion and save a lost world? or would he forbear and let it perish? The destiny of the fallen race trembled in the balance. If he drank of the cup of suffering, he must open his breast to the griefs and woes and sins of humanity. He prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." He had said to his disciples, "My soul is exceeding sorrowful, even unto death." His suffering almost extinguished his life. The drops of blood beaded his forehead, and dewed the sod of Gethsemane. "His visage was so marred more than any man, and his form more than the sons of men." When he fainted as in death, an angel came to the divine Sufferer, and offered him the cup of consolation to strengthen him for the conflict. [Cf: ST 11-25-89 para. 02] p. 155, Para. 3, [1889MS].

The Saviour of the world arose, and for the third time sought his disciples, and found them sleeping. He looked sorrowfully upon them, and his words aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." [Cf: ST 11-25-89 para. 03] p. 155, Para. 4, [1889MS].

Even while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead, and was closely followed by the murderous throng. Jesus turned to his disciples, as his enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible as he stepped forth to meet his betrayer. [Cf: ST 11-25-89 para. 04] p. 155, Para. 5, [1889MS].

He suffered himself to be taken by the murderous throng, and was dragged from one tribunal to another. Although Isaiah had written, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace," yet he was now mocked, derided, spit upon, scourged, and maltreated. Was he innocent?--Yes; but innocence does not save men from persecution when the evil one controls the minds of their tormentors. Jesus is our pattern. He has given us an example that we should follow in his steps. Many will have to pass through scenes similar to those through which Jesus passed. After he was judged, he was brought forth to the people, and Pilate declared, "I find no fault in this man," but the people cried, "Crucify him, crucify him." "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent

of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children." [Cf: ST 11-25-89 para. 05] p. 156, Para. 1, [1889MS].

Christ was the Son of God, equal with the Father; and yet he was abused, ridiculed, scourged, and crucified. There are many who have thought that the Father had no part in the sufferings of the Son; but this is a mistake. The Father suffered with the Son. When the Son of God hung upon Calvary, the darkness gathered like the pall of death about the cross. All nature sympathized with its dying Author. There were thunderings and lightnings, and a mighty earthquake, but the hearts of men were so hardened that they could quarrel at the foot of the cross upon which hung the world's Redeemer, about the dividing of his vesture. Their hearts seemed to be wholly under the control of the powers of darkness. Angels looked upon the scene with sorrow and amazement. As man's substitute and surety, the iniquity of men was laid upon Christ; he was counted a transgressor that he might redeem them from the curse of the law. The guilt of every descendant of Adam was pressing upon his heart; and the wrath of God, and the terrible manifestation of his displeasure because of iniquity, filled the soul of his Son with consternation. The withdrawal of the divine countenance from the Saviour, in this hour of supreme anguish, pierced his heart with a sorrow that can never be fully understood by man. Sin, so hateful to his sight, was heaped upon him till he groaned beneath its weight. The despairing agony of the Son of God was so much greater than his physical pain, that the latter was hardly felt by him. The hosts of Heaven veiled their faces from the fearful sight. They heard his despairing cry, "My God, my God, why hast thou forsaken me?" they saw the divine Sufferer die beneath the sins of the world. [Cf: ST 11-25-89 para. 06] p. 156, Para. 2, [1889MS].

Jesus was laid in the tomb. He went into the darkness of the grave, and tasted death for every man. But he did not long remain under the power of the enemy. A mighty angel came from heaven and rolled back the stone from the sepulcher, and for fear of him the keepers did fear and quake, and became as dead men. Christ came forth from the tomb a triumphant conqueror, and led forth from their graves a multitude of captives. [Cf: ST 11-25-89 para. 07] p. 156, Para. 3, [1889MS].

The Roman guard hastened to tell the rulers what had occurred, and they were bribed to testify that his disciples had stolen his body away by night. When the women who had followed Jesus came to the sepulcher, the angel said unto them: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you." [Cf: ST 11-25-89 para. 08] p. 156, Para. 4, [1889MS].

We have a risen Saviour; he has ascended up on high, and ever liveth to make intercession for us. Through him those who believe in him shall be crowned with glory, honor, and immortality; for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." By Mrs E. G. White. [Cf: ST 11-25-89 para. 09]

p. 157, Para. 1, [1889MS].

"Finally, my brethren, be strong in the Lord, and in the power of his might. . . . Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." [Cf: ST 12-16-89 para. 01] p. 157, Para. 2, [1889MS].

We are not always so situated that we can enter into our closets to seek God in prayer, but there is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can hinder us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before the king Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in our souls. [Cf: ST 12-16-89 para. 02] p. 157, Para. 3, [1889MS].

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure atmosphere of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God, will walk in a holier atmosphere than that of earth, and will have constant communion with God. But those who reserve their thoughts of God, their earnest soul longings for purity and grace, for certain times, and places, and occasions, will be overcome by temptation. The thoughts will be impure, the promptings of the natural heart will be fulfilled, and the man will be worsted in the conflict; for he will be drawn away of his own lust and enticed. The injunction of the Saviour is, "Pray without ceasing." The heart is to be continually going out in desire for the presence and grace of Jesus, that the soul may have divine enlightenment and heavenly wisdom. [Cf: ST 12-16-89 para. 03] p. 157, Para. 4, [1889MS].

We need to have more distinct views of Jesus, and a fuller comprehension of the value of eternal realities. The beauty of holiness is to fill the hearts of God's people, and that this may be accomplished, we should seek for divine disclosures of heavenly things. Brethren, we should pray in all places, and under all circumstances. Our petitions may be only broken ejaculations, or they may be but secret thoughts of the heart, but whatever we have opportunity for, let the soul be drawn out and upward, that God may grant us a breath of his heavenly atmosphere. Let the spirit groan after God, and mingle faith with fervent desire. We should encourage gratitude and praise, and always be found warring against every unholy impulse, crushing out of the soul every unclean lust. This is the warfare that must be accomplished. We may keep so near to God that in every unexpected trial our thoughts may turn to God as naturally as the flower turns to the sun. The sunflower keeps its face sunward. If it is turned from the light, it will twist itself on the stem, until it lifts up its petals to the bright beams of the sun. So let everyone who has given his heart to God, turn to the Sun of Righteousness, and eagerly look up to receive the bright beams of the glory that shine in the face of Jesus. Thus we may educate the soul to press its way out of the corrupted moral atmosphere of the world, of sin and selfishness, into the

atmosphere that is divine and health-giving. [Cf: ST 12-16-89 para. 04] p. 157, Para. 5, [1889MS].

We are to pray in the Spirit, with the understanding also, and God will prompt the longings of the soul, and satisfy the desires of the heart. We must become intelligent as to the conditions upon which God will hear and answer prayer. There are many useless, meaningless words employed in prayer, but these heartless petitions are not acceptable, and cannot prevail with God. If the soul is stained with impurity, if iniquity is cherished in the heart, the offering of prayer is an abomination to God. [Cf: ST 12-16-89 para. 05] p. 158, Para. 1, [1889MS].

The psalmist says: "Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Says the prophet Isaiah: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: ST 12-16-89 para. 06] p. 158, Para. 2, [1889MS].

The psalmist says again: "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." [Cf: ST 12-16-89 para. 07] p. 158, Para. 3, [1889MS].

The Lord is under no obligation to grant us his favors, yet he has pledged his word that if we will comply with the conditions stated in the Scriptures, he will fulfill his part of the contract. Men often make promises, but do not live up to them. Often we have found that in trusting to men we have leaned upon broken reeds; but the Lord will never disappoint the soul that believes in him. "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." He still speaks to the soul, "I have loved thee with an everlasting love." "With everlasting kindness will I have mercy on thee." (*Concluded next week.*) By Mrs. E. G. White [Cf: ST 12-16-89 para. 08] p. 158, Para. 4, [1889MS].

God condescends to meet man in his human weakness. The Lord has pledged us his word, so that there need be no occasion for questioning and doubt. The Scripture says: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into

that within the veil." [Cf: ST 12-23-89 para. 01] p. 158, Para. 5, [1889MS].

How gracious and merciful is our God to thus meet the thoughts of human minds! Surely God could do no more for his people than he has done. These precious promises are not given to a few talented ones, but to all, high or low, free or bond, rich or poor, who have endeavored to comply with his requirements. [Cf: ST 12-23-89 para. 02] p. 158, Para. 6, [1889MS].

Those who, through faith in the merits of the blood of Christ, have clean hands and a pure heart, will receive the white robe, the crown of righteousness, and the life that will run parallel with the life of God. There is no limit to the blessings that we may receive in answer to sincere, fervent prayer. The love of God to fallen man is measureless, and if our Father sees that we will not be lifted up with the blessings he has power to bestow upon us, but will receive them with humble and grateful hearts, he will abundantly grant unto us our requests. He says: "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." [Cf: ST 12-23-89 para. 03] p. 159, Para. 1, [1889MS].

The prayer that ascends from a broken and contrite heart, though it should come from the lips of the lowliest saint, is never disregarded. It is as sweet music in the ears of our heavenly Father; for he waits to bestow upon us the fullness of his blessing. It is not in our power to estimate the supplies that are provided by the Lord to meet our demands. What power might attend the church did we but call frequently and in faith for the abundant treasure of the storehouse of God. We have only begun to taste of the richness of the divine promises. It is our privilege to drink largely of the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of God think of poor, helpless, human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, and he is ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God, they love to be near him. They regard intercourse with God as their highest joy, and yet the children of earth, who need so much help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence. [Cf: ST 12-23-89 para. 04] p. 159, Para. 2, [1889MS].

The darkness of the evil one incloses those who fail to pray to God. The whispered temptations of the enemy entice them to sin, and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are the boundless resources of Omnipotence? Without unceasing prayer, without diligent watching, we are in danger of growing careless, and of deviating from the right path. Our backsliding may be so gradual that we may fancy ourselves in a good spiritual condition when we are surely on the enemy's ground. The adversary seeks continually to obstruct the way to

the mercy seat, that we may not by earnest supplication and faith obtain supplies of grace and power to resist temptation. [Cf: ST 12-23-89 para. 05] p. 159, Para. 3, [1889MS].

There is so much cowardice and helplessness, and so much dependence upon others, that we are inefficient to do the great work which has been committed to us. God's work cannot be done without a spirit of independence. Every man is to know by personal experience that he can lean upon God alone, and find in him a support and helper. Every man must learn to say humbly and firmly, "Looking unto Jesus, I dare to stand alone; for the Father is with me." This was the attitude of Jesus. He said to his followers before his hour of trial: "Ye shall leave me alone; and yet I am not alone, because the Father is with me." By Mrs. E. G. White. [Cf: ST 12-23-89 para. 06] p. 159, Para. 4, [1889MS].

It became Him for whom are all things, and by whom are all things, in the redemption of the world to save sinners by the blood of the Lamb. The great sacrifice of the Son of God was neither too great nor too small to accomplish the work. In the wisdom of God it was complete; and the atonement made testifies to every son and daughter of Adam the immutability of God's law. The value of the law of Jehovah is to be estimated by the immense price that was paid in the death of the Son of God to maintain its sacredness. [Cf: ST 12-30-89 para. 01] p. 160, Para. 1, [1889MS].

The law of God is a transcript of his character; it portrays the nature of God. As in Christ we behold the brightness of his glory, the express image of his person, so also in the law the attributes of the Father are unfolded. Although the law is unchangeable, his having provided a means of salvation for the lawbreaker does not in the least detract from the dignity of the character of God, since the penalty of man's transgression was borne by a divine Substitute. The Father himself suffered with the Son; for "God was in Christ, reconciling the world unto himself." Man, with his human, finite judgment, cannot safely question the wisdom of God. Hence it is unbecoming for him to criticise the plan of salvation. Before the theme of redemption, let man lay his wisdom in the dust, and accept the plans of Him whose wisdom is infinite. [Cf: ST 12-30-89 para. 02] p. 160, Para. 2, [1889MS].

God grants men a probation in this world, that their principles may become firmly established in the right, thus precluding the possibility of sin in the future life, and so assuring the happiness and security of all. Through the atonement of the Son of God alone could power be given to man to establish him in righteousness, and make him a fit subject for heaven. The blood of Christ is the eternal antidote for sin. The offensive character of sin is seen in what it cost the Son of God in humiliation, in suffering and death. All the worlds behold in him a living testimony to the malignity of sin, for in his divine form he bears the marks of the curse. He is in the midst of the throne as a Lamb that hath been slain. The redeemed will ever be vividly impressed with the hateful character of sin, as they behold Him who died for their transgressions. The preciousness of the Offering will be more fully realized as the blood-washed throng more fully comprehend how God has made a new and living way for the salvation of men, through the union of the human and the divine in Christ. [Cf: ST 12-30-89 para. 03]

p. 160, Para. 3, [1889MS].

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in his beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of his law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed in the cross, their faith would be strengthened to appropriate the merits of his shed blood, and they would be cleansed and saved from sin. There are many who will be lost, because they depend on legal religion, or mere repentance for sin. But repentance for sin alone cannot work the salvation of any soul. Man cannot be saved by his own works. Without Christ it is impossible for him to render perfect obedience to the law of God; and heaven can never be gained by an imperfect obedience; for this would place all heaven in jeopardy, and make possible a second rebellion. [Cf: ST 12-30-89 para. 04] p. 160, Para. 4, [1889MS].

God saves man through the blood of Christ alone, and man's belief in, and allegiance to Christ, is salvation. It is no marvel to angels that the infinite sacrifice made by the Son of God was ample enough to bring salvation to a fallen race, but that this atoning sacrifice should have been made is a wonder to the universe. It is a mystery which angels desire to look into. The angels are amazed at the indifference and coldness manifested by those for whom so great a salvation has been provided. They look with grief and holy indignation upon those who do not seek to appreciate the unspeakable gift of God. Instead of offering adoration to God, finite men think themselves capable, without divine unction, of determining what is worthy of praise or blame in their fellow-men. But to be glorified by man is no glory. We should learn to value the praise of man at what it is worth. The Lord says, "Them that honor me I will honor." Let every breath of praise, every word of exaltation, flow to him who is worthy, flow to Jesus, the Prince of

life, the Lamb of God that taketh away the sin of the world. Elevate the cross of Christ. Elevate the Mediator. Lift up Jesus. In him is everything noble. Contemplate God in Christ. He is surrounded with angels, cherubim and seraphim continually behold him. Angelic voices day and night cry before him: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.... Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee." But although God only is holy and worthy to be praised, human tongues are perverted to praise and glorify man rather than God. [Cf: ST 12-30-89 para. 05] p. 161, Para. 1, [1889MS].

The greatest gift that God could bestow upon men was bestowed in the gift of his beloved Son. The apostle says, "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?" There was nothing held in reserve. No second probation will ever be provided. If the unspeakable gift of God does not lead man to repentance, there is nothing that ever will move his heart. There is no power held in reserve to act upon his mind, and arouse his sensibilities. The whole character of God was revealed in his Son, the whole range of the possibilities of heaven is displayed for the acceptance of man in the Son of the Infinite One. The way for man's return to God and heaven has no barriers. The matchless depths of the Saviour's love have been demonstrated; and if this manifestation of God's love for the children of men does not prevail to draw men to himself, there is nothing that ever will. [Cf: ST 12-30-89 para. 06] p. 161, Para. 2, [1889MS].

Those who will be saved in the kingdom of God will be those who have washed their robes and made them white in the blood of the Lamb. The image of Christ will be perfected in every soul who accepts the gift of his grace, and those who are perfected through his grace, will stand before God equal in elevation, in power and purity, to the angels, and will be honored with them before the eternal throne. The angels of heaven will love those whom Christ has loved, and has bought with his own precious blood. [Cf: ST 12-30-89 para. 07] p. 161, Para. 3, [1889MS].

The attention of all the inhabitants of all worlds will be directed to the cross of Christ, around which will cluster the exceeding and eternal weight of glory. The imagination becomes exhausted in its stretch to comprehend the wonderful work of redemption. The plan of salvation is too high to be fully reached by human thought. It is too grand to be fully embraced by finite comprehension. The apostle says, "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." Can we wonder that Heaven is amazed because men act as though the gift of God were valueless? What will be the eternal loss of those who reject so great a salvation, offered freely through the merits of God's only begotten and well-beloved Son! By Mrs. E. G. White. [Cf: ST 12-30-89 para. 08] p. 161, Para. 4, [1889MS].

We feel deeply over the present state of the church whose members have long possessed a knowledge of those events which are to transpire near the close of time in fulfillment of prophetic history. Christ is coming in power and great glory, and the dead are to be "judged out of those things which are written in the books, according to their works." The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling his head, is soon to cease his work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom his people have looked will assume his right,--the office of Supreme Judge. "The Father . . . hath committed all judgment unto the Son. . . . And he hath given him authority to execute judgment also, because he is the Son of man." It was he, says Peter, who was ordained to "judge the quick [the living] and the dead." "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." [Cf: RH 01-01-89 para. 1] p. 162, Para. 1, [1889MS].

The faith and patience of those who have waited long, have been sorely tried. "Hope deferred has made the heart sick;" and the cry has come up before God, "Lord, how long?" But now the signs are fulfilling,--nation rising against nation, startling calamities by land and by sea, famine, pestilence, fearful storms, sweeping floods, and great conflagrations. All these testify that we are approaching the grand consummation. The cry going up to God from the waiting ones, will not be in vain. The response will come, "It is done." "He which is filthy, let him be filthy still; . . . he that is holy, let him be holy still." Can the church contemplate this hour with calm indifference? [Cf: RH 01-01-89 para. 2] p. 162, Para. 2, [1889MS].

The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. We must show to the world that we recognize, in the events that are now taking place in connection with the National Reform movement, the fulfillment of prophecy. That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm. [Cf: RH 01-01-89 para. 3] p. 162, Para. 3, [1889MS].

Prophecy represents Protestantism as having lamblike horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God." [Cf: RH 01-01-89 para. 4] p. 162, Para. 4, [1889MS].

When the disciples preached Christ and him crucified, after his resurrection, the authorities commanded them not to speak any more nor

to teach in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard." They continued to preach Jesus and him crucified, and afterward raised from the dead. The sick were healed, and thousands were added to the church. "Then the high priest rose up, and all that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison." [Cf: RH 01-01-89 para. 5] p. 163, Para. 1, [1889MS].

But the God of heaven the mighty Ruler of the universe, took this matter into his own hands; for men were warring against his work. He showed them plainly that there is a ruler above man, whose authority must be respected. The Lord sent his angel by night to open the prison doors; and he brought forth these men whom God had commissioned to do his work. Thus we see that these rulers were not in harmony with God's word. Had they taken him into their counsel, they would not have commanded the disciples to do contrary to his will. The rulers said, "Speak not at all, nor teach in the name of Jesus;" but the heavenly messenger sent by God, said, "Go, stand and speak in the temple to the people all the words of this life." [Cf: RH 01-01-89 para. 6] p. 163, Para. 2, [1889MS].

Those who shall seek to compel men to observe an institution of the papacy, and trample upon God's authority, are doing a work similar to that of the scribes, Pharisees, and Sadducees in the days of the apostles. When the laws of earthly rulers are brought into opposition to the laws of the Supreme Ruler of the universe, then those who are God's loyal subjects will be true to him. [Cf: RH 01-01-89 para. 7] p. 163, Para. 3, [1889MS].

The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates. [Cf: RH 01-01-89 para. 8] p. 163, Para. 4, [1889MS].

Many will plead that there is no prospect that popery will ever be revived. If it shall regain its lost ascendancy, it will be by Protestantism's giving it the right hand of fellowship. If it shall be legislated into power by the concessions of time-serving men, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth for the errors of the papacy. Once let the minds of the Christian world be turned away from God; let his law be dishonored and his holy day trampled upon, and they will be ready to take any step where Satan may lead the way. [Cf: RH 01-01-89 para. 9] p. 163, Para. 5, [1889MS].

Some urge that the Catholic religion is not what it once was; that the principles to which Protestants could not concede, and indignantly rose up to war against, were held by Catholics in the days of their ignorance and barbarism. They say that the present high mental development of the people would never allow them to adopt the plan of

action carried out in the past,--compelling the conscience upon religious subjects. But there is nothing in the Scriptures to assure us against the reinstatement of popery. Protestants today are a self-sufficient, world-loving people; but they must have some religion, and prefer that consisting of forms and outward display, rather than the simplicity of the true religion of Jesus Christ. They are too wise in their own conceit to seek God for counsel and direction,--to open the Guide Book which points them to the only way that leads to heaven. They close their hearts to Jesus in his humiliation, self-denial, and self-sacrifice, and open the door to the delusions of Satan. [Cf: RH 01-01-89 para. 10] p. 163, Para. 6, [1889MS].

While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. While men have slept, Satan has been stealthily sowing the tares. Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privileges of religious liberty so long enjoyed. [Cf: RH 01-01-89 para. 11] p. 164, Para. 1, [1889MS].

This nation has been highly favored of God. It has been the great center of religious light and liberty. O, do not sleep now, and in your inactivity feel that you are doing the will of God! The experience of God's commandment-keeping people now should correspond with the events that are crowding upon us. [Cf: RH 01-01-89 para. 12] p. 164, Para. 2, [1889MS].

It should be the business of all the righteous in the land, as they see signs of the approach of peril, to arouse to action, and not sit in calm expectation of ruin, comforting themselves with the belief that this work must go on, because prophecy has foretold it, and that the Lord will shelter his people in the day of trial. Effectual, fervent prayers should be ascending to Heaven, that this calamity may be deferred; for we are not ready to meet it. [Cf: RH 01-01-89 para. 13] p. 164, Para. 3, [1889MS].

Every passing hour now is one of activity in the heavenly courts, to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These transient moments, that seem of so little value to us, are weighty with eternal interests. They are molding the destiny of souls for everlasting life or everlasting death. The words we utter today in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be to human souls the savor of life unto life or of death unto death. We must be washing our robes of character in the blood of the Lamb. If we would be saints above, we must first be saints below. [Cf: RH 01-01-89 para. 14] p. 164, Para. 4, [1889MS].

We have lost much time in inaction, because we have not realized the time in which we are living. This we deplore, and would humble our souls before God, pleading with him for pardon for sleeping at our post of duty, and allowing the enemy to gain the advantage over us. Many have chosen to do nothing, when they should have been diligent to repulse the enemy. Let your services now be dedicated to God. Gird on the armor for vigorous work, saying, "Here am I, Lord, send me." [Cf:

RH 01-01-89 para. 15] p. 164, Para. 5, [1889MS].

It is essential that we be much in prayer to God, that his voice and his power may be manifested in behalf of his people, and that the angels may hold the four winds until the truth is more fully proclaimed, and the servants of God are sealed in their foreheads. God is not pleased with the attitude of his people. Satan is taking the world captive, and the sentinels for God and the truth are letting him do it. "Watch then, stand fast in the faith, quit you like men, be strong." Arouse, and come to the front. Be stanch to defend your religious liberty. [Cf: RH 01-01-89 para. 16] p. 164, Para. 6, [1889MS].

Many of our people are registered in the books of heaven as slothful servants. They have buried their talents of money and capability in the world, and the work they should have done has been left undone. Some to whom the Lord has intrusted means, have been ease-lovers, and have not done their duty in the fear and love of God. Many have left the smaller churches, to unite with larger ones, where they carry no burden of responsibility, and are only in the way. Such lose their spirituality and vital force, because they do comparatively nothing for the truth. What account will these have to give to the Master when he shall say, "Give account of thy stewardship"? [Cf: RH 01-01-89 para. 17] p. 165, Para. 1, [1889MS].

We are not ready for this great issue to which the enforcement of the Sunday law will bring us. Let the members of our churches become missionaries for the Master; let them not linger in ease and indifference; but let them go forth to work for God. Their spiritual muscles have been nearly palsied with inaction. Go without the camp, bearing the reproach for Christ and the truth. Work today in the Lord's vineyard. Go out into the highways and hedges, and stir up the people to investigate the truth. Woe to all who profess to walk in the light, yet who are at ease in Zion. They absorb the God-given rays of righteousness, but do not diffuse the light to others. The parable of the faithless servant who hid his Lord's money, condemns them, and they are classed among those who refuse to be co-laborers with Jesus Christ, selfishly caring for their own ease, and leaving those for whom Christ has died, to perish without the knowledge of the truth which God has graciously given to them. Those who have been the receivers of spiritual light, may become the receptacles of darkness, to whom the words of Christ are applicable, "If therefore the light which is in thee be darkness, how great is that darkness!" [Cf: RH 01-01-89 para. 18] p. 165, Para. 2, [1889MS].

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." May this statement be true of God's people, to whom he has committed the sacred trust of the knowledge of his law. "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." Just when many who have had light and evidence are saying, "Where is the promise of his coming?" and declaring that all things continue as they were from the beginning, the terrible realities of the day of God will burst upon them. Marvelous beyond expression is the blindness of the people of this generation. [Cf: RH 01-01-89 para. 19] p. 165, Para. 3, [1889MS].

Every true child of God should now be inquiring, "What wouldst thou have me to do? Brethren, for Christ's sake, do something, and do it now. Satanic influences are all around us, to be met and resisted. The tares are mingled with the wheat, error with truth, coldness with zeal, darkness with light. There must be a returning to our first love. We must battle nobly with tribulation and danger, in the midst of trials, tests, and provings of God. We must be rich in faith and good works. The message to the Laodicean church is applicable to those who have been made the repository of rich truth. This church is distinguished in prophecy by its great profession of advanced light; yet it was filled with spiritual pride and lukewarmness in religion. They had a religious theory, but were greatly lacking in moral power and holiness. They are pronounced wretched, poor, blind, and naked. O that our people would realize the danger, and heed the counsel of the True Witness, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eyesalve, that thou mayest see." [Cf: RH 01-01-89 para. 20] p. 165, Para. 4, [1889MS].

Will we now, who have such great light, make some sacrifice for Jesus, who for our sakes became poor, that we through his poverty might be made rich? We must arouse, and through piety and earnest work for the Master, partake of his spirit of love for souls, of faith in God, that he may work with us, by us, and through us. By Mrs. E. G. White. [Cf: RH 01-01-89 para. 21] p. 166, Para. 1, [1889MS].

Water is necessary to life, and Christ uses it as an emblem of salvation. Let God withhold water from our earth, even for a little time, and what a state of wretchedness would result. A wild cry of indescribable woe would come from the suffering inhabitants. How much more terrible would be the result, if the light of truth, which is essential to the health and life of the soul, were withheld! Many in this world of mortality are perishing for the water of life. The loss of the natural life is not so lamentable; but the loss of that life which is eternal, which measures with the life of God, is terrible to contemplate; this is an eternal loss. Then why is there so great indifference? Why are those who have a knowledge of Jesus Christ resting at ease? [Cf: RH 01-08-89 para. 1] p. 166, Para. 2, [1889MS].

"Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if a man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, 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. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." "Many therefore of his disciples, when they had heard this, said, This is an 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?" Now mark the explanation of this statement

clothed in such mystery: "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: RH 01-08-89 para. 2] p. 166, Para. 3, [1889MS].

May these words be carefully pondered, for they are of deep import. First, we can have no living connection with Christ unless we eat his flesh and drink his blood. We are to come into as close relationship to Christ as the branches bear to the vine; for as the sap, flowing through the parent stalk, is taken up by the branches, and nourishes them, so every word that proceeds from God gives life to the child of God. "The words that I speak unto you, they are spirit, and they are life." All who are doers of the word will be one with Christ, and will walk with God, as did Enoch. [Cf: RH 01-08-89 para. 3] p. 166, Para. 4, [1889MS].

Christ has identified his interests with those of suffering humanity; and he has shown how much he estimates the worth of the soul, in that he left all the glory and honor he had enjoyed in heaven, and for our sakes became poor, that we through his poverty might be made rich. He came to our world to suffer reproach, mockery, rejection, and crucifixion, that he might bring salvation within the reach of all,--the rich and the poor, the high and the low. What, I ask you, are we who have been so highly favored by the Son of God, doing toward accomplishing the work left us to do,--that of bringing the light to others, that they may have eternal life? What are we doing to save our fellowmen? The Saviour declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." [Cf: RH 01-08-89 para. 4] p. 167, Para. 1, [1889MS].

Without Christ the soul is "dead in trespasses and sins," and unless it shall become one with Christ, and be quickened by the grace of God, it must be lost. It is important for each individual to know that he is abiding in Christ. If we are indeed in Christ, we shall have a deep, settled purpose to do all that is in our power to reveal the truth to those who are far off, and to those who are near. Christ says to his followers, "Ye are the light of the world." Having a knowledge of the truth ourselves, we must practice its principles, or it will be only a curse to sink us deeper in perdition. We must not only be prayerful, and anxious to know what is right, but we must love to do the right. [Cf: RH 01-08-89 para. 5] p. 167, Para. 2, [1889MS].

God is life, and love, and light. The gospel of truth, emanating from God, must be appropriated by his followers, as the branch appropriates the nourishment in the sap flowing from the true vine. The mind and heart will then be, not only enlightened, but cleansed and purified. All who are abiding in Christ will do the work of Christ. The earnest invitation comes down along the lines to our time, "Whosoever will, let him take of the water of life freely;" and it embraces all,--young and old, rich and poor, learned and ignorant, bond and free. [Cf: RH 01-08-89 para. 6] p. 167, Para. 3, [1889MS].

What are we doing to proclaim Christ to the world? What sacrifices are we making to second his efforts? Who is putting forth every effort to bring the light of truth to others, that they may be enriched by its imperishable treasure? Millions of human beings are perishing for the

water of life; and what excuse will many have to give in the judgment for their love of ease and amusement, and for indulging in self-gratification? They put forth no personal effort, neither do they give of the money which the Lord has intrusted to their keeping for the very purpose of blessing their fellowmen and bringing salvation to the doors of those who are ignorant of truth and righteousness. A free gospel, and yet bound away from hungering souls for want of money and self-denying, self-sacrificing workers! The Rock of salvation was smitten for you to drink. For Christ's sake, drink, and he will be in you a well of water, springing up into everlasting life. If you drink, and your soul is refreshed, you will want others to drink, that they may be refreshed. Your hearts will be softened, your souls invigorated. [Cf: RH 01-08-89 para. 7] p. 167, Para. 4, [1889MS].

The world and the churches are breaking God's law, and the warning must be given, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." With such a curse hanging over the transgressors of God's holy Sabbath, should we not show greater earnestness, greater zeal? Why are we so indifferent, so selfish, so engrossed in temporal interests? Is our interest separated from Jesus? Has the truth become too pointed, too close in its application to our souls; and like the disciples of Christ who were offended, have we turned away to the beggarly elements of the world? We spend money for selfish purposes, and gratify our own desires, while souls are dying without a knowledge of Jesus and the truth. How long shall this continue? [Cf: RH 01-08-89 para. 8] p. 168, Para. 1, [1889MS].

All should have a living faith,--a faith which works by love, and purifies the soul. Men and women are ready to do anything to indulge self, but how little are they willing to do for Jesus, and for their fellowmen who are perishing for the want of the truth! Claim not to be a member of the royal family unless you can show your holy pedigree,--that you are eating Christ's flesh and drinking his blood, and are a partaker of the divine nature. Let us see what Jesus, our Redeemer, has said: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothed 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? (for after all these things do the Gentiles seek); for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: RH 01-08-89 para. 9] p. 168, Para. 2, [1889MS].

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed be those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." [Cf: RH 01-08-89 para. 10] p. 168, Para. 3, [1889MS].

Has not the time come when we should begin to cut down our possessions? May God help you who can do something now to make an investment in the bank of heaven. We do not ask a loan, but a freewill offering,--a return to the Master of his own goods which he has lent you. If you love God supremely, and your neighbor as yourself, we believe you will give tangible proofs of the same in freewill offerings for our mission work. There are souls to be saved, and may you be co-workers with Jesus Christ in saving these souls for whom Christ has given his life. The Lord will bless you in the good fruit you may bear to his glory. May the same Holy Spirit which inspired the Bible take possession of your hearts, leading you to love his word, which is Spirit and life. May it open your eyes to discover the things of the Spirit of God. The reason there is so much dwarfed religion today is because people have not brought practical self-denial and self-sacrifice into their lives. We must needs be stimulated by calling to mind the life of the martyrs and holy men of God, who appreciated the truth above gold, silver, and earthly possessions, and even above life itself. They had vigorous faith and piety, unbending principle, for they were eating daily of Christ's flesh, and drinking his blood. They read the word of God; they meditated upon it, and believed it. They obeyed that word, and were therefore practical Christians. Such will hear, "Well done, good and faithful servant," from the lips of the Master. Our nourishment must be drawn from the Bible, and such sustenance will be as enduring as eternity. By Mrs. E. G. White. [Cf: RH 01-08-89 para. 11] p. 169, Para. 1, [1889MS].

The revival services held during the week of prayer and since that time have accomplished a good work in the Battle Creek church. Elds. A. T. Jones, J. O. Corliss, and others took an active part in conducting the meetings. The principal topic dwelt upon was justification by faith, and this truth came as meat in due season to the people of God. The living oracles of God were presented in new and precious light. The Holy Spirit, working through human agencies, revealed the deep significance of long-known truths relating to the new and startling movements in the development of the Religious Amendment to the Constitution. This made the meetings of more than usual interest as the application of prophecy was plainly made to our own time. The Lord worked with the efforts of his servants, and made his work effective. [Cf: RH 02-12-89 para. 1] p. 169, Para. 2, [1889MS].

Through all Scripture, in both the Old and the New Testaments, Christ himself speaks; for he is the Word of God; and he who communicates his word is only the instrument of his power. There must be the cooperation of the divine with the human, or the ministry of the word will be powerless. Said Christ, "Without me, ye can do nothing." The truth as it is in Jesus, accompanied by divine energy, has been brought before the people, and we have reason to praise God that it has been with marked effect upon the church. The work of deep heart-searching has been gradually going forward. Many have sought the Lord with confession of sins and contrition of soul, and have been blessed and made joyful by the God of their salvation. Those who have hitherto been almost destitute of faith have discerned its simplicity, and have been enabled to lay hold of the promises of God. They could truly say, with the prophet, "The hand of our God is upon all them . . . that seek him;-- but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us." The prophet trusted not in man, but in God alone, and he received help. So it has been with the church. Their offerings were accepted, their faith was directed to Christ, our Righteousness, and the glory of the only begotten of the Father, full of grace and truth, has been revealed to their souls. Personal efforts have been made to reach those who were backslidden and enshrouded in darkness. But while many have found light and peace, there are still others in this large church who need a deep work of grace wrought in their hearts. [Cf: RH 02-12-89 para. 2] p. 169, Para. 3, [1889MS].

Meetings were held in the College which were intensely interesting. The Spirit of the Lord wrought upon hearts, and there was a precious work done in the conversion of souls. There has been no excitement felt or manifested. The work has been accomplished by the deep movings of the Spirit of God, and men have moved intelligently and in faith. The manner in which God works is always determined by the necessities of the case. The Spirit of the Lord, with its still, small voice, invites sinners to come to Christ, saying, "Turn ye, turn ye, for why will ye die?" "Come unto me all ye that labor and are heavy laden, and I will give you rest." Divine wisdom suggests ways and means of reaching the conscience and the understanding. Precious facts in the history of revealed truth and in Christian experience were presented, and decisions were fully made on the Lord's side. Sinners were led to behold the Lamb of God who taketh away the sins of the world. The Christian life, which had before seemed to them undesirable and full of inconsistencies, now appeared in its true light, in remarkable symmetry and beauty. He who had been to them as a root out of dry ground, without form or comeliness, became "the chiefest among ten thousand," and the one altogether lovely. [Cf: RH 02-12-89 para. 3] p. 170, Para. 1, [1889MS].

All heaven is interested in the salvation of souls. As one after another of these students of Battle Creek College, hitherto ignorant of the truth and of the saving grace of God, espoused the cause of Christ, what joy was there in the heavenly courts! As they gave expression to their hope in Christ, it was not surprising that joy and gratitude to God were expressed by the workers. [Cf: RH 02-12-89 para. 4] p. 170, Para. 2, [1889MS].

Meetings were held in the morning at half-past five in the Sanitarium Hospital. I had much freedom in speaking to the workers from the

various departments of the Sanitarium. From morning to morning, the social meetings increased in interest, and many precious testimonies were borne, expressing the joy that souls had found in believing in Jesus. There were many whose minds had been clouded with doubt, but the light received from the explanation of Scripture encouraged their faith, while the truth was revealed to their minds and hearts in a light in which they had never before seen it. They also had clearer views of the mercy, goodness, and love of God, and realized something of how dishonoring to their Maker was their unbelief. These meetings were protracted for the period of three weeks, and we deeply regretted that they could not have been longer continued. [Cf: RH 02-12-89 para. 5] p. 170, Para. 3, [1889MS].

The constant and diligent work which must be faithfully performed in the Sanitarium, makes it difficult to give extended time to meetings. The attendance and treatment of invalids require constant vigilance. But I thank the Lord for the moral and religious influence that is felt in the Sanitarium. I thank God for the good work done in the Sabbath school, the missionary meetings, and in the regular religious services for patients and helpers. Those who bear weighty responsibilities acted an interested part in the services. There are many who become interested in the truth at the institution, and many are here converted to God. Here is a broad missionary field, and a most thorough missionary work can be accomplished by wise and well-directed effort. If all who have a knowledge of the truth will daily put on the Lord Jesus Christ, and by a well-ordered life and godly conversation correctly represent what they claim to believe, a work may be accomplished in the salvation of souls that will make Heaven rejoice. God forbid that anyone connected with this institution should be actuated in the smallest degree by selfish, worldly motives. The gospel of Christ will admit of no compromise. In the Sanitarium the people of God are brought into close connection with the people of the world; but the Lord requires his people to keep themselves unspotted from the world. He wants them to shine as lights in the midst of men. The Lord, in his providence, will yet cause the truth of his word to shine in the courts of kings, even going forth from this institution. The principles of divine truth are to be revealed in such a way as to affect the philosophy and the customs of men, both in society and in family life, and have a molding influence on individual character. To be the light of the world means more than many suppose. The receivers of the word of God are the active instruments in diffusing light to others. Those who go forth with a knowledge of how to treat the sick, and of the principles of temperance, in eating, drinking, and dressing, many not only do a work to relieve physical suffering, but also lead souls to the Great Physician for healing. This is what Christ meant when he said, "Ye are the light of the world." The broad commission of revealing Christ to the world is given to every Christian, and none are to refuse to shine. [Cf: RH 02-12-89 para. 6] p. 170, Para. 4, [1889MS].

Meetings were held with the workers of the publishing house from twelve to one o'clock daily. I had the privilege of speaking to the workers here, as the Lord gave me utterance, and these seasons were refreshing to my soul. Some time was devoted to social meeting. Many good testimonies were borne, and it made my heart glad to see those who had been connected with the publishing work for a period of thirty years, rejoice as young converts rejoice in their first love. They

expressed their gladness and gratitude of heart for the sermons that had been preached by Bro. A. T. Jones; they saw the truth, goodness, mercy, and love of God as they never before had seen it. They humbled their hearts, confessed their sins, and removed everything that had separated their souls from God, and the Lord had put a new song into their mouth, even praises unto his name. It was manifest that a renovation had taken place; for they expressed their determination of soul to work earnestly to counteract the evil influence they had exerted in the past. There were many who testified that they were free in the Lord,--not free from temptations; for they had these to contend with every day,--but they believed that their sins were forgiven. O, how we long to have every soul come out into the liberty of the sons of God! Will any of these who have tasted of the Bread of Life every loathe the manna that has been so sweet to their souls at these meetings? Thank God that everyone may have the privilege of gathering according to his wants. Jesus dispenses his gifts liberally. May the good work begun in the Battle Creek church be carried onward and upward till every soul shall be consecrated, purified, refined, and fitted for the society of heavenly angels! By Mrs. E. G. White. [Cf: RH 02-12-89 para. 7] p. 171, Para. 1, [1889MS].

A decided advancement in spirituality, piety, charity, and activity, has been made as the result of the special meetings in the Battle Creek church. Discourses were preached on the sin of robbing God in tithes and offerings. The prophet exclaims, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?--In tithes and offerings. Ye are cursed with a curse; for ye have robbed me even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land." [Cf: RH 02-19-89 para. 1] p. 171, Para. 2, [1889MS].

Many confessed that they had not paid tithes for years; and we know that God cannot bless those who are robbing him, and that the church must suffer in consequence of the sins of its individual members. There are a large number of names on our church books; and if all would be prompt in paying an honest tithe to the Lord, which is his portion, the treasury would not lack for means. From all countries and tongues and peoples is heard the Macedonian cry, "Come over and help us." There are openings for the truth in every land. Those who are not of our faith are calling for the living preacher. Our publications are doing a good work, but the people say, "We want the living speaker to teach us the truth more fully." The mission field is as broad as the world, and yet the work is bound by those who are not giving to the Lord his own portion, designed to be used in just this kind of work. The withholding of means that is due to God places barriers in the way of accomplishing work that should be done by those who have been enlightened by the truth. As the sin of robbing God was presented, the people received clearer views of their duty and privilege in this matter. One brother said that for two years he had not paid his tithes, and he was in despair; but as he confessed his sin, he began to gather hope. "What shall I do?" he asked. I said, "Give your note to the treasurer of the

church; that will be business-like." He thought that was a rather strange request; but he sat down, and began to write, "For value received, I promise to pay--" He looked up, as if to say, Is that the proper form in which to write out a note to the Lord? "Yes," he continued, "for value received. Have I not been receiving the blessings of God day after day? Have not the angels guarded me? Has not the Lord blessed me with all spiritual and temporal blessings? For value received, I promise to pay the sum of \$571.50 to the church treasurer." After doing all he could do on his part, he was a happy man. In a few days he took up his note, and paid his tithe into the treasury. He had also made a Christmas donation of \$125. Another brother gave a note for \$1,000, expecting to meet it in a few weeks; and another gave a note for \$300. [Cf: RH 02-19-89 para. 2] p. 171, Para. 3, [1889MS].

Robbing God involves the most serious consequences. The soul is placed in peril when this is done; for the blessing of God is withdrawn. About \$2,000 was raised to restore tithes and offerings that have been withheld in the past. It has been proposed that these long-withheld tithes and offerings be devoted to the European missions. Nearly \$6,000, reckoning the Christmas offerings, was thus raised for the foreign mission work. The sympathies of God's people should be aroused in every church throughout our land, and there should be unselfish action to meet the necessities of different mission fields. Men should testify to their interest in the cause of God by giving of their substance. If such an interest were manifested, the bond of Christian brotherhood would exist and increase in strength between all the members of Christ's family. This work of faithfully bringing in all the tithes, that there may be meat in the house of God, would supply laborers for both home and foreign fields. Although books and publications upon present truth are pouring out their treasures of knowledge to all parts of the world, yet missionary posts must be established at different points. The living preacher must proclaim the words of life and salvation. There are open fields inviting workers to enter. The harvest is ripe, and the earnest Macedonian cry for laborers is heard from every part of the world. We have no great men to send; but there are many single-hearted sons and daughters of God who will take hold of the work at any place, and God will give them wisdom, if they are meek and lowly followers of Jesus. [Cf: RH 02-19-89 para. 3] p. 172, Para. 1, [1889MS].

The Lord came very near to his people on the Sabbath of Jan. 5. The blessing of the Lord rested upon me in a large measure as I spoke to the people. I know that the hearers were enlightened by the Spirit of God. We all felt the softening, subduing influence of his grace upon our hearts. It remains to be seen if those who have been blessed of God in the bestowal of the richness of his grace, will be like the nine lepers who were not found giving glory to God. Will the number be in proportion as of one to ten, of those who will return to praise and glorify his name? How much more joy would there be in heaven if with pen and voice of grateful acknowledgment the proportion might be reversed! How much more rejoicing would there be in heaven if all those who have received the marked evidences of God's compassionate love would respond with thanksgiving, making it evident that they have not received the grace of God in vain! [Cf: RH 02-19-89 para. 4] p. 172, Para. 2, [1889MS].

A certain old soldier of the cross of Christ, who had trained his

heart to praise God, had always a testimony full of rejoicing and thanksgiving. His store of grace was increased as he rendered thanks to God. So it may be with us all. How readily do we express our sorrow, pouring into sympathizing ears our griefs and woes! How easily do we gather the clouds of darkness and discouragement about our souls, and shadow the pathway of others by mourning and complaining! Why should we not change this habit, and let offerings of gratitude flow forth from a full fountain of love to God? Why should we not have hearts to appreciate the goodness and loving-kindness of our Heavenly Father? How does God look upon those who have no acknowledgment to make of the visitation of his grace; who reflect no glory to the beneficent Giver of all good? [Cf: RH 02-19-89 para. 5] p. 172, Para. 3, [1889MS].

Have we not fasted and prayed and afflicted our souls over the backslidden condition of the church? Has the Lord heard your prayers in Battle Creek? Has the light and glory of God arisen upon you? Then arise and shine, showing forth the praises of Him who hath called you out of darkness into his marvelous light. If you are grateful, if Christ has removed your sins as a thick cloud, raise your voice in thanksgiving, and tell of his goodness, and let other churches be encouraged by the good news of the work among us. We have so long educated our souls to sigh and complain and groan and murmur, that we feel little obligation to magnify the Lord of hosts when he gives us the light and freedom of his Spirit. [Cf: RH 02-19-89 para. 6] p. 173, Para. 1, [1889MS].

A large congregation assembled in the Tabernacle on the occasion referred to, and the results of the good work that had been in progress were made manifest. The gospel of Christ was not only heard, but the hearers of the word became doers also. There were one hundred and eighty-five willing testimonies borne in this meeting, and many said it was the best social meeting they had ever attended in the Tabernacle. There was a general conviction of the sin of unbelief, and of the sin of neglecting to improve the talents that God had given to his people. [Cf: RH 02-19-89 para. 7] p. 173, Para. 2, [1889MS].

Christ has said, "Ye shall be witnesses unto me." You are to hold forth the word of life, to let your light so shine before men that they, seeing your good works, may glorify your Father who is in heaven. The confession of the church, the declaration of the evidences of God's truth, love, faithfulness, and power, are chosen agencies of heaven to reveal Christ's pardoning love to the world. The testimonies of the people of God, when impressed by his Spirit, convict men of the sin of neglecting so great salvation. While men who are converted to God acknowledge his power through patriarchs and prophets, they have a more interesting testimony to bear concerning the miracles of the grace of Christ, the ever-living Saviour, in their present and personal experiences. These precious acknowledgments of the goodness, forbearance, and love of God, when accompanied by a consistent life, carry with them an irresistible power, that results in the salvation of souls. Says the apostle, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [Cf: RH 02-19-89 para. 8] p. 173, Para. 3, [1889MS].

Every important truth received into the heart must find expression in the life. It is in proportion to the reception of the love of Christ

that men desire to proclaim its power to others; and the very act of proclaiming it, deepens and intensifies its value to their own souls. Those whose souls are full of the love of Christ, are full of eagerness to make disclosures of the comfort, hope, and peace that pervade their hearts. They feel as did Paul when he said, "Unto me, which am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known to the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." [Cf: RH 02-19-89 para. 9] p. 173, Para. 4, [1889MS].

The churches which have been made sensible of the deep movings of the Spirit of God, have reached an important point in their experience. The Lord has manifested his willingness to bless those who will seek him with undivided hearts. The work of salvation cannot go forward without the cooperation of the human and the divine. The conditions of progress are plainly marked out in the word of God. You are to "work out your own salvation with fear and trembling;" and then "it is God that worketh in you, both to will and to do of his own good pleasure." Those who have been made partakers of Christ's love, have been placed under new obligations to God and man, and have been set apart for the work of saving souls. They are to wear Christ's armor, and fight the battles of the Lord. Let every soul who has tasted and seen that the Lord is good, look their duties in the face. They are to confess Christ before the world. They are to bring the great truths which they have received before their fellowmen; for God has made them the depositaries of his light and truth. Jesus came to seek and to save that which was lost, and we are laborers together with him. Christ was the faithful shepherd that was willing to leave the ninety and nine and go into the desert to seek and save the one lost sheep. [Cf: RH 02-19-89 para. 10] p. 174, Para. 1, [1889MS].

Though years have rolled into eternity since many first heard the truth, there are those who have never drank of the fountain of living waters, and therefore they cannot intelligently lead others to the fountain. It is for this very class who are feeding on husks, that Jesus feels the tenderest interest and sympathy. Over one sinner that repenteth there is greater joy than over ninety and nine just persons that need no repentance. The work of every church member in our land is to seek and to save that which was lost. [Cf: RH 02-19-89 para. 11] p. 174, Para. 2, [1889MS].

"Let the lower lights be burning." Let the individual members of the church take up their appointed work of diffusing as well as receiving light. Not one is excusable in being an idler in the Lord's vineyard. Additional light has been received by the Battle Creek church; but in order to retain this light, and to have it increase, it will be essential to recognize your responsibility before God. We cannot mark out a precise, rigid, iron-clad rule which you must follow in your missionary efforts. If you seek wisdom of God, asking in faith, nothing wavering, it shall be given, and given liberally. In working for others, you will be constantly strengthening yourself, and you may become polished instruments in the hands of God for disseminating the truth. By Mrs. E. G. White. [Cf: RH 02-19-89 para. 12] p. 174, Para.

3, [1889MS].

I feel grateful to God for his great mercy and love toward us, and I desire to be able to comprehend more and more of the character of our Lord Jesus Christ. When we think of what he has done for us, how can we ever doubt him? How can we resist his pleadings and his goodness? Why is it that we have shown such indifference and coldness as we have in the past? I am so anxious that all should drink in the mercy and the love of Jesus. The more we talk of his love and power, the more we shall have to tell of his tender compassion and truth. [Cf: RH 02-26-89 para. 1] p. 174, Para. 4, [1889MS].

All heaven has been looking with intense interest upon those who claim to be God's commandment-keeping people. Here are the people who ought to be able to claim all the rich promises of God; who ought to be going on from glory to glory and from strength to strength; who ought to be in a position to reflect glory to God in the works that they do. Jesus has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: RH 02-26-89 para. 2] p. 175, Para. 1, [1889MS].

We have received the rich blessing of God; but we must not stop here. We are to catch more and more the divine rays of light from heaven. We are to stand just where we can receive the light and reflect it, in its glory, upon the pathway of others. There has never been a time when we could feel more courage and confidence in the work than at the present time. There are many in our world who do not keep the commandments of God, nor make any profession of so doing, and yet they claim all his blessings. They are willing to accept and appropriate his promises, without heeding the conditions upon which they are based. They have no right to the blessings they claim. But why should not those who are keeping his commandments lay hold of the promises that have been given to the children of God? We can see Christ's righteousness in the law. In the cross of Calvary, "mercy and truth are met together; righteousness and peace have kissed each other." This is the blending that there should be in our work. Truth and righteousness must be presented with the love of God as it was manifested in Jesus. What purity will then be seen! What a cleansing of every moral defilement will be shown to be necessary! Then, when this is done, the stubbornness of the will which has kept so many away from the light, as they behold the preciousness of the Redeemer, his mercy and pity, will all be melted away from their souls. Every one of us must fall on the Rock and be broken. Will there be one who will retain his stubbornness? Will there be one who will cling to his self-righteousness? Will there be one who will not catch sight of the preciousness of Christ? Is there a heart here that will not be subdued by the love of Jesus? Will any retain one particle of self-esteem? [Cf: RH 02-26-89 para. 3] p. 175, Para. 2, [1889MS].

We need to come still closer to God. After Moses had been assured that his request was answered, and that God would go up with him, he pleaded still for greater blessings. "Show me thy glory," was his prayer. And God listened to that mighty man of faith, and he said, "I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall

come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." [Cf: RH 02-26-89 para. 4] p. 175, Para. 3, [1889MS].

Why is it that our hearts have been so insensible to the love of God? Why have we had so hard a judgment of our Heavenly Father? From the light that God has given me, I know that Satan has misrepresented our God in every possible way. He has cast his hellish shadow athwart our pathway, that we might not discern our God as a God of mercy, compassion, and truth. This is why the iron has entered into our souls. Then we have talked of the darkness that the evil one has cast upon us, and we have bemoaned our condition; and in so doing, we have only spread the shadow over other souls, and that which has injured us was an injury to them. As we have uttered our words of unbelief, others have been enshrouded in darkness and doubt. We cannot afford to do this work. We thus put our kind Heavenly Father in a false light. All this should change. We must gather up the rays of divine truth, and let our light shine upon the darkened pathway of others. Heaven's light shines for those who will follow Christ, the light of the world. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: RH 02-26-89 para. 5] p. 175, Para. 4, [1889MS].

What kind of recommendation do you give to the world of the religion of Christ, if you go repining and complaining, and filled with sorrow? Those who keep the commandments of God should make it manifest that the truth is sanctifying the soul, refining and purifying the thoughts, and elevating the character and life. Christ has died that the moral image of God might be restored in our souls, and might be reflected to those around us. We need to drink deeper and deeper of the fountain of life. I hope that not a soul will be satisfied without making thorough work for eternity; and from this time on, may it be seen, both by precept and example, that you are representatives of Christ. You may have a living testimony to bear: "Hear what the Lord has done for my soul" The Lord is ready to impart still greater blessings. He permitted all his goodness to pass before Moses; he proclaimed his character to him as a God full of mercy, longsuffering, and gracious--forgiving iniquity, transgression, and sin. Moses was to represent this character to the people of Israel, and we are to do the same. We are to go forth to proclaim the goodness of God, and to make plain his real character before the people. We are to reflect his glory. Have we done this in the past? Have we revealed the character of our Lord by precept and example? Have we not joined in the work of the enemy of souls, and misrepresented our Heavenly Father? Have we not been passing judgment on our brethren, criticising their words and actions? Then the love of God has not been enthroned in our souls. Let us make a decided change. Let us declare the character of God to the people as Moses did to Israel, both in spirit and life. We are to catch the light of his countenance, full of compassion and love, and reflect it to perishing souls. [Cf: RH 02-26-89 para. 6] p. 176, Para. 1, [1889MS].

I beseech you to keep reaching out after God, to keep drinking of the fountain of living water. You may be as a tree planted by the rivers of waters, whose leaf does not wither. You may be full of moisture, and may be able to refresh others, and to give them grace and comfort. I love Jesus now; and I want to know more and more of him. I have only

begun to know him, but there is an eternity before us in which there will be revealings of his glory, and we shall become better and better acquainted with our divine Lord, and have a more comprehensive knowledge of him. [Cf: RH 02-26-89 para. 7] p. 176, Para. 2, [1889MS].

Jesus has said, "Ye are the light of the world" Will we fulfill this statement, and be indeed the light of the world? Or shall we go on in our course of murmuring and complaining, and be the darkness of the world? O, kindle your taper at the divine altar. [Cf: RH 02-26-89 para. 8] p. 176, Para. 3, [1889MS].

How was it with the children of Israel in the wilderness?--They were protected on every side; the pillar of cloud by day and of fire by night was over them; but they did not appreciate the blessings they enjoyed. They murmured and complained, and God finally permitted the serpents to bite them, that they might be brought to a realizing sense of his care and protection. It was the power of God that had before kept the venomous serpents of the wilderness from stinging them. When the serpents were permitted to bite them, the command came to Moses to lift up a brazen serpent on a pole, and to tell the people that if they would look upon it, they should live. Suppose that one had said, "O, my wounds are too grievous. I am so full of fever and suffering that I cannot raise my eyes. Wait till I am a little better." Could he get better without following the directions?--No, he would only grow worse and worse, and die. The only remedy was to fasten his eyes on the brazen serpent. The instruction was, "Look and live," and every soul who did this was healed. [Cf: RH 02-26-89 para. 9] p. 176, Para. 4, [1889MS].

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And every sin-sick soul, bitten and deceived by the serpent, may "look and live." How many delay to look! They think they must make themselves a little better before they can come to Jesus. But we cannot do this. Our only hope is to look and live. We have abundant reason to praise God that we have not perished by the way, and that he is so ready now to heal us of all our wounds. "Wash you, make you clean." The fountain has been provided. May God help you to "look and live!" By Mrs. E. G. White. [Cf: RH 02-26-89 para. 10] p. 177, Para. 1, [1889MS].

Special meetings began at South Lancaster on Friday, Jan. 11. We were glad to find the church well filled with those who had come to receive benefit from the meetings. There were many persons present whom we had never met before, and their presence testified to the power of God to convert souls, and to turn men's feet into the path of his commandments. Delegates were present from Maine, Connecticut, Massachusetts, and other States. We realized that there was a work to be done in setting things in order, which man's best efforts could not accomplish without the aid of God. Our hearts were drawn out in earnest supplication to God that he would work in our behalf. We had a message of present truth for the people; and if they would place themselves in the channel of light, they would be prepared to do a work for others similar to the work that should be done for them. [Cf: RH 03-05-89 para. 1] p. 177, Para. 2, [1889MS].

On Sabbath afternoon I had freedom in presenting to the people the necessity of obeying the law of God. It is not enough to say that we

believe. We must have that genuine faith which works by love, and purifies the soul. God has given us a perfect standard of righteousness in his law. "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." This comprehends the whole duty of man to his God and to his neighbor. We owe to God our life, and all that makes life desirable, and when we refuse to render obedience to him, we rob and defraud our own souls. No man can choose his own way without deep ingratitude to God; in so doing he renders to God enmity for love. [Cf: RH 03-05-89 para. 2] p. 177, Para. 3, [1889MS].

We felt burdened for those who had been bearing the message of truth to others, lest they should close their hearts to some of the precious rays of heaven's light that God has sent them. Jesus rejoiced when his followers received his messages of truth. At one time he raised his eyes 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." The precious Saviour, who brought life and immortality to light, rejoiced that the plan of salvation could be understood by those who were humble in spirit, although the proud and self-sufficient could not comprehend its mystery. The worldly-wise cannot see the beauty of that truth which Christ constantly opens to the understanding of those who have a willing, childlike desire to be loyal to God. To the humble the truth is the power of God unto salvation. [Cf: RH 03-05-89 para. 3] p. 177, Para. 4, [1889MS].

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of his grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin, and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. Wild, clamorous cries and exercises are no evidence that the Spirit of God is at work. The Lord manifested himself to Elijah in the still small voice. Says Christ, "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." It is the sinner himself who has barred the door. Will he take down the barriers? Will he unbolt the door? The locks are all on his side of the door, not on the Saviour's side. [Cf: RH 03-05-89 para. 4] p. 178, Para. 1, [1889MS].

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before viewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we would be partakers with Christ of his glory, we must also be willing to share with him in his humiliation. "Though he were a Son, yet learned he obedience by the things which he suffered." This must be the experience of every true child of God. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin."

[Cf: RH 03-05-89 para. 5] p. 178, Para. 2, [1889MS].

We should not murmur if we are called upon to share the suffering part of religion. There are many who do not feel averse to suffering, but they do not exercise simple, living faith. They say they do not know what it means to take God at his word. They have a religion of outward forms and observances. It is painful to see the unbelief that exists in the hearts of many of God's professed followers. We have the most precious truths ever committed to mortals, and the faith of those who have received these truths should correspond to their greatness and value. There are many who seem to feel that they have a great work to do themselves before they can come to Christ for his salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their lifework. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by him. They lose sight of the fact that Christ himself is "the way, the truth, and the life." When we individually rest upon Christ, with full assurance of faith, trusting alone to the efficacy of his blood to cleanse from all sin, we shall have peace in believing that what God has promised he is able to perform. As Christ represented the Father, so we are to represent Christ to the world. We cannot transfer our obligation to others. God desires to make known to you what is the richness of his glory, that you may preach the mystery of salvation to those around you,--Christ in you the hope of glory. [Cf: RH 03-05-89 para. 6] p. 178, Para. 3, [1889MS].

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. [Cf: RH 03-05-89 para. 7] p. 179, Para. 1, [1889MS].

In the early morning meetings I tried to present the paternal love and care of God for his children. The knowledge of God's love is the most effectual knowledge to obtain, that the character may be ennobled, refined, and elevated. Jesus is to be our pattern. The Lord has lessons of the greatest importance for us to learn. He leads us as children to take views of his goodness, mercy, and love, from the simple, lowly life of our dear Redeemer. Christ ever directed the minds of his disciples to God as to a loving Father. He educated his followers to look upon God with confidence and love. When we are overawed with the greatness and justice of God, we are pointed to Jesus, to his spotless character and his infinite love. There we see the Father revealed in the Son, for God is love. [Cf: RH 03-05-89 para. 8] p. 179, Para. 2, [1889MS].

Both students and teachers have shared largely in the blessing of God. The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had

known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved everyone, and felt that they could rest in the love of God. [Cf: RH 03-05-89 para. 9] p. 179, Para. 3, [1889MS].

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. No time was lost; for everyone had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run this full course; but it was thought best to close it at that time. I was not able to sleep that night until nearly day. The Lord had visited his people. And there was joy in heaven among the angels over the repentant sinners that had come back to the Father. What a beautiful sight it was to the universe to see that as fallen men and women beheld Christ, they were changed, taking the impression of his image upon their souls. [Cf: RH 03-05-89 para. 10] p. 179, Para. 4, [1889MS].

There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self. In the parable, the father saw the returning prodigal son. He saw his repentance and contrition of soul, and he had compassion on him, and ran, and fell on his neck and kissed him. The son spoke his penitence, saying, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." The prodigal made a full confession of his sin. He made no excuse for his wrongdoing, and he was forgiven, and re-established in his father's house. [Cf: RH 03-05-89 para. 11] p. 180, Para. 1, [1889MS].

We thank the Lord, we rejoice, that it is not too late for wanderers to return, with humble confession, and receive a welcome in the Father's house,--to be clothed with the righteousness of Christ. I thank God for this with a full heart every day. We should be the most ungrateful of his creatures, were we indifferent when he works for the children of men in such a marvelous way. We should be like the heath in the desert, if we did not praise God when good cometh. I know that there has been rejoicing in heaven because of the good work done in

South Lancaster; and if the angels rejoice, why should not we who have also witnessed the return of wanderers from darkness into the marvelous light of God's love? [Cf: RH 03-05-89 para. 12] p. 180, Para. 2, [1889MS].

To know God is the most wonderful knowledge that men can have. There is much wisdom with worldly men; but with all their wisdom, they behold not the beauty and majesty, the justice and wisdom, the goodness and holiness, of the Creator of all worlds. The Lord walks among men by his providences; but his stately steppings are not heard, his presence is not discerned, his hand is not recognized. The work of Christ's disciples is to shine as lights, making manifest to the world the character of God. They are to catch the increasing rays of light from the word of God, and reflect them to men enshrouded in the darkness of misapprehension of God. The servants of Christ must rightly represent the character of God and Christ to men. Says the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." By Mrs. E. G. White. [Cf: RH 03-05-89 para. 13] p. 180, Para. 3, [1889MS].

Brethren and sisters, I have felt burdened, lest the work of confession and repentance would not go as deep and thorough as it should, in order to meet the mind of the Spirit of God. We are to draw to the light, that our errors may be revealed. If we make diligent work of repentance, we may come to God, claiming his promise to cleanse us from all unrighteousness. We want to be in a position where we can have the blessing of God, where we can have strength to overcome the temptations that are suggested to our minds by the evil one, and power to rise above the peculiar weaknesses in our character. There must be a warfare of the spirit against the flesh, and through the grace of Christ we may obtain the victory. The divine power working with our efforts will result in the slaying of the old man, and in the renewing of the mind in the image of Him who created it. The divine image has been almost obliterated. The appetites and the passions have led to selfish and injurious indulgences for their gratification, and the flesh has triumphed over the spirit. [Cf: RH 03-12-89 para. 1] p. 181, Para. 1, [1889MS].

We should be as firm as was Daniel in controlling the appetites and the desires of the flesh. We must institute a warfare against every sinful inclination, and submit to the control of the Spirit of God. Every time we yield to temptation it becomes easier to yield the next time. The conscience becomes more and more hardened by our indulgence in evil and our association with it, until we become powerless, and evil practices become habitual. Wrong habits are not formed by occasional indulgence in evil, but they are the result of repeated actions, and become more and more fixed and difficult to overcome. How necessary it is that every soul bring the solid timbers of righteousness into his character-building, so that there will be a fixed determination to do right because it is right. We should be in that condition of mind and heart that, should an accident occur, and death result in a moment, our destiny would be decided for heaven, and not for perdition. The great and all-important question to every soul should be, Am I right with God? [Cf: RH 03-12-89 para. 2] p. 181, Para. 2, [1889MS].

The young people of our school want to make a success of their education. Daniel made a success, when he feared God, and such a course will lead others to success; for "the fear of the Lord is the beginning of wisdom." You may be in a position where your influence will tell on the Lord's side. It is your exalted privilege to be a victor over the appetites and passions of the flesh, through the strength of Christ. Enoch walked with God for three hundred years. He was in harmony with the will of heaven. Enoch is a representative of the people who are to be translated from the earth. It is not time for us to make a complete surrender to God? We must be in earnest in seeking his blessing. We must crucify the old man, with the affections and lusts, in order to meet the requirements of God. Those who have been blessed of God did not cease seeking him until they knew they had fulfilled his requirements and stood approved before him. [Cf: RH 03-12-89 para. 3] p. 181, Para. 3, [1889MS].

In Oakland, in Battle Creek, and in other places where the deep movings of the Spirit of God have been felt, the people confessed their sins, and made restitution for their wrongs. The servants of God desired to make clean work for eternity. They confessed their jealousies, evil-speaking, murmurings, and uncleanness. They desired to have Jesus dwell in their souls, but he can never abide in hearts that are full of uncleanness. We must brush out the corners with the dust-brush. We must not hide our evils. Of course we should not expose evils to the public that are matters to be confessed to God alone. But while it is a disgrace to sin, it is no disgrace to confess sins. I entreat you, Do not rest until your souls stand free before God. You may have tenfold more success in influencing others than you have had in the past. [Cf: RH 03-12-89 para. 4] p. 181, Para. 4, [1889MS].

It is too late in the day for a superficial work. It is time to arise and shine, for the glory of God has risen upon you. It is too late to play into the hands of the enemy. The plowshare must go deep; the fallow ground must be broken up. We need to have our hearts broken. We need to feel how offensive is sin before God. We are to keep the heart with all diligence; for out of it are the issues of life. [Cf: RH 03-12-89 para. 5] p. 182, Para. 1, [1889MS].

How far we come from representing the character of Christ! But we must lay hold of his merits by living faith, and claim him as our Saviour. He died on Calvary to save us. Each should make it a personal work between God and his own soul, as though there were no one in the world but himself. When we exercise personal faith, our hearts will not be as cold as an iron wedge; we shall be able to realize what is meant by the psalmist when he says, "Blessed is the man whose sin is covered." Our God says he will forgive transgressions, and remove them as a thick cloud. [Cf: RH 03-12-89 para. 6] p. 182, Para. 2, [1889MS].

One brother has made a confession of discontentment because of his small wages. I wish every family in America could have some idea of the way the poor of Europe are situated. They are very destitute, and yet you hear no murmuring or complaining. I visited a family in Valence, France, where the mother was a widow. Her daughter was an intelligent woman, but as she had failed in one part of an examination, she could not obtain a teacher's certificate, and she was obliged to go from house to house sewing, for twenty cents a day. The mother tied on her little white cap, and took her basket on her arm and a crust of bread

for lunch, and started for the gardens to work like a man, and receive but twenty cents a day for her labor. The son was a book-binder, diligent and sober, and he received but three dollars a week. They had only one small room to live in, and had but simple, meager food. Still there was no complaint. When this class of persons heard the truth, the tears trickled down their cheeks, and their faces lighted up with love and gratitude to God. One young man, a musician in France, who had heard and rejoiced in the truth of God, was separated from his friends because of his acceptance of the Bible faith; and although his people are wealthy, he could not obtain money to go to Basle, Switzerland, where he could receive a better knowledge of our methods of missionary work. We were soon to go to Torre Pellice, Italy, and we said, "We will go third-class on the cars." This is the way in which the rough, smoking, working peasants travel; but we said, "By this means we can save enough money to send this young man to Basle." [Cf: RH 03-12-89 para. 7] p. 182, Para. 3, [1889MS].

I found a great deal of poverty in Europe, for small wages are paid to the laborers. At the silk-factories, men in high positions get but forty cents per day. We saw in the homes of the peasants loaves of bread piled up on a shelf to dry. Upon inquiry, we found that this was done for economy's sake, for it took less to satisfy their hunger when it was dry and hard, than when fresh. Bro. Geymet, a man who understands several languages, was engaging in missionary work with earnestness and with great self-sacrifice. We took a carriage to ascend the mountain, winding up the path he traveled to carry the truth to those who would hear. We were obliged to leave the carriage as the pathway grew narrow, and a terrible precipice yawned beneath us. Winding up and up, he finally came to a stable, and there the peasants gathered to study the Bible. He had to traverse this perilous path at night, as that was the only time the people could meet him. In the winter these poor peasants of Italy live in the stables, that the heat of the cattle may be utilized for their warmth. Our missionaries there get a little milk and bread, and eat it with gladness of heart. This is the way the truth is carried to the people in the Piedmont Valley. [Cf: RH 03-12-89 para. 8] p. 182, Para. 4, [1889MS].

At ten and eleven o'clock at night the workers would have to climb over these terrible paths through the mountains, and for seven miles take their way beside precipice and gorge. We asked, "How do you manage to go in safety over these dangerous places?" They answered, "When we come near the precipices, we crawl on our hands and knees." We asked one brother how much he would take to labor a year in the cause of God. He answered, "One hundred dollars," and then said, "You know we wear out shoes and clothes in traveling over the mountains, and we have our families to support." How many of us with families of five and six would be willing to live on such meager pay for the sake of the cause? [Cf: RH 03-12-89 para. 9] p. 183, Para. 1, [1889MS].

My heart ached when I saw how the poor had to get along in this country. We would see the children going along eating their dinner, a piece of dry bread moistened in the water of the fountain. But they were happy, and thought they had nothing to complain of. Why is it that we think we must have our pie and cake and rich puddings, when these very things only hinder us from becoming sanctified to God? We should seek to bring our expenses within our means. I want to see every laborer fully consecrated to the work. Some of our workers have thought

that they must go to the very best hotels. But is this the way to do? How can we indulge ourselves, in the face of all the misery and distress that there is around us? How much money is swept from the treasury of God by the everlasting habit of picture taking! All this needless expense is registered in the books of heaven. Is it not best for us to believe that the eye of God is upon us? Shall we not so run that we may obtain the prize, and become temperate in all things? Those who engaged in the games in Paul's time were temperate. They kept a stern control of their appetites and passions, that they might be in the best condition to run and obtain the prize. And what was it?-- Simply a corruptible crown; but we run for an incorruptible crown that fadeth not away. We do not run with uncertainty, knowing not whether we may receive the prize or not; for if we fulfill the conditions, there is no doubt in the matter. Those in the races often fell fainting and dead within a few feet of victory, but it need not be so with us. We are not as those who beat the air. Is it not of the highest consequence that the brain nerve-force should not be weakened by indulgence, as we have to contend with spiritual wickedness in high places? We are to keep the body under, and bring it into subjection, that we may accomplish all that is possible. The self-denial and self-sacrifice involved in this is essential to our good, that we may reach the high standard that God has set before us. Put yourselves to the task. Put your powers to the stretch, and come out into a position where you can reach the perishing around you. Where is your working-power, your skill, your tact, your means? Does not the cause of God call for the best talents, and the highest use of our faculties? Does it not demand that you obtain a knowledge of your God and Saviour? O, let there be no more complaint! "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." Let us follow in the steps of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich. Let us be willing to give ourselves for others, as he has given himself for us. By Mrs. E. G. White. [Cf: RH 03-12-89 para. 10] p. 183, Para. 2, [1889MS].

We have a most decided work to do to prepare for the judgment. The great question is, "How is it with my soul? Have I followed the light that God has given me?" If you have faith now to grasp the promises of God, you will have faith when greater trials come. The present time is all-important time to us. Now is the time to know that Christ is formed within, the hope and glory. We must abide in Christ. Says the Saviour: "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." But if we abide in him, we may ask what we will, and it shall be done. [Cf: RH 03-19-89 para. 1] p. 184, Para. 1, [1889MS].

I have a twin sister who seems unable to understand the simplicity of faith. She is afflicted with disease; but she might be a stronger woman, if she would lay hold of God in simple faith. I wrote to her, saying, "Ask anything you will, that is within my power to obtain, to make you comfortable, and you shall have it." She believed that I meant what I said. She wrote to me about a wheel-chair of which she had heard, that she thought would be a great blessing to her. One had been

selected for her, and she wrote with the greatest confidence that I would purchase it. How is it that she could believe in my word, and yet could not believe in the promises of Jesus? When I write to her, I mean to present the matter in this very light. [Cf: RH 03-19-89 para. 2] p. 184, Para. 2, [1889MS].

A sister came to me in Oakland, and said, "Don't you remember that you promised to give me 'Vol. IV.' when it was revised and enlarged?" "Did I?" said I, "and did you really believe I meant to do it?" "Certainly," she replied. "Why did you think so?" I asked, "Is it not strange that you should think I would do that, simply because I promised you?" She looked at me in astonishment. She had been complaining to me of her lack of faith in God. "Now," I said, "how is it that you can trust in a promise of mine, but cannot trust your Heavenly Father's word? How is it that you can have faith in a poor, fallible mortal, and cannot rely upon the unchangeable God? I had forgotten my promise; but God never forgets. Why can't you take him at his word, as you take me at my word?" We honor God when we take him at his word, and walk out by faith, believing that he means just what he says. He has not withheld his best gift. "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?" All heaven was poured out to man in that one gift; and how can we doubt our Heavenly Father? [Cf: RH 03-19-89 para. 3] p. 184, Para. 3, [1889MS].

The promises of God are rich and abundant; and why is it that there is so little power and success with the messengers of God?--There is a lack of that faith that claims the promises of his word. Let the ministers go before God, and say, "I will not let thee go, except thou bless me." Let them never rise from their knees until the work is accomplished. There is too much preaching done without the ministering that God desires you to do. The minister should not think that his work is done when he leaves the desk. He should go to individual souls, and labor with them in the Spirit of Christ. O, if you would go to the lost, and let your heart break before them, we should see a work similar to that which was done in 1844. Then you might have seen three or four in the orchard, two or three in a barn, five or six in a chamber, pleading with God for souls. When they came to meeting, their faces were lighted up with the glory of God. [Cf: RH 03-19-89 para. 4] p. 184, Para. 4, [1889MS].

We talk altogether too much about the power of Satan. It is true that Satan is a powerful being; but I thank God for a mighty Saviour, who cast the evil one from heaven. We talk of our adversary, we pray about him, we think of him; and he looms up greater and greater in our imagination. Now why not talk of Jesus? Why not think of his power and his love? Satan is pleased to have us magnify his power. Hold up Jesus, meditate upon him, and by beholding, you will become changed into his image. [Cf: RH 03-19-89 para. 5] p. 185, Para. 1, [1889MS].

John saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own

salvation with fear and trembling, God will work in us to will and to do of his own good pleasure. While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. We have an idea that we must do some part of the work alone. We have thought that there are two or three steps that we must take without any help or support. But this is not so. The Spirit of God is continually wooing and drawing the soul to right purposes, and into harmony with the law of God. The invitation is given to the helpless, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." As soon as we separate ourselves from evil, and choose to serve God, we shall respond to this invitation. [Cf: RH 03-19-89 para. 6] p. 185, Para. 2, [1889MS].

Not one of us should take the first step in the way of transgression. We must not follow our selfish inclinations. We are to deny ourselves, take up our cross, and follow Jesus. We are to do our very best to sever ourselves from everything that is an offense to God. How can you lift up holy hands without wrath and doubting, if you commit iniquity? When you open the Bible, if you are transgressing the law of God, it will seem that all the threatenings of wrath are for your case. When you rise in meeting to bear your testimony, it will be full of unbelief and darkness. Your testimony will misrepresent your Heavenly Father. It will represent him as unwilling to forgive when you want to return to him, and you will dishonor your Redeemer before the congregation. The Lord has promised, "Ye shall seek me and find me, when ye shall search for me with all your heart." Why can you not take the Lord at his word? Why can you not come with an eye single to the glory of God, and appropriate the rich promises he has made? [Cf: RH 03-19-89 para. 7] p. 185, Para. 3, [1889MS].

When I was in Europe, a sister wrote to me in the deepest distress. She was in despair, and she wrote, "Can't you say a word of encouragement to me? Can't you tell me of anything I could do to be relieved of my burden?" The night after I had read her letter, I dreamed that I was in a garden, and a stately personage was conducting me through its paths. I was picking the flowers and enjoying the fragrance, when this sister, who was walking by my side, called my attention to some unsightly thistles that were impeding her way. There she was, mourning and grieving. She was not walking in the pathway, following the guide, but was walking among the briars and thorns. "Oh," she mourned, "is it not a pity that this beautiful garden is spoiled with thorns?" Then the guide turned, and said, "Let the thistles alone, for they will only wound you. Gather the roses, and the lilies, and the pinks;" and now she is doing this. Why not have something pleasant to think about? "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 03-19-89 para. 8] p. 185, Para. 4, [1889MS].

Suppose you had a family of children to whom you gave many pleasant and useful things, and they should pick out something that did not seem without objection to them, and should talk of its defects, and mourn and fret because this one thing did not quite meet their approval; how would you think they were repaying your goodness and kindness to them? Would you feel that your efforts were rewarded as they should be? Would

it not grieve your heart to find your children so ungrateful, and so unappreciative of your love toward them? [Cf: RH 03-19-89 para. 9] p. 186, Para. 1, [1889MS].

The precious Bible is the garden of God, and his promises are the lilies, and the roses, and the pinks. Why do you not gather the fragrant flowers, and leave the thistles alone? Why do you not dwell on the love of Jesus? Why do you not bring gratitude into your life for all the benefits you have received from your Heavenly Father? The more thankfulness you express, the more you will have to express. The whole universe is looking upon us; and see what efforts God has made for our salvation. He has given his only begotten Son to die for us. He was willing to come to our world, to leave the royal throne, that he might save the fallen race of men. 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 made an infinite sacrifice on Calvary's cross for us. Then why is it that we are always talking of our bruises? Why are we not healed? He died to pardon our sins, and to become our righteousness. When Satan comes to tell you that you are sinner, tell him that you know you are, but that Christ came into the world to save sinners, and that makes him your Saviour. I love him; I believe in him today. [Cf: RH 03-19-89 para. 10] p. 186, Para. 2, [1889MS].

Let the soul be uplifted from the lowlands of sin to contemplate the God of all goodness, mercy and love, but who will in no wise clear the guilty. Meet goodness with goodness. Cleanse the soul temple from all defilement, and open it to the blessed Spirit of God. We may be bright and shining lights in the world. Let us search our Bibles, digging into its mines for the precious jewels of truth; and all the time we may bear a brighter and a brighter testimony to the glory of God. We may have a little heaven in our hearts as we journey on toward the heaven above. We may learn the song of victory that is to be sung on Mount Zion. I praise God for his matchless love to us. By Mrs. E. G. White. [Cf: RH 03-19-89 para. 11] p. 186, Para. 3, [1889MS].

Text: "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church of Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:2, 5-8. [Cf: RH 03-26-89 para. 1] p. 186, Para. 4, [1889MS].

Those who shall be overcomers are to be highly exalted before God and before his angels. Christ has promised that he will confess their names before his Father and before the holy angels of heaven. He has given us

abundant promises to encourage us to be overcomers. The True Witness has given us the assurance that he has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of heaven's light. He may turn away his ears from hearing the message of truth, and in this way sever the connection between God and his soul. [Cf: RH 03-26-89 para. 2] p. 187, Para. 1, [1889MS].

You may have ears, and not hear. You may have eyes, and not see the light, nor receive the illumination that God has provided for you. You may close the door to light as effectually as the Pharisees closed the door to Christ when he taught among them. They would not receive the light and knowledge he brought, because it did not come in the way they had expected it to come. Christ was the light of the world, and if they had received the light he graciously brought to them, it would have resulted in their salvation, but they rejected the Holy One of Israel. Christ said of them that they loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." He said, "Ye will not come to me, that ye might have life." The way was open; but by their own course of action they closed the door, and severed their connection with Christ. We may do the same by rejecting light and truth. [Cf: RH 03-26-89 para. 3] p. 187, Para. 2, [1889MS].

Those who are willing to be faithful learners in the school of Christ, willing to put to the stretch every God-given power, that they may seek for truth as for hid treasure, will not only have light themselves, but will be able to impart light to those around them. Christ has said of his people, "Ye are the light of the world." It is our privilege to advance daily in the knowledge of our Lord and Saviour. By studying the life of Christ, and by patterning after his character, we may be changed into the same image. When John heard of the growing power of Jesus, he said, "He must increase, but I must decrease." When Christ abides in the heart, we are able to impart to others the light and peace that have been imparted to us. Every day we have the precious privilege of connecting ourselves with Christ, who has set before us an open door. All heaven is at our command. If we are obedient children of God, we may draw daily supplies of grace. Whatever temptations, trials, or persecutions may come upon us, we need not be discouraged. Neither man nor Satan can close the door which Christ has opened for us. [Cf: RH 03-26-89 para. 4] p. 187, Para. 3, [1889MS].

We are to live only one day at a time. We do not have to do the work of a lifetime in a few hours. We need not look into the future with anxiety; for God has made it possible for us to be overcomers every day, and he will give needed grace, that we may be conquerors. I am glad we have only a day at a time in which to work. We should not undervalue its responsibilities, and devote it to the service of the enemy. We should not spend it in arraying ourselves in fashionable attire, in decorating our homes as if we were to be permanent dwellers upon the earth. We should employ its moments in trading with our intrusted talents, in using our ability to glorify God, instead of glorifying ourselves. Our whole study should be how we may win the

approbation of God. If we are doing his will, with an eye single to his glory, we shall be able to say, "'I know that my Redeemer liveth.' Though heart and flesh should fail, Jesus lives to be my strength and my portion forever." One who is ever faithful and true among those who are changeable and false, will be our stay, and will prosper us in all we undertake. We shall find, as we seek to please God, that there is One who is working for us, even He whose name is "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace." [Cf: RH 03-26-89 para. 5] p. 187, Para. 4, [1889MS].

There is no reason for our being discouraged, no reason for talking of our trials and doubts. We have done altogether too much of this, but let us put it away. When we meet our friends, we should not strive to relate our worst experiences. Let us try to keep our minds upon the open door that Christ has set before us. Let us dwell upon the soul-comforting thought that Jesus lives to make intercession for us. It is not Christianlike to talk of your troubles and trials. It does not rightly represent Christ or his service. Angels are listening to hear what kind of report you are going to bear to the world about your heavenly Master. Christ does not cast across your pathway that dark shadow of which you complain. It is Satan who darkens your way with his own shadow, but we must not talk of his darkness. Let your conversation be of Him who liveth to make intercession for you before the Father. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus. If you calmly and trustfully contemplate the promises of God, and by simple, childlike faith claim them as your own, you will find that the darkness will vanish. Search the Scriptures, and light will break upon you. Confess the peculiar sins that you have cherished; repent of them, and put them away. If you profess to be followers of Christ while you have cherished worldliness, pride, and formality, you put your Lord to an open shame. The mighty Conqueror has presented toil and struggle as the price of victory. Those who would win the crown must lift and bear the cross. If we keep before us the cross of Calvary, we shall be able to say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." [Cf: RH 03-26-89 para. 6] p. 188, Para. 1, [1889MS].

By faith we should keep our eyes on Jesus our High Priest, who ministers in heaven for us. No other light has shone or ever will shine upon fallen men, save that which has been and shall be communicated by the Lamb slain from the foundation of the world. We should ever recount our blessings. We should gather them together and hang them in memory's hall. What kind of picture will you hang there today? Will you clothe it in crape, and frame it in mourning? Oh, no. Jesus is not in Joseph's new tomb. He has risen. He has burst the fetters of the grave. He has led captivity captive, and given gifts unto men. He has given us an evidence of what he will do for those whom Satan has placed in the prison houses of death. At his resurrection he opened the tombs of many righteous, took the captives out of the narrow cells, and led them away in triumph to his kingdom. Those who have fallen asleep in Christ shall not be holden of death. They shall be rescued from the grave, and restored to life. [Cf: RH 03-26-89 para. 7] p. 188, Para. 2, [1889MS].

Why should we not think of the glorious things that God has promised to his children? You should not keep your mind fastened on the gloom of the grave. You should not mourn that God does not love you. It is Satan

that puts these desponding thoughts into your mind. Jesus loves you. I have tested the love of God for many years. I know it is rich and free. He has suffered trials and afflictions to come upon me to draw me nearer to him. He has said, "Draw nigh to God, and he will draw nigh to you." This is the work we should do at this present time. We should be more in earnest, and by living faith we should claim the promises of God. There is such a thing as proving God. Says the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Cf: RH 03-26-89 para. 8] p. 188, Para. 3, [1889MS].

The more we bring to God's treasure house, the more we shall have to bring; for he will open ways before us, increasing our substance. I have found this to be true in my own experience. As God multiplies his gifts to us, we must not grow selfish, and withhold from him our tithes and offerings. We each have a part to act in the work of salvation. We are a portion of the great web of humanity, and we should not selfishly separate ourselves from our brethren. By devoting our means to the cause of God, by exercising our talents in his service, by seeking the salvation of souls, we must identify ourselves as those who are interested in the purchase of Christ's blood. "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." [Cf: RH 03-26-89 para. 9] p. 189, Para. 1, [1889MS].

It will be known by the fruits you bear whether or not you are keeping the commandments of God. Those who are obedient children will not seek to see how little they can do and yet be saved; they will desire to obtain an abundant entrance into the kingdom of God. They will not murmur when afflictions come upon them. They will bear them with patience; for they will know that their faith is to be strengthened by the trial. Says the apostle, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The Lord, speaking by his prophet, says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Though man is a fallen being, he is to be highly exalted through the merits and righteousness of Christ. God has said it. Will we believe it? Will we submit to his refining, cleansing work in our hearts? or will we pursue such a course that our names will be blotted out of the book of life? [Cf: RH 03-26-89 para. 10] p. 189, Para. 2, [1889MS].

There are many who profess to believe in Christ, who have never been converted. God cannot approve of a marred, imperfect character. We cannot excuse ourselves before him for our defects and errors, because he has provided help in his Son. He has given us a loving, pitying, all-powerful Saviour, who is able to give us grace that we may overcome every defect of our characters. If we will only submit to God, he will take our minds, and fashion them after his divine mind. I have never

dared to say, "I will do this or that." I have been bought with a price. I am not my own. I have been purchased from the slavery of sin. I must have my name retained in the Lamb's book of life. [Cf: RH 03-26-89 para. 11] p. 189, Para. 3, [1889MS].

We read these words in Daniel's prophecy: "And at that time, Michael shall stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." I want to be among that number who shall have their names written in the book, who shall be delivered. I want the overcomer's reward. The masterly temptations of Satan will overpower many who now profess to believe the truth. Their unworthy course of action, their denial of Christ, will make it necessary for God to blot their names from the book of life. But O, may it not be so with us! Jesus has said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." By Mrs. E. G. White. [Cf: RH 03-26-89 para. 12] p. 189, Para. 4, [1889MS].

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." If any man has been dishonest, and has wronged his neighbor and his God, there is but one course for him to pursue. He must confess his wrong; he must restore again that he has robbed; he must forsake his evil ways, and have repentance toward God, and faith toward our Lord Jesus Christ. [Cf: RH 04-02-89 para. 1] p. 190, Para. 1, [1889MS].

A precious work has been done in California and in Battle Creek. We have heard confessions, we have seen restitution. Men and women with countenances lighted up with the glory of God have come into meeting to bear testimony to the willingness of Jesus to forgive sins and to cleanse from all unrighteousness. They had tasted and found that the Lord was good. God is ready to do a similar work for this people. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: RH 04-02-89 para. 2] p. 190, Para. 2, [1889MS].

Jesus has declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We are composed of what we eat and drink; and as it is in the physical economy, so it is in the spiritual economy. That which we think upon, and meditate upon, will give tone and strength to our spiritual nature. We are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. Jesus has said, "Whoso eateth of my flesh, and drinketh of my blood, hath eternal life; and I will raise him up at the last day." "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." We are to be partakers of the root and fatness of the vine. We are to be like Christ, full of benevolence and love. We are to possess the characteristics of God. [Cf: RH 04-02-89 para. 3] p. 190, Para. 3, [1889MS].

The Lord declared his character to Moses, when he stood with him in the mount. "And the Lord passed by before him, and proclaimed, 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, and that will by no means clear the guilty." Moses had prayed that God would reveal himself to him. God had assured him that he had found grace in his sight, but Moses was not satisfied. He still pleaded with God, and said, "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." How many would have been satisfied with the approval of God, and would have asked no further. And the Lord answered Moses, and said, "My presence shall go with thee, and I will give thee rest." Still the man of faith pressed his request before God. "And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." O that we all felt as did Moses, that we could not go without the presence of the Lord! "And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." Step after step this mighty man of faith advances. Three times he has obtained the thing he asked of God. But is he satisfied yet? Has God nothing further to bestow? Moses prefers still another request. "And he said, I beseech thee, show me thy glory." Does this seem like presumption? Did God rebuke him for asking so great things at his hand?--No, no. God is not impoverished by giving. Hear what he answered Moses. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by." And Moses saw the goodness of the Lord. He manifested his character to him. He represented himself as a God, full of compassion and tender mercy. And these are the fruits that we shall bear if we are partakers of the divine nature. We are to eat the flesh and drink the blood of the Son of God, or there is no life in us. Jesus explained what he meant when he gave utterance to these words. 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." We do not live by every word that proceedeth out of the mouth of God, as we should. We do not give the diligent, prayerful study to the Bible that we should, desiring the sincere milk of the word, that we grow thereby. We do not believe in Christ as we should, or we would not be so far separated from God. What shall we do? How shall we stand in the judgment? We should stand today as we shall wish to stand then. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." [Cf: RH 04-02-89 para. 4] p. 190, Para. 4, [1889MS].

Who have been preparing themselves to go and work in his vineyard? God

is not pleased with novices. He wants us to make the very best and highest use that is possible of the talents that he has given us. The ability that our Father has bestowed upon us is precious talent to be put out to the exchangers, to gain usury for the Giver. If we are content to be dwarfs and novices, content to let our ability waste from inaction, we are content to rob God. Every young person must feel the necessity of exercising his talents in the work of God. We should seek to mount to the very highest rounds of attainment, and in the fear of God and with trembling, we should work out our own salvation, because we feel the responsibility that rests upon us to reach the high claims that God has on every soul. We fear lest we shall not defeat the enemy of God and man; but while we work with fear and trembling, realizing our own weakness, God will work with us to will and to do of his own good pleasure. As man sees the claims of the law, and brings the truth to bear upon his soul, a power from on high cooperates with his efforts, and he becomes a laborer together with God. [Cf: RH 04-02-89 para. 5] p. 191, Para. 1, [1889MS].

There is a measurement of character constantly going on. The angels of God are estimating your moral value, and ascertaining your needs, and bearing your case to God. How earnestly we should strive to meet the mind of the Spirit of God! And O, how thankful we should be that help has been laid upon One who is mighty to save! [Cf: RH 04-02-89 para. 6] p. 191, Para. 2, [1889MS].

When Daniel was in Babylon, he was beset with temptations of which we have never dreamed, and he realized that he must keep his body under. He purposed in his heart that he would not drink of the king's wine or eat of his dainties. He knew that in order to come off a victor, he must have clear mental perceptions, that he might discern between right and wrong. While he was working on his part, God worked also, and gave him "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." This is the way God worked for Daniel; and he does not propose to do any differently now. Man must cooperate with God in carrying out the plan of salvation. [Cf: RH 04-02-89 para. 7] p. 191, Para. 3, [1889MS].

Do you manifest impatience, and utter hasty words? Are you full of self-esteem? Have you lustful thoughts and practices? Are you doing things directly contrary to the purposes of God? Are you robbing your Heavenly Father by withholding your talents and your heart from him? Why not cease doing this way? Why not make a full surrender to God? He will impart to you his light and peace, and you will taste of his salvation. Do not any longer bring to God a lame, diseased offering. Your powers, mental and physical, are enfeebled by your own course of transgression; but such an offering is not acceptable to heaven. Why not come and be healed of your infirmities, and offer a living sacrifice, holy, and without blemish? Have you been robbing God in tithes and offerings? Here is instruction for you. Says the Lord, "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." Why not take the Lord at his word? It is our privilege to experience the joy of Christ. [Cf: RH 04-02-89 para. 8] p. 191, Para. 4, [1889MS].

It would be a difficult matter to convince those who have tasted of

the rich knowledge of Christ, that he is as a root out of dry ground, without form or comeliness; and he may become to our souls "the chiefest among ten thousand," and the One "altogether lovely." I love him! I love him! I see in Jesus matchless charms. I see in him everything to be desired by the children of men. Let us come to the "Lamb of God, which taketh away the sins of the world." Let us, through his merits and righteousness, obtain a fitting up for heaven. The broken and contrite heart he will not despise. By Mrs. E. G. White. [Cf: RH 04-02-89 para. 9] p. 192, Para. 1, [1889MS].

Text: "But what think ye? A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first." Matt. 21:28-31. [Cf: RH 04-09-89 para. 1] p. 192, Para. 2, [1889MS].

There is work to be done in the Lord's vineyard, and there are two classes that hear the invitation, "Go work today in my vineyard." One class say, "Yes, we will go." They give an assent to the truth. Apparently, they accept the invitation. They say, "We go, sir;" but they do not go. The other class respond, "We will not go." They do not seem to acknowledge the message, or to show any disposition to obey the command; but afterward they repent, and go out to do the Lord's bidding. There was something in the voice that appealed to their souls, and they hasten to proclaim the truth, and to work in the vineyard. Those who take this position, and repent before God, and turn to do his will, will stand approved before him. [Cf: RH 04-09-89 para. 2] p. 192, Para. 3, [1889MS].

In the parable, the son who refused to go represented the Gentile world; and the class who said, "I go, sir," represented the Pharisees. Christ had just cleansed the temple of those who defiled it with forbidden traffic. Divinity had flashed through humanity, and men had seen the glory and power of God manifested before them. The people brought their sick and suffering ones to the courts of the temple, and Jesus had healed them all. As he had traveled toward Jerusalem, the multitude had spread their garments in the way, and had strewn his path with palm branches, and they had proclaimed his praises, singing, "Hosanna to the Son of David!" Though the rejoicing ones had not dared to carry their acclamations to the very gate of the temple fearing the priests and rulers, the children had taken up the song, and were praising God in the temple, and shouting, "Hosanna to the Son of David!" [Cf: RH 04-09-89 para. 3] p. 192, Para. 4, [1889MS].

The priests tried to stop them. They declared that these children were defiling the temple, and they turned to Jesus to demand the reason of the manifestation he had called forth. They asked him, "Hearest thou what these say?" And Jesus turned to them with the question, "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority?" that is, "Who authorized you to take a position against the priests and rulers?" Jesus answered and said unto them, "I also will ask you one thing, which if ye tell me, I in likewise will

tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not believe him; but if we shall say, Of men; we fear the people: for all hold John as a prophet." They had already acknowledged that it was from heaven, and had condemned themselves. Then Jesus spoke the parable of our text. He declared that the publicans and the harlots would be more susceptible to the truth than would they who had received so great light, and had failed to appreciate or improve it. And he added, " For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him." [Cf: RH 04-09-89 para. 4] p. 192, Para. 5, [1889MS].

The Gentile world would accept the truth; but those who had so great light and such wonderful privileges, to whom had been granted both temporal and spiritual blessings, refused the message of salvation. They had professed to be the people of God. They had said, "We go, sir;" but they failed of doing their Father's will. We cannot afford to be in this position of impenitence. The publicans and harlots go into the kingdom before this class. When the invitation of heaven has been brought to your ears, have you said, "Yes, Lord, I believe the truth"; yet by the actions of your life shown that you did not believe? Have you brought it into your heart? Has its transforming power taken hold upon your soul? Has its sanctifying grace been brought into your character? How is it with you? [Cf: RH 04-09-89 para. 5] p. 193, Para. 1, [1889MS].

The Lord has a large moral vineyard, and there is plenty for each one to do. As the truth of heavenly origin has come to us, have we given it merely a nominal acceptance? Have we simply been theorists? Have the great benefits and privileges of God's grace and salvation been brought within our reach in vain? Have we walked in the light from Christ that has flashed athwart our pathway? Have we not kept the truth in the outer courts, when it should have been given a place in our very inmost souls? Has it transformed our lives and subdued our characters by its holy influence? Do we claim to be the obedient children of God, and yet find our characters defective in the light of his law? How do our cases stand in the sight of a holy God? He knows every worker, every laborer, every obedient child. The question is, Are we indeed his obedient children? Do we fulfill his commands? or are we transgressors of his holy law? Those who keep his precepts are registered in the Lamb's book of life. [Cf: RH 04-09-89 para. 6] p. 193, Para. 2, [1889MS].

Why is the complaint made so frequently that we have defective characters; that we have miserable infirmities that we cannot overcome? Why is there unhappiness in the home? Why are there stinging, bitter words uttered, and unkindness manifested one toward another? Do you not know that "by thy words thou shalt be justified, and by thy words thou shalt be condemned"? If the heart has the treasure of goodness, if Jesus is formed within, the hope of glory, the goodness will proceed from the heart. Open the door of the heart, and let the Saviour in. Clear away the rubbish from the door, and give him full entrance. We see the necessity of faith,--of that faith that works by love, and purifies the soul. We are not to have that kind of faith that will lead us to present our own righteousness, but we must have that faith that appropriates the righteousness of Christ. All our self-exaltation is in

vain. We have nothing to recommend us to God. The question is, Are we baptized, heart and soul, into the work of God? We want to know who is obedient. There may be some who say, "We feel humble. We are not proud or exalted." But this may be a natural element in your character. There are some who do not have the lifting up of pride that others have, but they lack in energy and activity. There are others who are active, but they trust in their own works, and expect to be saved on account of their good deeds, and yet they do not weave the meekness and lowliness of Christ into their characters. It is not representing Christ to present your own elements of character to the world. You must not congratulate yourself on the characteristics for which you have had no battle, no conflict. There are many who are naturally benevolent, and they give freely and without effort; but let them not deceive themselves that this benevolence will save them. We must put on Christ. [Cf: RH 04-09-89 para. 7] p. 193, Para. 3, [1889MS].

But while we urge upon you meekness and lowliness of heart, let no one imagine that the acquirement of this grace demands that you should be coarse and uncultivated. The religion of Christ never degrades the receiver. It refines and ennobles the character. We should study carefully lest we cultivate some trait of character that is unlike the divine Pattern, and not in harmony with the blessed will of God. Just as soon as there is the diligent study of the Bible that there should be, we shall not fail of noting a marked difference in the characters of the people of God. We shall say from the heart, "The things I once loved, I now hate; and the things I once hated, I now love." [Cf: RH 04-09-89 para. 8] p. 194, Para. 1, [1889MS].

As you stand here today, and see the defects of your characters in the light of God's great moral standard, will you not say, "I will redeem the past; I will go to work in the Lord's vineyard"? By living faith will you not grasp the promises of God, and appropriate Christ's righteousness, and find the light of heaven shining in your life? You are to bring Christ into your every thought and action. A defective link in a chain makes it worthless, and a defect in your character will unfit you to enter the kingdom of heaven. You must set everything in order. But you cannot do this great work without divine aid. Are you ready to accept the promises of God, and to make them your own by living faith in his immutable word? You should walk by faith, not by feeling. We do not want a sensational religion; but we want a religion founded on intelligent faith. This faith plants its feet on the eternal rock of God's word. Those who walk by faith are all the time seeking for perfection of character by constant obedience to Christ. The Captain of our salvation has given us his orders, and we are to yield implicit obedience; but if we close the Book that reveals his will, and do not inquire, or search, or seek to understand, how can we fulfill its obligation? We shall be found wanting at last, if we pursue this course. [Cf: RH 04-09-89 para. 9] p. 194, Para. 2, [1889MS].

It is the privilege of everyone to say, "I will carry out my Captain's orders to the very letter, feeling or no feeling. I will not wait for a happy sensation, for a mysterious impulse. I will say, "What are my orders? What is the line of my duty? What says the Master to me? Is the line of communication open between God and my soul? What is my position before God?" Just as soon as we come into right relations to God, we shall understand our duty and do it; and we shall not think the good things we do, entitle us to salvation. [Cf: RH 04-09-89 para. 10] p.

194, Para. 3, [1889MS].

We are coming to a crisis, and I am in terror for our souls. Why is it that we find men leaving the faith? Are we in a position where we shall know what we believe, and shall not be shaken out? That souls leave the truth should not discourage us in the least, but only make us seek more earnestly for the blessing of God. It is not the education, or the talents, or the position of men, that is to save them. We are to be kept by the power of God through faith unto salvation. How do you stand before God today? The question is not, How will you stand in the day of trouble, or at some future time? but how is it with your soul today? Will you go to work today? We want a personal, individual experience today. Today, we want Christ abiding with us. As Moses lifted up the serpent in the wilderness, so the Son of man has been lifted up, that we might look and live. There is but one plan of salvation. There is but one process by which the soul may be healed of its wounds. Look to the Man of Calvary. By Mrs. E. G. White. [Cf: RH 04-09-89 para. 11] p. 194, Para. 4, [1889MS].

Text: "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5. [Cf: RH 04-16-89 para. 1] p. 195, Para. 1, [1889MS].

There are many who claim that the Lord is their source of strength; and yet as soon as trials come upon them, instead of seeking the Lord in prayer, they go to some poor, fallible mortal like themselves, for sympathy and counsel. But what are they doing when they pursue this course? They are making flesh their arm; and as certainly as they do this, they will become weak. We should go to God with our perplexities. He is the great, unerring Counselor. When you make mortal man your helper, and pour all your troubles into human ears, you only deprive yourself of strength, for you will receive only such help as humanity can give. [Cf: RH 04-16-89 para. 2] p. 195, Para. 2, [1889MS].

Christ has said, "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." Will you come? Will you comply with the conditions? If we would go to Christ, we could no longer remain in darkness. Those whose minds are bound about with despondency, who have no willpower to direct them in the right, who are not thoughtful and caretaking, would receive fresh light and vigor by communication with Christ. If you allow another to do your thinking for you, you will have crippled energies and contracted abilities. There are many whose intellects are dwarfed because they confine them to dwell upon commonplace subjects. You should wrestle with problems of thought that require the exercise of the best powers of your mind. God will sanctify your thought and ennoble your powers and talents, when you devote them to his service. You will find your talents increasing by exercise. You will double them by serving the Master as you should, -in putting them out to the exchangers. God desires you to be apt, skillful workers. The man who is able to put up a house in a workmanlike manner should be able to exercise his faculties in doing skillful work in the cause of God. The Lord requires us to use our talent to the very best of our ability. When we render him our best service, he will not fail to give us wisdom to do a still better service. We have dwarfed and weakened our capabilities by depending

upon others to do our thinking. We have been leaning upon broken reeds, but God does not want us to depend upon others. We should depend wholly upon him. Why do you not go to your Heavenly Father, and make known your wants to him? Jesus has said, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? 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?" Is not this plain reasoning? Our heavenly Master has chosen words that may be understood by the mind of his simplest child. Why not take this precious promise to hang in the hall of memory? Why not impress upon our minds the things that will be a benefit for us to remember? Why not speak of these precious things in the garden of God's word, instead of talking of our doubts and trials? [Cf: RH 04-16-89 para. 3] p. 195, Para. 3, [1889MS].

Suppose you were in a garden where bloomed beautiful roses, and lilies, and pinks; but instead of gathering the beautiful flowers, you should seek for everything objectionable to take away to show to others as a sample of that garden. Would the objectionable things you had gathered properly represent the garden?--By no means. If Christians gather up gloom and sadness to their souls, and murmur and complain, are they representing God and the Christian life as it really is? Christ tells us that if we abide in him, he will abide in us. Are we doing as he has bidden us? Will we gather the roses and the lilies and the pinks, and present to the world the hopeful, bright side of religion? [Cf: RH 04-16-89 para. 4] p. 196, Para. 1, [1889MS].

We have purchased the field of truth because of the treasure that is hidden therein. The rich gems of truth do not lie on the surface. You must dig for them. Take your Bible, and compare passage with passage, and verse with verse, and you will find the precious jewels of truth. You should put the precious gems of light in a beautiful setting, and hang them in memory's hall. Shall we not arise and work diligently in the strength of Jesus for the treasure we have so long neglected? "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Cf: RH 04-16-89 para. 5] p. 196, Para. 2, [1889MS].

It is time that we understood the high claims that God has upon us. Many of us have had a dyspeptic religion. We have fed our souls on dark forebodings and unbelief, and the most indigestible food. An abundance of wholesome spiritual food has been provided in the word of God. Now let us turn over a new leaf in our experience. Let us confess and forsake our sins, and come to Christ for the bread of life. Do not stop to bemoan yourself, but roll your burden into the open sepulcher. Our blessed Lord is a very present help in every time of trouble. We are required to represent our Lord in life and in character. Satan has misrepresented our Lord, and we have unconsciously aided him in his work. The Lord revealed his true character to Moses. The servant of God was pleading with him in the mount, and he said, "I beseech thee, show me thy glory." And the Lord said, "I will make all my goodness pass before thee; and will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Then the Father proclaimed himself as a God who was merciful and gracious; who would pardon iniquity, transgression, and sin; who was abundant in goodness and truth. Will you not venture upon his promise, and claim him as your God? If you

talk darkness, you will have plenty of darkness; if you talk light, you will have an abundance of light. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." This is the condition of the man who trusts in the Lord; but there is another condition into which we may come that is not of this order. The prophet describes the state of him who trusts in man in these words: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." [Cf: RH 04-16-89 para. 6] p. 196, Para. 3, [1889MS].

When we are not connected with God, we are like the heath of the desert, for the natural heart "is deceitful above all things, and desperately wicked; who can know it?" We should pray as did the psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." These are words that should be hung in memory's hall. [Cf: RH 04-16-89 para. 7] p. 197, Para. 1, [1889MS].

We should place the precious promises of God where we may look upon them whenever Satan casts his darkness upon us. The enemy of God and man would be well pleased to have us dwell upon our darkness and discouragement, so that the religion of Christ would appear a grievous yoke. You should gather rays of light from Jesus every day. You do not know how many sad hearts you will meet; and will you talk only of your discouragements?--No; forget them, and talk of the mercies of God; and the magnifying glass of Satan will be thrust before your eyes in vain. But if you continue to look at the discouraging features of your experience, they will grow more and more forbidding, until you are completely overwhelmed with gloom. Talk courage, talk faith and hope, and you will be all light in the Lord. Keep thinking of the open door that Christ has set before you, that no man can shut. God will close the door to all evil, if you will give him a chance. When the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. I want to read you a little poem, entitled, "Count the Mercies," which I cut from a paper. "Count the mercies! count the mercies! Number all the gifts of love; Keep a daily, faithful record--Of the comforts from above. Look at all the lovely green spots--In life's weary desert way; Think how many cooling fountains--Cheer our fainting hearts each day. Count the mercies! count the mercies! See them strewn along our way! "Count the mercies, though the trials--Seem to number more each day, Count the trials, too, as mercies, Add them to the grand array. Trials are God's richest blessings, Sent to prompt our upward flight--As the eaglet's nest--all broken, Makes them fly to loftier heights. Count the mercies! count the mercies! That bring

heaven within our sight. "Let us number all our jewels, Let us estimate their worth; Let us thank the gracious Giver, Strewing blessings o'er the earth; Let our hearts o'erflow with gladness. Let us tell the wonders o'er, Till our multiplying treasures--Seem a countless, boundless store; Then let praises, grateful praises, Be our language, evermore." [Cf: RH 04-16-89 para. 8] p. 197, Para. 2, [1889MS].

Shall we count the mercies, brethren? Shall we receive the sunlight of heaven on our pathway? "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?" We ought to attain to a richer experience. Take up your neglected work. Take your children with you before the throne of grace, and plead with God that his blessing may rest upon them, until you can present a well-ordered, well-disciplined family before your Heavenly Father, and before the world. Let us cease looking at the failings of others. Let us cease speaking of their evil traits of character. When the Lord told Peter what to do, he turned and asked, "Lord, what shall this man do?" The Lord answered, "What is that to thee? follow thou me." How many are like Peter today? They are interested in the affairs of others, but they neglect their own duty. It is our business to follow Christ and then we can counsel others. What we want is individual religion, personal piety. We want the Holy Spirit of Christ in our families. O that the truths which I have presented to you today may have a lasting influence upon your characters! O that the members of the church may come up to the help of the Lord,--to the help of the Lord against the mighty! If we have wronged one another, if we have wronged our God, we should confess our sins to God and to one another; and we have the promise that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When we remove the rubbish from the door of the heart, the Lord will come in and make his abode with us, and we shall have daily a precious story to tell of the favor, love, and mercy of our Heavenly Father. By Mrs. E. G. White. [Cf: RH 04-16-89 para. 9] p. 197, Para. 3, [1889MS].

The present hour, involving our dearest interests, is an hour of momentous importance. Our rights as individuals and churches are brought into question in the agitation on the enforcement of Sunday observance. Conflicting opinions are disturbing the minds of the religious world, and the people are at variance in regard to what should be done in the matter. Events of a startling character are fast thickening, and the anxious inquiry is already arising, "What shall be the end?" [Cf: RH 04-23-89 para. 1] p. 198, Para. 1, [1889MS].

Those who keep the law of God look upon their children with indefinable feelings of hope and fear, wondering what part they will act in the great conflict that is just before them. The anxious mother questions, "What stand will they take? What can I do to prepare them to act well their part, so that they will be the recipients of eternal glory?" Great responsibilities rest upon you, mothers. Although you may not stand in national councils, or cast your vote, you may do a great work for God and your country. You may educate your children. You may aid them to develop characters that will not be swayed or influenced to do evil, but will sway and influence others to do right. By your fervent prayers of faith you can move the arm that moves the world. You can teach your children to pray effectually as they kneel by your side. Let your prayers arise to the throne of God, "Spare thy people, O Lord,

and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" [Cf: RH 04-23-89 para. 2] p. 198, Para. 2, [1889MS].

God is at work. He doeth wonders, and although he is high and lifted up, prayer can reach his throne. He that is turning and overturning, he that can do marvelous things, will regard the contrite prayer of faith from the humblest of his children. The prayers of Christian mothers are not disregarded by the Father of all, who sent his Son to the earth to ransom a people for himself. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands. [Cf: RH 04-23-89 para. 3] p. 198, Para. 3, [1889MS].

We have a covert, a stronghold into which we may run and be safe. Our prayers must reach the mercy seat, where mercy and truth have met together, righteousness and peace have kissed each other. The grace which is sufficient for all, will enable us to rise above the severest trials, and to endure the most trying tests. Never was there a period when so much was at stake as there is now. Never was there a generation upon whom rested such weighty responsibilities as upon this generation; for God has entrusted to the men of this time the last warning message. [Cf: RH 04-23-89 para. 4] p. 198, Para. 4, [1889MS].

Parents, ask yourselves the solemn question, "Have we educated our children to yield to paternal authority, and thus trained them to obey God, to love him, to hold his law as the supreme guide of conduct and life? Have we educated them to be missionaries for Christ? to go about doing good? Believing parents, your children will have to fight decisive battles for the Lord in the day of conflict; and while they win victories for the Prince of Peace, they may be gaining triumphs for themselves. But if they have not been brought up in the fear of the Lord; if they have no knowledge of Christ, no connection with heaven, they will have no moral power, and they will yield to earthly potentates who have assumed to exalt themselves above the God of heaven in establishing a spurious sabbath to take the place of the Sabbath of Jehovah. The tender mercies of this power will be displayed in prison cells and dungeons. Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days. [Cf: RH 04-23-89 para. 5] p. 198, Para. 5, [1889MS].

Decisions will be called for and made; backsliders will either return decidedly to their allegiance to God, or they will be enrolled in the ranks of the enemy: Satan will have control of all who finally refuse to be controlled by the law of God. He will inspire parents to war against their children, and children to war against their parents,--to betray and deliver those of their own household to enemies. Coming events are casting their shadows upon our pathway. Fathers, mothers, I appeal to you to make most earnest efforts now for your children. Give them daily religious instruction. Teach them to love God, and to be true to the principles of right. With lofty, earnest faith, directed by the divine influence of the Holy Spirit, work, work now. Do not put it off one day, one hour. Teach your children that the heart must be trained to self-control and self-denial. The motives of the life must

be in harmony with the law of God. Never be satisfied to have your children grow up apart from Christ. Never feel at ease while they are cold and indifferent. Cry to God day and night. Pray and work for the salvation of the souls of your children. "The fear of the Lord is the beginning of wisdom." It is the mainspring, the balance wheel of character. Without the fear of the Lord, they will fail of accomplishing the great object of their creation. [Cf: RH 04-23-89 para. 6] p. 199, Para. 1, [1889MS].

You may be pleased with the brilliant intellect of your child; but unless it is under the control of a sanctified heart, it will work at cross-purposes with God. Nothing but a high sense of the claims of God upon us can give us the proper stability of character, penetration of mind, and depth of understanding, essential to success, both in this world, and in the world to come. Daily communion with God will refine, ennoble, and elevate the entire being. "The commandment of the Lord is pure, enlightening the eyes," says the psalmist. "The entrance of thy words giveth light; it giveth understanding unto the simple." The basis of all true education is found in the fear of the Lord. A soul that is molded by the truth of God will reveal a well-balanced character, ennobled by the grace of God; and such a character is a spectacle for men and angels. Parental duty has been fearfully neglected; but shall this neglect be continued? Shall we not now repent, and as parents take up our God-given lifework? We have no time to lose. Let us redeem the time because the days are evil. [Cf: RH 04-23-89 para. 7] p. 199, Para. 2, [1889MS].

The law of God is made void in the world, and iniquity prevails; but light is shining from the open door of the temple of God. Open your heart, and let the bright beams of the Sun of Righteousness shine into your soul, that you may be softened, subdued, and sanctified. The enemy of all righteousness is on our track. Satan is marshaling his host; and are we individually prepared for the fearful conflict that is just before us? Are we preparing our children for the great crisis? Are we preparing ourselves and our households to understand the position of our adversaries, and their modes of warfare? Are our children forming habits of decision, that they may be firm and unyielding in every matter of principle and duty? I pray that we all may understand the signs of the times, and that we may so prepare ourselves and our children that in the time of conflict God may be our refuge and defense. By Mrs. E. G. White. [Cf: RH 04-23-89 para. 8] p. 199, Para. 3, [1889MS].

Nebuchadnezzar gave himself up to pleasure, and to the glorification of himself. He built a great city, and walked about his palaces, and said, in the pride of his heart. "Is not this great Babylon, that I have built for the house of the kingdom of the might of my power, and for the honor of my majesty?" He did not know that there was a watcher at his side who inscribed his words on the records of heaven. God took away his reason, and he went forth from men to be with the beasts of the field. Why should men glory in their successes? Who gives them success? Who gives the talents with which to attain it? Did God give men talents to glorify themselves? God gives his precious gifts, that they may be used in his service. Every particle of the glory of success belongs to God. It is God's manifold wisdom that is displayed in the works of men, and to him belongs the praise. It is Satan's work to lead men to glorify themselves with their intrusted talents. While men

praised the gods of silver and gold, and extolled themselves at Belshazzar's feast, there was a watcher looking on. A bloodless hand traced mysterious characters on the walls of the palace. Belshazzar had not humbled his heart before God, but had lifted up his heart against the God of heaven. And it was written against him, "Thou art weighed in the balances, and art found wanting." [Cf: RH 04-30-89 para. 1] p. 200, Para. 1, [1889MS].

We should not permit Satan to put his mold upon our character. We should cherish every ray of light which God permits to shine upon our pathway. How many there are who are like the people of old. They have eyes, but they see not; ears have they, but they hear not. They say, "I don't want to know what you believe. I don't want to read your publications; I am afraid that if I do, I shall be convinced, and converted to your faith." Jesus said of the Jews, "Ye will not come to me, that ye might have life." [Cf: RH 04-30-89 para. 2] p. 200, Para. 2, [1889MS].

We should not be in this position. It is a perilous one. We should desire to know what is truth, and be able to give a reason of the hope that is within us, with meekness and fear. We want a pure heart. We want Christ within, a well of water springing up unto everlasting life. We want to be as a tree planted by the rivers of water, whose leaf does not wither. We want to be like a watered garden, and like a spring of water whose waters fail not. Every one of us will be rewarded according to his works. With what kind of material are you building? Is it with wood, hay, and stubble? In the great day of testing, will you lose all your lifework, and your soul as well? It is only gold and silver and precious stones that will abide in the fires of the last day. We should seek to form characters for eternal life, and to bring the very best material into our character building. [Cf: RH 04-30-89 para. 3] p. 200, Para. 3, [1889MS].

What have you been doing with your talents? have you been putting them out to the exchangers? The Lord will call upon you to give an account of his intrusted goods. Will you be able to say, "I have doubled my talent"? We should be lightbearers. When Philip found Jesus, he immediately went to find Nathanael, and when he had found him, he said, "We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said, "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This is what you should do,--invite others to come, and hear and see for themselves whether your words are true, and your religion genuine. When Jesus saw Nathanael, he said, "Behold an Israelite indeed, in whom is no guile." Nathanael was astonished, and said, "Whence knowest thou me?" And Jesus said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael exclaimed, "Rabbi, thou art the Son of God; thou art the king of Israel." [Cf: RH 04-30-89 para. 4] p. 200, Para. 4, [1889MS].

Here is an example of how we may put our talents out to the exchangers. Philip communicated his knowledge to another, and so brought a soul to Christ. The light given us of Heaven is to be communicated to others in this way. If you have given light to one soul, you have enlightened one hundred, for that one will communicate the light to others, and so it will go on continually increasing. God forbid that I should spend my probationary time in selfish amusement,

or in glorifying self. God has given his beloved Son for my soul; and how could He who inhabiteth eternity look upon me, if I should manifest such ingratitude, and neglect to win souls to Christ? In this age how little men think of God! How little the principles of God's law are brought into the life! But God bears long with the children of men. Says the wise man, "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 04-30-89 para. 5] p. 201, Para. 1, [1889MS].

Jesus 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." It is this aspiring to be superior to others that brings us unrest of soul; in wearing Christ's yoke, there is peace and rest and happiness. When we are wearing his yoke, we cannot keep silent. We desire that those who are weary and heavy laden shall come, and find rest unto their souls. Those who do come to Christ find his joy, and his peace is expressed in their very countenances. Christ denied himself for our sake. His divine feet pressed through every difficulty that Satan could place in his way. He trod the path to Calvary, and was crucified on the cross, that you and I might have rest, and peace, and eternal life. [Cf: RH 04-30-89 para. 6] p. 201, Para. 2, [1889MS].

There is no reason for our complaining and murmuring over the obstacles that beset our path. Jesus's divine feet have pressed down the cruel thorns of the way before us, that he might make it easier for our feet. He came to banish darkness from your path; and it only exalts the power of Satan when you talk of your discouragement and doubt. It is not God who hedges up your way. If you find the way hard and toilsome, you may be sure you are not in the right way. You are seeking to reach a false standard. Take your burden to Jesus. He waits to connect you with himself. Let your faith take hold of Christ. When trials press your soul, say, "I believe in Jesus." Think of how he made a sacrifice for you at every step. Think of how he laid aside his royal robes, stepped down from his throne, clothed his divinity with humanity, and came to our world to save you. The world was made by him, but the world knew him not. "He came unto his own, and his own received him not." He was "a man of sorrows, and acquainted with grief; and we hid as it were our faces from him. . . . He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." But did he complain? There is no record that he murmured, or lamented his life. [Cf: RH 04-30-89 para. 7] p. 201, Para. 3, [1889MS].

Christ came to represent the Father to man. He revealed the nature of God to the world. Satan had misrepresented the Father. He had pictured him as a being full of revenge, who had no forbearance, no mercy, no patience, no love. He clothed him with his own attributes; but Christ came, and took upon him humanity, that he might reveal to humanity the true character of the Father; and we are to represent Christ to the world as Christ represented the Father. [Cf: RH 04-30-89 para. 8] p. 201, Para. 4, [1889MS].

Are you representing Christ to your children? Are you teaching them to obey the commandments of God? I educated my children from their babyhood to look upon God as a kind Father. I did not present him as a

stern judge, lest they should fear to come into his presence. But how many homes there are in which prayer is not offered, where there is no acknowledgment of God or his goodness! O, let us not have prayerless homes. Let us live so that the shield of Omnipotence may cover the family. I want to be on the Lord's side. I want Jesus to build a barrier around me, so that the temptations of the enemy may not come from the inside but from the outside. [Cf: RH 04-30-89 para. 9] p. 202, Para. 1, [1889MS].

Our families should be well disciplined. We should educate our sons to resist temptation, that they may be as was Joseph in Egypt. No stain came upon his character. He did not lose his integrity in Potiphar's house, in the prison cell, or in the palace of the king. When he was in prison, he desired to be a blessing to the inmates. He did not faint in the day of adversity, for he knew that God lived. Why should we not have this same faith in the midst of trial and temptation? We may suffer for a season, but the angel of God will be near to deliver us when the purpose of God is accomplished. We are to represent our Lord; and if we are Christ's, we shall have his spirit. The fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We are to bring the sunshine of Christ's love into our lives and homes. We shall have trials, and we may expect them; but shall we sink down under discouragement and unbelief, and rebel against God? [Cf: RH 04-30-89 para. 10] p. 202, Para. 2, [1889MS].

After Satan rebelled in heaven against the law of God, he was cast out. Adam and Eve fell under his temptations, and a warfare has been going on ever since between good and evil on this earth. Christ has passed over every step of the ground where Adam failed, and he has gained the victory in behalf of humanity. We are to be partakers of the sufferings of Christ, and to share his glory. Our trials need not make us unhappy. We need not trust to feeling; for feeling has nothing to do with our religion. The promises of God are "yea and amen in Christ Jesus," and our feelings do not alter the case in heaven. We are to live by faith. [Cf: RH 04-30-89 para. 11] p. 202, Para. 3, [1889MS].

When you repent of your sins, Satan will try to make you believe that there is no hope for you; but you can tell him that Christ came to seek and to save that which was lost. Tell him that Christ died for you, and that you claim the merits of his blood in your behalf. There has been a fountain opened for sin and uncleanness, and you may wash your robes and make them white. We are to have our lives hid in Jesus. While we live in the world, we are not to be of the world. By faith we may behold the curtain rolled back, and see the glories of the eternal world. We shall then realize that our trials are "light afflictions which are but for a moment," which work out for us a "far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." [Cf: RH 04-30-89 para. 12] p. 202, Para. 4, [1889MS].

The day is coming "when a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty." The riches of the world will not avail in the day of

wrath; but faith and obedience will bring the victory. We shall act out all the faith we have. We must educate ourselves to talk faith, and prepare for the future life. What earnest efforts men make to obtain a lawful title to their land. They must have deeds that will stand the test of law. The possessor is never satisfied unless he is confident that there is no flaw in his title. O that men were as earnest to obtain a title to their heavenly possessions that would stand the test of law! The apostle exhorts the follower of Christ to give diligence to make his calling and election sure. There must be no error, no flaw in your claim to immortality. Says the Saviour, "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. These are the words of God; they are not my words. Keep the commandments of God, and you will have a right to the tree of life. [Cf: RH 04-30-89 para. 13] p. 203, Para. 1, [1889MS].

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Will you lift his burden? Will you wear his yoke? He will bear the heaviest part himself. I want to be his child. I love his appearing. I want to praise him with an immortal tongue. I want to belong to the royal family of heaven. Says the apostle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." By Mrs. E. G. White. [Cf: RH 04-30-89 para. 14] p. 203, Para. 2, [1889MS].

Text: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." Eph. 1:15-19. [Cf: RH 05-07-89 para. 1] p. 203, Para. 3, [1889MS].

In these words the importance of our having a connection with Christ, the source of all wisdom, is presented before us. We must have living faith in him, and trust him implicitly, so that we may reach the heights of wisdom and perfection that God would have us. If we come short of attaining this, we cannot be the light that God designed we should be in the world. Jesus alone can impart to us the light which it is essential for us to have. We should be more diligent students in the school of Christ than we now are. We should study the word of God more earnestly, that we may know the way, the truth, and the life. The best Christians are those who continually grow in grace, and in the knowledge of our Lord Jesus Christ. [Cf: RH 05-07-89 para. 2] p. 203, Para. 4, [1889MS].

If we are content to take a low level in the Christian life, the truth will never become wrought into a deep experience; we shall not be fruitbearing branches; we shall not honor God. Kind words, kind looks, kind deeds, and thoughtful consideration of others,--these are the fruits that grow on the Christian tree. Jesus is our example, and we

must form our characters after his. By beholding his purity and perfection, we shall be changed into the same image. If Christ is dwelling in us, we shall reveal him in all our actions, and we shall see new charms in him every day. It is impossible to tell what work God will do for us and through us, if we will only consent to become channels of light. [Cf: RH 05-07-89 para. 3] p. 204, Para. 1, [1889MS].

There are many who claim to be Christians who have defective characters, and erroneous views of the Christian life. They are not a light in the world. But let us seek by faith to attain unto a blameless life, that our Christian character may be made manifest to all. Our conversation must be holy and without murmuring. If we think we are having a hard time, let us remember the Author and Finisher of our faith. There were a few that were not ashamed to confess Christ when he was on earth. He said that many of the chief rulers believed on him, but they would not confess him, for fear of being put out of the synagogue. "They loved the praise of men more than the praise of God." [Cf: RH 05-07-89 para. 4] p. 204, Para. 2, [1889MS].

We must have a higher sense of the work and claims of God upon us than did the Pharisees. It is for our present and eternal interests to make friends with Jesus. We need him in every trial and perplexity of life. We should have living faith in him,--faith to trust him as a little child trusts its earthly parents. He invites us to come to him. Let us tell him all about our troubles and our sins, and he will know just what to do in our case. We have a great High Priest to whom we may come boldly; we have a Mediator in the heavens. "For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6. [Cf: RH 05-07-89 para. 5] p. 204, Para. 3, [1889MS].

The mission of Christ to this earth was to direct erring human beings to God, to lead them to seek for holiness of character, to lead them to pray to Him that is mighty in counsel. Confess your sins to God, and he will never betray your trust. Although we are sinners, he will pardon abundantly. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He marks our contrition of soul; and [our] sins will go beforehand to judgment; and when the times of refreshing shall come, they will be blotted out by the blood of the Lamb, and our names will be retained in the Lamb's book of life. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Neither learning nor riches can bring us into favor with God. Moral worth alone is esteemed of value in his sight. [Cf: RH 05-07-89 para. 6] p. 204, Para. 4, [1889MS].

I do not covet rich farms nor costly palaces, I care not for gold or silver; but I prize the blessing of God. I have had a glimpse of the glories of heaven, and I would that everyone of you could see what I have seen, that you might have a proper estimate of the eternal weight of glory that is to be the reward of the faithful. We need a more intimate knowledge of Christ. We should sit at his feet, and learn of him the precious lessons of meekness and lowliness of heart. The more we know of him, the more we shall want to know. As we behold and dwell upon his love, we shall see matchless charms in his character. He was perfect in all things, in soul, in spirit, in word, and in deed. He was

all that the law required; but what the law demanded of Christ, it demands of all humanity. We must be Christlike, and give an example to the world that is worthy of imitation. In this way we shall honor God. And the Lord says, "Them that honor me, I will honor." [Cf: RH 05-07-89 para. 7] p. 205, Para. 1, [1889MS].

Daniel honored God in the courts of Babylon. He was surrounded by temptations to indulge appetite. Luxury was on every side, but he would not suffer himself to be enticed to selfish gratification. Those who were accounted honorable in the kingdom were self-indulgent. They gratified appetite and passion, and the king commanded that Daniel should follow their example; but the servant of God purposed in his heart that he would be true and loyal to his Master. Says the Scripture, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." He would not yield the principles of his religion, and God gave him knowledge and skill in all learning and wisdom. The youth of today, if they will stand fast and unwavering to the truth, will receive heavenly wisdom, and God will pour upon them his richest blessing. We desire to see our people growing in grace, and in the knowledge of our Saviour Jesus Christ. He loves you, and longs to bless you, and to increase your faith and your knowledge of himself. But in order that he may do this for you, you must live for God. There are many who are becoming anxious to understand the claims of God's law, and you must do your best to be a light and an example to them. Do not depend on the ministers to do all the work in your church and neighborhood. The pastors must seek the lost sheep, and you must help them; and while the ministers are called to labor in other parts of the vineyard, the people of God must have light in themselves, speaking to each other in psalms and hymns and spiritual songs, singing with grace in our hearts and making melody unto the Lord. While you should respect the ministers highly for their work's sake, you must not trust them as your saviours, but build yourselves up in the most holy faith. When you assemble in the house of God, tell your experiences, and you will grow stronger. While you speak in meeting, you are gaining an education that will enable you to labor for others. What a precious privilege it is to bring souls to Christ. It is the greatest work that mortals can do, for in so doing they are co-laborers with God. But of ourselves we can do nothing. If we try to work in our own strength, we shall fail completely. Jesus came to our world to bring divine power to combine with human effort. When God unites his power with man's effort, the work is brought to perfection. God wants to do great things for his people; and if we only have faith in him, he will work for us mightily. By Mrs. E. G. White. [Cf: RH 05-07-89 para. 8] p. 205, Para. 2, [1889MS].

Text: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:13-16. [Cf: RH 05-28-89 para. 1] p. 206, Para. 1, [1889MS].

We should continually keep before us the sacrifice that was made by our Saviour, lest we should think that we are making wonderful

sacrifices in our Christian life. He made an infinite sacrifice that we might have eternal life. The Father made a sacrifice the greatness of which no man can comprehend. The angels of heaven were amazed when the Father consented to give his only Son for a fallen race. When we can approach to an appreciation of the sacrifice made by the Father and the Son, we shall have a better appreciation of the value of souls. We should not study our own ease, since Christ has died for us, but we should be willing to deny self, to go without the camp, bearing his reproach. [Cf: RH 05-28-89 para. 2] p. 206, Para. 2, [1889MS].

Christ resigned his high position as commander of the hosts of heaven. He laid aside his royal robes and his kingly crown, clothed his divinity with humanity, and came to this world, all seared and marred with the curse, to become a man of sorrows, and acquainted with grief. In view of his sufferings for us, shall we be found mourning because of difficulty and hardship? Shall we in the sight of the universe be found ungrateful, with no response to the love that Christ has manifested for us? Christ has stooped that he might lift fallen man. He has purposed to elevate, and ennoble, and refine us, that we may reflect heaven's love in the world. [Cf: RH 05-28-89 para. 3] p. 206, Para. 3, [1889MS].

It is our privilege to obtain clearer and more distinct views of the goodness and mercy of God; and why do we remain in a cold and spiritless condition? Why do we seem to be incapable of manifesting tender love and sympathy for one another? Why do we not speak forth the praises of Him who has given his life that we might have salvation? Let us offer to him continually the sacrifices of praise. Satan is always ready to discourage. He will help those whom he has discouraged to gather still more doubt and unbelief to their souls. He will make you believe that you are having a very hard time in the service of Christ, when it is not so at all. He will encourage you to think that your feelings and fancies are facts, that God is a hard master, and he will lead you, by your attitude of despondency, to misrepresent to the world the character of God, and the nature of his service. We should fix our eye upon Jesus our Saviour. We should be continually growing up into Christ our living head. We want more knowledge, more grace. New affections should be planted in our hearts to expel the old affections. Divine power must substitute high and holy motives for those that were selfish and unholy. We must follow on to know the Lord. We should educate the mind to dwell on heavenly things. We should accustom the heart to dwell in a frame of gratitude and praise. The more we praise God, the more we shall have to praise him for, and our hearts will become attuned to his praise. [Cf: RH 05-28-89 para. 4] p. 206, Para. 4, [1889MS].

We have altogether too much familiar intercourse with Satan. We argue with him. We enter right into conversation with him, and treat him as a guest, coming into agreement with him. It is in this way that he presents the faults of our brethren to us, and magnifies them until we can see nothing good in their characters. Some imagine that they have a wonderful zeal for God, that they are inspired to set things in order, that they have a spirit of discernment, when it is really an inspiration that Satan has imparted to them. They are possessed of a cold, unsympathetic, unforgiving, critical spirit, that is not of God at all. [Cf: RH 05-28-89 para. 5] p. 207, Para. 1, [1889MS].

We should look tenderly upon our brethren, who are encompassed with human infirmities as we are. When your brother does wrong, you have directions from your Master as to what you should do. You should go right to him in meekness and love, and make him feel that you regard him as precious in the sight of God. God holds you responsible for the treatment of your brother. If you are unkind, unforgiving, God cannot forgive you. You should be more pitiful and tender toward the erring. You should have hearts from which will flow compassion and love toward others. You should not only seek out those whom your taste would lead you to prefer, those who echo your opinions and sentiments, but you should also go to those who really need Christlike pity and forbearance. Did Christ turn away from those who were defiled with sin, who came to him for pardon? [Cf: RH 05-28-89 para. 6] p. 207, Para. 2, [1889MS].

At one time Jesus sat in Simon's house, and a woman who was a sinner came in with an alabaster box of very precious ointment, and she broke her box and poured out the ointment on the head of Jesus. Simon criticised Jesus because he did not rebuke the woman. He thought, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Jesus turned to Simon, and said, "Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owned five hundred pence, and other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most, and he said unto him, Thou hast rightly judged." Those who have lived in rebellion against God, when they do repent and turn to the Lord, are most fervent in their love. They give better service to God than those who have grown cold in his service, who have for years professed to be his children and loyal to his law. A wonderful change takes place in a truly converted soul. The old imperfections that made them uncourteous and forbidding are not manifested. They love Jesus, and those for whom he died. How do you know when you turn away from those who do not seem desirable, but that you are turning away from those for whom Jesus is seeking? Perhaps, at the very moment that you turn from them, they are in the greatest need of your tenderness and compassion. There is too much of this critical spirit, of standing back in indifference to the welfare of others. We need Christian love. We need to learn meekness and lowliness of heart in the school of Christ. We should be filled with the spirit of the message of warning and mercy which we are to bear to a dying world. We have only begun to drink of the fountain of life. As we follow on to know the Lord, increasing light will shine upon us, and our path will grow brighter and brighter unto the perfect day. [Cf: RH 05-28-89 para. 7] p. 207, Para. 3, [1889MS].

We should study more earnestly the character of our Saviour. We should imitate the lovely Pattern that God has given us. We should dwell upon the matchless charms of Jesus until there will be nothing satisfying in this perishing world. We should desire to reflect his image in kindness, in courtesy, in gentleness, and love, then "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." In a little while everyone who is a child of God will have his seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal

the servants of God in their foreheads? [Cf: RH 05-28-89 para. 8] p. 208, Para. 1, [1889MS].

If Christ can plead for us in the heavenly sanctuary, if our works are wrought in him, if we have brought his grace and truth into our character building, we shall be recognized by the Lord as the subjects of his kingdom. If we are the children of God, we shall love one another as Christ has loved us. This cold sternness that makes us unapproachable is not of Christ, but of Satan. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Those who open the door of the heart that Jesus may come in, will be filled with love and gratitude. They will not desire to shut up the light God has given them. They will gather up the rays of divine glory, and flash them athwart the pathway of others. [Cf: RH 05-28-89 para. 9] p. 208, Para. 2, [1889MS].

We should plead with God for his blessings, as Moses pleaded with him in the mount. We have no time to wait. Our Lord is coming, and it is time to set our house in order. There is a great work to be done, and if you go to your neighbor with your heart all warm and glowing with love, do you not think that you can find the key to unlock your neighbor's heart? The trouble with our work has been that we have been content to present a cold theory of the truth. We have not let our hearts melt down before those with whom we work. O that the Lord might quicken our understanding, and give us a realization of the time in which we are living! Many have walked in the sparks of their own kindling, but we should plead with God as did Moses, advancing step by step until we can say, "Show me thy glory." Moses was in earnest in the matter, and the Lord put him in a cleft in the rock, and let his goodness pass before him. Have you thought of that? He let his goodness pass before him. O my brethren, what will not the Lord do for us, if we will but seek him with all the heart? [Cf: RH 05-28-89 para. 10] p. 208, Para. 3, [1889MS].

How can we presume to try to help others, unless we have obtained help ourselves? Jesus has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . For my flesh is meat indeed, and my blood is drink indeed. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." We must be one with *him*. We must love those for whom he gave his life. "If any man have not the Spirit of Christ, he is none of his." All heaven is interested for our salvation. Will we be interested for our own salvation? Let us cast away every doubt, everything that would shroud our souls in darkness. We know that the world is filled with iniquity, but shall we think and talk of that only? Shall we look here and there for defects and evils? Shall we look critically at the characters of our brethren? O let us think of the goodness of God! Let us tell of his power, sing of his love. Let us commit our souls unto God as unto a faithful Creator, and stop worrying and fretting. God will help us to live above the things of this life, and give us an abundance of good things to think about and to talk about. Let us come into the presence of Christ. He is cleansing the heavenly sanctuary. Let us enter there by faith. Provision has been made for our cleansing. A fountain has been opened for sin and uncleanness. Ask in faith for the grace of God, and you will not ask in vain. [Cf: RH 05-28-89 para. 11] p. 208, Para. 4, [1889MS].

Shall we wait till we feel that we are cleansed before we believe it?--No; Christ has promised that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It will not hurt your dignity to confess your sins. Away with this false dignity. Fall on the Rock and be broken, and then Christ will give you the true and heavenly dignity. [Cf: RH 05-28-89 para. 12] p. 209, Para. 1, [1889MS].

There are sins and mistakes and errors to be confessed. The record has been made in the books of heaven, but when confession is made from contrite hearts, the words of the apostle are fulfilled, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God requires repentance and confession, and restitution will always follow genuine repentance. If you have prevaricated, if you have borne false witness, if you have misjudged and misinterpreted your brother, if you have misstated his words, ridiculed him, if you have injured his influence in any way, go right to the persons with whom you have conversed about him, with whom you have united in this work, and take all your injurious misstatements back. Confess the wrong that you have done your brother; for your sin will stand charged against you in the books of record until you do all that lies in your power to correct the evil your words have wrought. When you have done all that God requires of you, pardon will be written against your name. By Mrs. E. G. White. [Cf: RH 05-28-89 para. 13] p. 209, Para. 2, [1889MS].

Text: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:25-29. [Cf: RH 06-04-89 para. 1] p. 209, Para. 3, [1889MS].

In this scripture, instruction is given as to the position of those who are seeking to open the word of God to others. This work cannot be done negligently. It cannot be undertaken in mere human strength. The work of the ministry has been carried forward altogether too much in our own human wisdom. We have seemed to think that an understanding of the theory of the truth was sufficient for the work. When we have talked to the people, we have gone over the ground to them, and explained all the lines of truth, and yet we have not brought into it the divine power of the truth to transform the life and character. When the work of God is done mechanically, it cannot be effective in converting souls. Though we have the truth, though our position be so well taken that our enemies cannot controvert it, this is not all that is necessary. There must be a power with our work beyond the mere knowledge of the theory of the truth. We must have divine energy to accompany our human effort. [Cf: RH 06-04-89 para. 2] p. 209, Para. 4, [1889MS].

Paul speaks of the riches of the glory of the mystery that is to be made known to the Gentiles. There are many mysteries in the word of God

that we do not comprehend, and many of us are content to stop our investigation when we have just began to receive a little knowledge concerning Christ. When there begins to be a little unfolding of the divine purposes to the mind, and we begin to obtain a slight knowledge of the character of God, we become satisfied, and think that we have received about all the light that there is for us in the word of God. But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure house of God not the same thing over and over, but new beauty and new truth. [Cf: RH 06-04-89 para. 3] p. 210, Para. 1, [1889MS].

The Spirit of God will rest upon the diligent searcher for truth. He who desires the truth in his heart, who longs for the working of its power upon the life and character, will be sure to have it. Says the Saviour, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." When ministers themselves taste and see that the Lord is good, when their minds are filled with thoughts of heaven, then the eternal realities of the unseen world will open to their understanding, and they will be able to present the truth of God, and it will make an impression upon human minds. [Cf: RH 06-04-89 para. 4] p. 210, Para. 2, [1889MS].

Those who seek for more and still more of the Spirit of God, will not be disappointed. They will hold daily communion with God, and divine power will surely attend their efforts as they present the truth. As certainly as the truth is presented in the Spirit of Christ, it will reach the hearts of the people. Brethren, we should not go into the desk unless we have previously devoted some time to wrestling with God in prayer. We should not be satisfied to use the set discourses that we have preached over and over for the last ten, fifteen, or twenty years. We should draw fresh, new matter from the storehouse of God's word. We are desirous that the angels of God may stand by our side when we are in the sacred desk, that God may impress the mind; that there may be glorious unfoldings of the truth; that it may be presented in the demonstration of the Spirit; that it may be meat in due season to the flock of God. It is the special grace of God that makes the sermon effectual. The minister's words will have very little influence upon the people, unless divine enlightenment accompanies them to the hearts of the hearers. We need much more of the Spirit of God than we have had in the past. Brethren, how long are you going to continue to labor without receiving the holy unction from on high? [Cf: RH 06-04-89 para. 5] p. 210, Para. 3, [1889MS].

If you search the Scriptures with a meek and teachable spirit, your efforts will be richly rewarded. "The natural man receiveth not of the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Bible should be studied with prayer. We should pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." No man can have insight into the word of God without the illumination of the Holy Spirit. If we will but come into the right position before God, his light will shine upon us in rich, clear rays. This was the experience of the early disciples. The Scriptures declare that "when the day of Pentecost was fully come, they were all with one accord in

one place. And suddenly there came a sound from heaven as 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." God is willing to give us a similar blessing, when we seek for it as earnestly. [Cf: RH 06-04-89 para. 6] p. 210, Para. 4, [1889MS].

The Lord did not lock the reservoir of heaven after pouring his Spirit upon the early disciples. We, also, may receive of the fullness of his blessing. Heaven is full of the treasures of his grace, and those who come to God in faith may claim all that he has promised. If we do not have his power it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness. [Cf: RH 06-04-89 para. 7] p. 211, Para. 1, [1889MS].

There is a great work to be done for this time, and we do not half realize what the Lord is willing to do for his people. We talk about the first angel's message, and the second angel's message, and we think we have some understanding of the third angel's message; but we should not be satisfied with our present knowledge. Our petitions, mingled with faith and contrition, should go up to God, for an understanding of the mysteries that God would make known to his saints. We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit. Jesus meant just what he said when he directed his disciples to "search the Scriptures." Searching means to compare scripture with scripture, and spiritual things with spiritual. We should not be satisfied with a superficial knowledge. We should search for the hidden treasure concealed beneath the surface, as the merchantman seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth. [Cf: RH 06-04-89 para. 8] p. 211, Para. 2, [1889MS].

There are many who have not taxed their mental powers, and who have no experience in putting to the stretch their utmost ability to find out what is truth. It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon, and that all heaven is interested in the work that is in progress in fitting up a people for his coming. If ever there was a people that needed to heed the counsel of the True Witness to the Laodicean church to be zealous and to repent before God, it is the people who have had opened up before them the stupendous truths for this time, and who have not lived up to their high privileges and responsibilities. We have lost much in not living up to the light of the solemn truths which we profess to believe. [Cf: RH 06-04-89 para. 9] p. 211, Para. 3, [1889MS].

Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding his majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?--No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, "I am undone; because I am a man of unclean lips, and I dwell in the midst of

a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, 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." This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, "Thine iniquity is taken away, and thy sin purged." [Cf: RH 06-04-89 para. 10] p. 211, Para. 4, [1889MS].

If you are content to think and to preach in one narrow channel, you will not advance in understanding, nor know the depth and grandeur of the truth. If you desire to understand the mysteries of God, you must search the Scriptures. There is nothing that will develop the intellect like wrestling with the great problems of truth revealed in God's word. You may keep your mind in constant meditation and prayer, even when your hands are busy. The truth of God is a treasure that is of more value than everything else in the world. Its priceless value is illustrated by the parable of Christ, concerning the man who found a treasure in a field, and he went and bought that field, that he might plow every part of it, and search out all the treasure that it contained. The blessed Bible, the field that contains the treasure, the garden of God, is open to you. Search the Scriptures; dig in the mines of truth until the precious jewels that have been hidden there for ages shall be brought out, and you can present them to the people. [Cf: RH 06-04-89 para. 11] p. 212, Para. 1, [1889MS].

In the time of the Saviour, the Jews had so covered over the precious jewels of truth with the rubbish of tradition and fable, that it was impossible to distinguish the true from the false. The Saviour came to clear away the rubbish of superstition and long cherished errors, and to set the jewels of God's word in the framework of truth. What would the Saviour do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony. The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. It is our work to free the precious truths of God from superstition and error. What a work is committed to us in the gospel! An angel's pen could not portray all the glory of the revealed plan of redemption. The Bible tells how Christ bore our sins, and carried our sorrows. Here is revealed how mercy and truth have met together at the cross of Calvary, how righteousness and peace have kissed each other, how the righteousness of Christ may be imparted to fallen man. There infinite wisdom, infinite justice, infinite mercy, and infinite love were displayed. Depths, heights, lengths, and breadths of love and wisdom, all passing knowledge, are made known in the plan of salvation. [Cf: RH 06-04-89 para. 12] p. 212, Para. 2, [1889MS].

When the scribes and Pharisees saw that Christ did not reverence their forms and traditions, they accused him of contempt for the law and the prophets. But Christ did not show the least contempt for the old truths. Because he did not work in the same narrow forms that they did, they said, "He is come to destroy the law." But there fell upon their astonished ears the words of Christ, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot

or one tittle shall in nowise pass from the law, till all be fulfilled." Christ was the originator of the law; and the blindness of the Pharisees is an illustration of how people who claim great light and knowledge can misunderstand and misrepresent the work of God. Glorious truths have been buried out of sight, and have been made lusterless and unattractive by error and superstition. Jesus reveals the light of God, and brings forth the beautiful radiance of the truth in all its divine glory. The minds of the honest are filled with admiration. Their hearts are attracted in holy affections toward him who brought forth the jewels of truth and displayed them to their understanding. [Cf: RH 06-04-89 para. 13] p. 212, Para. 3, [1889MS].

The Jews understood some portion of the truth, and taught some part of the word of God; but they did not comprehend the far-reaching nature of the law of God. Christ swept away the rubbish of tradition, and displayed the real kernel and heart of the purposes of God. When he did this, they became exasperated beyond control. They circulated false reports from one town to another that Christ was destroying the work of God. But while Jesus did away with the old forms, he re-instated the old truths, placing them in the framework of truth. He matched and joined them together, making a complete and symmetrical system of truth. This was the work our Saviour did; and now what shall we do? Shall we not work in harmony with Christ? Shall we be ruled by hearsay? Shall we let our own imaginings hide from us the light of God? We are to read attentively, to hear understandingly, and to teach others also the things we have learned. We must be constantly hungering for the bread of life, constantly seeking for the living water and the snow of Lebanon, that we may be able to lead the people to the living, cooling waters of the Fountain of truth. By Mrs. E. G. White. [Cf: RH 06-04-89 para. 14] p. 213, Para. 1, [1889MS].

When Christ was upon earth, it was difficult for those with whom he daily associated to realize that he was divine. It was difficult for the members of his own family to comprehend the fact that he was the Son of God. It seemed hard for them to realize that divinity wore the garb of humanity. Again and again he was obliged to declare his position as the Son of God. They were so dull of perception that they could not distinguish the divine from the human. Although they believed that his works were of a miraculous character, they could not fully understand their nature, and he had to state his authority and his position. [Cf: RH 06-11-89 para. 1] p. 213, Para. 2, [1889MS].

Christ assumed humanity in order that he might reach mankind where they were. He came and worked in the form of man for the sake of rescuing a fallen race. He left us an example of what tenderness, what kindness, what love should be manifested in efforts to save souls from ruin. We are to imitate Christ. The people should be able to discern the Spirit of Christ in his followers; and when the Spirit of God works with your efforts, you will not work in vain. The people will see that God works in you, and they will be moved by his Spirit to accept the truths that you present before them. The preacher should do something more than simply to please the taste, and convince the intellect. His words should reach the hearts of his hearers. And when men and women are led to accept the truth through the instrumentality of man, they should not give honor to the man, but they should realize that his efforts have been successful because divine power has accompanied his work, and give the glory to God. It is the truth that he has presented

to them that should receive their acceptance and favor. There are many who place themselves in a similar position to that of the Jews in the time of Christ, and they will not hear the word of truth, because their minds are filled with prejudice; but those who refuse heaven's light will be rejected of God just as his ancient people were when they refused to receive the teachings of Christ. God is no respecter of persons. He sent his truth to all, and he expects men to receive it, and to diffuse its light to others. This is the work that God would have us do. [Cf: RH 06-11-89 para. 2] p. 213, Para. 3, [1889MS].

Let us connect with Christ, and then we shall have a power that the world cannot give, or take away. Said the apostle, speaking of the gospel, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." God would make known to his saints what is the glory of the mystery of Christ. There are depths and heights of unsearchable riches in the truth of God. Why should ministers make the truth powerless before the people, because they themselves lack spiritual life and devotion, because they are not connected with God? Are you not commanded to warn every man, and teach every man in all wisdom? Are you sharpening your powers, brethren, by bringing them in contact with difficult problems in the word of God? Says the apostle, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." When the ministers receive wisdom from above, the power of God will accompany their efforts. Why should we not present the truth in such a way that it may wield its divine influence upon the people? Why do you bring yourself with your coldness between the people and the truth, and so keep the truth from doing its work upon their hearts? Why do you go to the people with your heart as cold as an iron wedge, and expect to win souls to Christ? You want your lips touched with the living coal from off the heavenly altar. The influence of the truth is elevating and ennobling. The divine must combine with the human if you would make your way amid the moral darkness and the spiritual stagnation of the world. Let everyone go to work. Search the Scriptures, plead as did Moses, "If thy presence go not with me, carry us not up hence." When the request of Moses was granted, did he settle down in content, and seek no further blessing?--No. He still pleaded with God until his faith reached the point where he could say, "I beseech thee, show me thy glory." Do you think Moses was presumptuous, and should have been rebuked? God did not rebuke him. The feet of Moses were upon hallowed ground, and when he pleaded with God for a view of his glory, the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." [Cf: RH 06-11-89 para. 3] p. 214, Para. 1, [1889MS].

The goodness and glory of the Lord were to pass before mortal man; and if you plead with the Lord for his help, plead with him for a view of his glory, the blessing of the Lord will come upon you. When you come to speak before the people, your heart will be filled with love, filled

with warmth and divine moisture. When this love is in your heart, the truth will strike its way through coldness and worldliness to the very hearts of the people. It will make its way through all pride and formality, and will leaven the soul with its power until Jesus will be enthroned in the heart. [Cf: RH 06-11-89 para. 4] p. 214, Para. 2, [1889MS].

When Christ abides with you, and you abide with him, you will have something more to say than you have said in the years that are past. You will have a message that will cut through the fleshly tables of the heart, a message that will divide between the joints and marrow, and discern the thoughts and intents of the heart. If we would have wisdom and knowledge to enable us to go through the time of trouble that is before us, we must be gathering it now by daily exercise of faith. We do not desire that you should be anxious about the time of trouble, but we want you to take up your work right where it is, and do it faithfully day by day. There are souls in your own church and neighborhood that need help. Those who show promise of becoming efficient laborers in the Lord's moral vineyard, should be sent to our College, that they may fit themselves to carry this message of truth to the people. All around us there is talent that should be utilized in the cause of God. Christ did not go to the schools of learning, and take men of high attainment to do his work, for he could not use them. They had an understanding of forms and ceremonies, but that was about all. Jesus called the unlearned fishermen to his work; but before he sent them forth, he took them into his school, and taught them himself, that they might be fitted for winning souls for eternal life. Brethren and sisters, are you doing your work right in your own homes? Do you realize that the night is coming, in which no man can work? [Cf: RH 06-11-89 para. 5] p. 215, Para. 1, [1889MS].

The apostle did his work with thoroughness. He wrote of the character of his work in presenting Christ, and said, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto, I also labor, striving according to his working which worketh in me mightily." The power of God should go with the truth, and the Lord is just as willing to impart that power to you as he was to impart it to the apostle Paul. He wants you to be in a position where you may work for your fellowmen. He wants the ministers to use much of the time that they spend in sermonizing, in earnest effort for the salvation of souls. [Cf: RH 06-11-89 para. 6] p. 215, Para. 2, [1889MS].

Go forth bearing precious seed. All lightness and trifling must be put aside in this solemn work. Go forth weeping, with your heart subdued and contrite, and doubtless you will come again with rejoicing, bringing your sheaves with you. You may have glorious success. You may be a co-worker with Christ. Do not be exclusive. Do not seek out a few with whom you delight to associate, and leave all others to take care of themselves. Suppose you do see weakness in one, and folly in another, do not stand aloof from them, and only associate with those who, you think, are about perfect. The very souls you despise, need your love and sympathy. Do not leave a weak soul to struggle alone, to wrestle with the passions of his own heart without your help and prayers, but consider yourself, lest you also be tempted. If you do this, God will not leave you to your own weakness. You may have sins greater in his sight than the sins of those you condemn. Do not stand

off, and say, "I am holier than thou." Christ has thrown his divine arm around the human race. He has brought his divine power to man that he might encourage the poor, sin-sick, discouraged soul to reach up for a higher life. O, we need more of Christ's spirit and much less of self. We need the converting power of God upon our hearts daily. We need the mellowing spirit of Christ to subdue and soften our souls. The only way for those to do who feel that they are whole, is to fall upon the Rock and be broken. Christ can put his mold upon you, if you will empty your heart of its selfishness. [Cf: RH 06-11-89 para. 7] p. 215, Para. 3, [1889MS].

Jesus has given us instruction as to what we should do. He says, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." What do these words mean? They mean that our lives must be fashioned after the pattern of Christ's life. We must reach perfection of character, or we can never inherit the kingdom of heaven. There is a work for each one of us to do in God's great moral vineyard. Christ has given to every man his work. How many become so interested in the work of some other person, that they neglect their own work altogether! You are to do *your* work. God does not expect that the man with one talent, will do as much as the man who has five talents. Let every soul see to it that his work is done to the very best of his ability. If you grow fearful in doing the Lord's work, just stop where you are, and ask God to show you his goodness, for you have lost sight of his mercy and faithfulness. You have become separated from Christ. You have gone so far away from him, that you can scarcely hear the sound of his voice, and cannot distinguish the words of comfort that come from his lips. [Cf: RH 06-11-89 para. 8] p. 216, Para. 1, [1889MS].

As soon as you gain a clear view of the power and goodness of Christ, your murmuring will cease. You will not pick at the faults of others. It is Phariseeism that leads men to exalt themselves by depreciating their brethren. An experience that some of us had some years ago at Battle Creek comes to my mind. There were several ministers who were very much disturbed because we kept the Sabbath and worked on Sunday. They went to the officers of the law, and said, "We have a petition to place before you. We want you to arrest these people who are keeping Saturday, and working on Sunday." The officer said, "I have heard that these people are quiet, law-abiding, honest, and religious people, and I see no occasion for interfering with them." Then the minister showed him a petition that pleaded for a law to prohibit Sabbath-keepers from working on Sunday. The officer took the paper, and tore it to pieces, and said, "Get out, you bigots!" Brethren, I fear that there are bigots among us. Stop picking flaws in the character of others, and attend to your own work. When persons come to you with miserable tales of the mistakes and misdoings of others, do not listen to them. Say to yourself, "Is it my work to go and help settle this matter? If it is, God help me." But if it is not your work, let it alone. [Cf: RH 06-11-89 para. 9] p. 216, Para. 2, [1889MS].

We should live by faith on the Son of God, as the Son lived by faith in the Father. Says Christ, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Are you doing it, brethren? We read again, "This is the bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. . . . Many therefore of

his disciples, when they had heard this, said, This is an 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?" They could not distinguish the divine nature under the garb of humanity. They could not realize the divine character of the work of the Son of God. Just so it is with the work today. There are many who cannot distinguish the divine from the common. And why?--Because they have separated their souls from God. God has given us his precious word, and on our knees we should study it, until his light shall break upon us, and we have a message that we cannot withhold from others. [Cf: RH 06-11-89 para. 10] p. 216, Para. 3, [1889MS].

Who is on the Lord's side? He is reaching out with his long human arm enfolding suffering humanity, while with his divine arm, he is grasping the throne of the Infinite. God help us, brethren, that we may understand the goodness, the mercy, the compassion, and the love of our Saviour. Let us make haste to get out of our Phariseeism. Let us seek God with all our hearts. Ministering brethren, are you prepared to go out, and awake the people to their solemn responsibilities? Are you ready to go forth as David went forth? He inquired of the Lord if he should battle with the Philistines, and the Lord told him that when he heard the sound of a going in the tops of the mulberry trees, he should go out to battle, for he would be with him to smite the hosts of the Philistines. So it should be with you. When you feel the Spirit of God, when you see the opening of his providence, you should go forth; for the power of God will be with you. May the Lord help you and me so to bear the message that it shall be a savor of life unto life, and not of death unto death. By Mrs. E. G. White. [Cf: RH 06-11-89 para. 11] p. 217, Para. 1, [1889MS].

I feel very grateful to God that we can have his blessing; that we do not have to go on amid the trials and perplexities of this life, to meet the opposition of the world, in merely human strength. God's commandment-keeping people are described by the prophet as "men wondered at." We are to be a people distinct from the world. The eyes of the world are upon us, and we are observed by many of whom we have no knowledge. There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters. They are waiting to see what kind of influence we exert, and how we carry ourselves before a faithless world. The angels of heaven are looking upon us. "We are made a spectacle unto the world, and to angels, and to men." [Cf: RH 06-18-89 para. 1] p. 217, Para. 2, [1889MS].

From the light which God has given me, I know that the Lord would do far more for us as a people if we would walk in humility before him. Every one of God's people will be tested and proved, and we want you to be in a position where you will bear the proving of God, and not be found wanting when your moral worth is weighed in the balances of the sanctuary. We want you to be constantly moving onward and upward; but that which hinders your progress in a large degree is your self-esteem, the high opinion that you entertain of your own ability. If there was ever a place where self needed to die, it is here. Let us see the death struggle. Let us hear the dying groans. Self-exaltation ever separates the soul from God, no matter in whom it is found, whether in those in responsible positions or in those who are in some less important place.

Whatever has been done to attract the attention to self, has detracted from the glory that should have been rendered to God, and has brought leanness to your souls. It is through this avenue of self-esteem and self-sufficiency that Satan will seek to ensnare the people of God. [Cf: RH 06-18-89 para. 2] p. 217, Para. 3, [1889MS].

The Lord has very important lessons for us to learn; and if we have not a meek and teachable spirit, we shall not be where we can learn the lessons he desires to teach us. We shall think we are wise when we are not. We shall think that we know the whole story, when we have need to study the a-b-c's of the lesson. God will prove us again and again, until we overcome our besetments or are wholly given over to our rebellion and stubbornness. There is danger, when the Lord deals with us thus, that we shall rise up against him, and set ourselves determinedly not to submit to his will. We are living in solemn times. We are looking forward to the judgment, and onward to eternity, and it is fitting for us to walk in great humiliation of soul before God. [Cf: RH 06-18-89 para. 3] p. 217, Para. 4, [1889MS].

There have been those who have risen up against the testimonies that God has sent them. They have been willing to acknowledge that the testimony given to others was all right, and that the truth was pointed out in the cases of their brethren; but when their own errors were laid bare, and their own faults pointed out, they have declared that it could not be so. They have wrapped the garments of their self-righteousness around them, and have said, "That does not mean me." A spirit of Phariseeism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, "We have the truth. There is no more light for the people of God." But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth. "Light is sown for the righteous, and gladness for the upright in heart." Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." [Cf: RH 06-18-89 para. 4] p. 218, Para. 1, [1889MS].

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians, and investigate the position presented, in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillar of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Phariseeism cherished among us. When Christ came to his own, his own received him not; and it is a matter of solemn interest to us that we should not pursue a similar course in refusing

light from heaven. [Cf: RH 06-18-89 para. 5] p. 218, Para. 2, [1889MS].

We must study the truth for ourselves. No living man should be relied upon to think for us. No matter who it is, or in what position he may be placed, we are not to look upon any man as a perfect criterion for us. We are to counsel together, and to be subject to one another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions. [Cf: RH 06-18-89 para. 6] p. 218, Para. 3, [1889MS].

Since my return from Europe, I have been pained to notice how men ask counsel of men, instead of seeking wisdom of God. We should make God our support. Those who bear responsibilities in our different institutions should go to him for wisdom. How much we need men of thinking, caretaking minds! But we lack these men. If every young man would seek for the truth as for hid treasures, if he would be meek and lowly, if he would be a learner in the school of Christ, we should not at this time be so destitute of talent. There would be scores that would be ready to take their places in the front of the battle, to bear burdens and share responsibilities. God wants men to develop characters to meet the demands of the time. This will be accomplished when the youth put their cases into his hands as they should. [Cf: RH 06-18-89 para. 7] p. 218, Para. 4, [1889MS].

We should have that love and compassion that will lead us to guard one another's interests. We should not become impatient because others hold views that we do not indorse, or have traits of character that are unlike our own. How glad we should be that we are not all fashioned after the same pattern. This would cause difficulty; for there is a great work to be done, and it will take men of varied minds and experiences to reach the different persons in society. We must have the help of God wherever we go. The servant of Christ must be looking to him continually for orders. Christ must be first, and last, and best in everything. Does God want you to grow in grace and knowledge?--Yes; he certainly does. He does not want you to make any man your criterion. He would not have you marked with the defects of any man's character. You are to be continually looking to Jesus, the author and finisher of your faith. When you do this, you will have a testimony fresh from heaven, full of dew and moisture. The light of heaven will be reflected in your very countenance, and will be revealed in your character. [Cf: RH 06-18-89 para. 8] p. 219, Para. 1, [1889MS].

"Let us go forth therefore unto him without the camp, bearing his reproach. . . . By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." I am anxious that we may obtain a living, choice experience in the things of God. Do the shepherds of the flock expect that God will work with them? From the light that God has given me, I know that there might have been twentyfold more accomplished than has been accomplished, if the workers had sought God for strength and support instead of depending so much upon man. There is need of men of faith for this time, not simply to be preachers, but

to be ministers to the people of God. We want men that walk with God daily, that have a living connection with Heaven. The Lord cannot work with those who are self-sufficient, and who exalt themselves. Self must be hid in Jesus. If we would see the deep movings of the Spirit of God, we must have the truth as it is in Jesus. The efficiency of a discourse depends on the application of the truth to the heart by the Spirit of God. When Elijah sought God in the mountains, a devouring fire swept by; but God was not in the flame. A tempest rose, the thunder rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. It is the still, small voice of the Spirit of God that has the power to convict and convert men's souls. [Cf: RH 06-18-89 para. 9] p. 219, Para. 2, [1889MS].

It is our work to reveal to the people the character of our Heavenly Father, and we ought never to make a display of self. Our strength is in working together with God. If we labor as Christ labored, we shall have the shield of Omnipotence to shelter us, and power will attend all we do. As we sailed from Europe, I noticed how the prow of the vessel plowed into the deep, and for miles and miles you could see the wake of its course. There was power and weight in its movements. We should not glide along without causing a ripple; we should carry a weight of influence with us, and speak as those who have authority. We must be connected with the God of power. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." As we carry the truth to the people, we should have a solemn sense of our responsibility, that we may not make a display of our talents and intelligence; but that the truth may cut its way to the very soul as an arrow from the Almighty. [Cf: RH 06-18-89 para. 10] p. 219, Para. 3, [1889MS].

O that all the messengers might teach the people, both by precept and example, what it means to hide self in Jesus! There is no need of our working in our own finite wisdom, no need of going a warfare at our own charges. "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." It is your privilege to go to God with your request, as children go to their parents. Ask his grace. Do not think of going into the desk without a deep, solemn conviction of the responsibility of your work. [Cf: RH 06-18-89 para. 11] p. 220, Para. 1, [1889MS].

A minister after preaching a discourse which fully convicted one of his hearers of the Bible truth, was accosted with the question, "Do you really believe what you have preached?" "Certainly," he answered. "But is it really so?" said the anxious questioner. "Certainly," said the minister, as he reached for his Bible. Then the man broke out, "O, if this is the truth, what shall we do? What shall we do?" "What shall we do," thought the minister. "We?" Why, was not he a minister? What could the man mean? But the question forced its way to his very soul. He went away alone to plead with God as what he should do. He had the solemn realities of eternity to present to a dying world. For three Sundays his place in the desk was vacant. He was seeking an answer to the solemn question, "What shall we do?" [Cf: RH 06-18-89 para. 12] p. 220, Para. 2, [1889MS].

When this minister returned to his charge, he had an unction from the

Holy One. He had realized that in his preaching he made little impression, and he had felt the terrible weight of souls upon him, and now he came to his desk, but not alone. There was a great work to be done, but he realized that he was not to do the work alone. He knew that there was a power behind him. It was God that was to do the work. God was to be magnified, and lifted up before the people. He presented the Saviour and his matchless love. There was a revelation of the Son of God, and a revival began that spread through the church and to the surrounding regions. [Cf: RH 06-18-89 para. 13] p. 220, Para. 3, [1889MS].

O that we might here see of the salvation of God! O that the shepherds of the flock and the workers might have intercourse and communion with God! How little we know of God! Those who minister in sacred things cannot afford to go into the desk unless they know God. The disciples were to tarry at Jerusalem until they were endowed with power from on high, and cannot we afford to tarry before God until we are ready for our work? Jesus has promised, "Lo, I am with you alway, even unto the end of the world." O if he were with us, we would not be without sheaves to bear to the Master. What is the reason that men labor month after month and year after year, and bear no fruit? It is because they do not have Jesus with them. [Cf: RH 06-18-89 para. 14] p. 220, Para. 4, [1889MS].

When we went to Potterville, Mich., Bro. Van Horn said, "I am so glad this meeting is not like the meetings we had in the past. There seems to be so much more weight to the truth. There is not so much levity and jesting. The people seem to have a realization of the solemn importance of the truth." Why should we not have a solemn realization of the truth at this time? What place have we for jesting and levity right here on the borders of the eternal world? We are to live to the glory of God. There are angels measuring the temple of God and those who worship therein; but how much there is of self. It is self, all self. [Cf: RH 06-18-89 para. 15] p. 220, Para. 5, [1889MS].

When Nebuchadnezzar glorified himself, and did not give praise to God, he was made an example before the world of how God regards this spirit of self-exaltation. As he walked in the palace of his kingdom, he said, "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?" But there was an unseen watcher that marked his spirit and recorded his words, and a voice fell from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." [Cf: RH 06-18-89 para. 16] p. 221, Para. 1, [1889MS].

Let not the messengers return to their fields of labor, until they can go in humility of spirit, with the power of the grace of Christ in their hearts, and with a deep experience in the things of God. We must be clothed with humility as with a garment. We must act our part. Let us do it here and now. Let us have the power of God manifested among us. Let us have the shout of the King in the camp. When we have humbled our hearts before God, his grace will be poured upon us, and we shall bear a clean-cut testimony that will cleave its way to the hearts of

men. O that Zion might arise! O that she might respond to the message, "Rise, and shine; for thy light is come, and the glory of the Lord is risen upon thee!" By Mrs. E. G. White. [Cf: RH 06-18-89 para. 17] p. 221, Para. 2, [1889MS].

I believe that the Lord is willing to let his blessing rest upon us. I know that he is waiting to be gracious to us. The reason why we do not have more light is that we do not follow Jesus; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." He has invited us to follow him; but to follow him means something more than a profession of religion. We are not following him when we make only surface work in the Christian life. We want to follow him in everything, in self-denial, in self-sacrifice, in humiliation, in meekness, and in love. We must learn to manifest love and compassion toward those with whom we come in contact. We should have a far-reaching influence; we should not be self-centered. [Cf: RH 06-25-89 para. 1] p. 221, Para. 3, [1889MS].

The professed people of God follow their own inclinations to a far greater extent than they follow in the lowly steps of the Man of Calvary. Our will should be in harmony with the will of Christ as his will is in harmony with the will of his Father. We are to be one with Christ as he is one with the Father. And if we come into this position, the promise is that the Father will love us as he loves the Son. How is it that this can be so? It can be so because we have appropriated the righteousness of Christ by living faith. It is because we are one with him, and our souls are all light in the Lord. Our minds and hearts may be so filled with his love that we shall count affliction as all joy, because we shall know that the trial of our faith is more precious than gold, and that these trials will be found unto glory and joy at the appearing of Jesus. We do not see the glory of trials now, but we shall understand it when Christ comes; and every trial that has been borne with patience will be rewarded. [Cf: RH 06-25-89 para. 2] p. 221, Para. 4, [1889MS].

The Lord is shedding abundance of light upon us, and he expects us to walk in it. Will we seek to redeem the neglect of light in the past, by a faithful improvement of our privileges now? Will we come up to the high standard that has been set before us? We have dwelt too long in the lowlands of earth. There have been too many Christless sermons preached. The discourses of many ministers have been simply words that have not touched anywhere. They have not encouraged Christians, or convicted sinners, or led backsliders away from their transgressions. They have been devoid of the power of God. [Cf: RH 06-25-89 para. 3] p. 222, Para. 1, [1889MS].

We should seek to make the most of our opportunities at this meeting. We should confess our sins, clear the rubbish from the door of the heart, and open the soul for the presence of Jesus. Let each one take these words of instruction to his own heart. Do not act as did Peter when the Lord pointed out his duty, and turn and ask what someone else should do. Let us attend to our own work, and do our duty, and not be so anxious to know what may be some other person's duty. The Lord turned to Peter, and said, "What is that to thee? Follow thou me." We are to look to Christ. There is perfection in him. We can be cleansed from every spot and stain through the merit of his blood. His righteousness may be imputed unto us. [Cf: RH 06-25-89 para. 4] p.

222, Para. 2, [1889MS].

If we look to man, we shall see mistakes of life and defects of character. We shall see the same human frailties in others that there are in ourselves. But we are to look to the Pattern, to follow Christ, and to make straight paths for our feet, lest the lame be turned out of the way. [Cf: RH 06-25-89 para. 5] p. 222, Para. 3, [1889MS].

Do not be afraid to confess your sins and to clear the King's highway. Jesus is not far away. He is at your right hand to help you. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When you confess your sins, it is your privilege to believe this promise, but not because you have a happy flight of feeling. Feeling is not faith. Faith is just as distinct from feeling as the east is from the west. You are to believe that God will accept you when you fulfill his conditions, believing his word because he has spoken it. You must rely upon the word of God; and unless you have faith that can rest upon the word of God, you cannot make a success of the Christian life. Ministers cannot preach effectively without it. They must have a sense of the solemn responsibility that rests upon them. [Cf: RH 06-25-89 para. 6] p. 222, Para. 4, [1889MS].

We are to hold up the Man of Calvary, to flash his light to those who are sitting in darkness. You should not yield to discouragement. You should not think that there are none who care to serve God, or obey the truth. Elijah became disheartened as he saw how Israel had departed from the Lord, and he thought that he was the only one left who loved the cause of Jehovah. But the Lord told him that there were seven thousand men who had not bowed the knee to Baal. There are many in the world who are longing to understand in regard to Christ and his love. There are many who are in despair as they hear the terrible doctrine of eternal punishment, and they need your help. If they were in your position, with the light flashing all around their pathway, they would go to others who are in despair and sorrow; for they would appreciate their need of help. If you will try to seek out these suffering souls, the angels of God will attend you; and you need not fear to go where they will go. Ministers, you should have the angels with you in the sacred desk; and when you do, you will be a power for God. Your words may be as nails fastened in a sure place. You need not try to be eloquent, or to preach learned discourses. David charged Solomon to show himself a man, to keep the charge of the Lord, to walk in his ways, to keep his statutes and commandments, judgments and testimonies. He did not charge him to be a great statesman or hero, but to be a man before the Lord. To be a man before the Lord is to be kind and sympathetic. It is to be compassionate and Christlike. We need men who can be called men before God,--men who are in the image of Christ,--men with human hearts, full of tenderness and love. [Cf: RH 06-25-89 para. 7] p. 222, Para. 5, [1889MS].

The converting power of God is needed right among us. We should make a complete surrender to God, that he may fashion us according to his will. We should seek him earnestly, and not permit anything to divert the mind, until we know that we are indeed the children of Heaven. Why not make up your mind that you will not retain anything that separates the soul from God? Say, "Here is my heart. I open the door. Come in, Lord Jesus, come in. I am thine, and thou art mine." If you will do

this, he has promised that he will put a new song in your mouth, even praise unto your God. [Cf: RH 06-25-89 para. 8] p. 223, Para. 1, [1889MS].

You are to reflect glory to God, and through his grace live day by day a life that will be pleasing before Heaven. The light of Christ is to illuminate your pathway. If you fulfill his conditions, he says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." If the glory of the Lord is your rearward, will you not leave a marked wake after your course? Will you not have sheaves to bring to the Master? [Cf: RH 06-25-89 para. 9] p. 223, Para. 2, [1889MS].

Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight. By Mrs. E. G. White. [Cf: RH 06-25-89 para. 10] p. 223, Para. 3, [1889MS].

Before his crucifixion, Jesus lifted up his eyes to heaven, and prayed for his disciples. He said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." [Cf: RH 07-02-89 para. 1] p. 223, Para. 4, [1889MS].

Christ declared he sanctified himself, that we also might be sanctified. He took upon himself our nature, and became a faultless pattern for men. He made no mistake, that we also might become victors, and enter into his kingdom as overcomers. He prayed that we might be sanctified through the truth. What is truth? He declared, "Thy word is truth." His disciples were to be sanctified through obedience to the truth. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." That prayer was for us; we have believed in the testimony of the disciples of Christ. He prays that his disciples may be one, even as he and the Father are one; and this unity of believers is to be as testimony to the world that he has sent us, and that we bear the evidence of his grace. [Cf: RH 07-02-89 para. 2] p. 223, Para. 5, [1889MS].

We are to be brought into a sacred nearness with the world's Redeemer. We are to be one with Christ, as he is one with the Father. What a wonderful change the people of God experience in coming into unity with the Son of God! We are to have our tastes, inclinations, ambitions, and passions all subdued, and brought into harmony with the mind and spirit of Christ. This is the very work that the Lord is willing to do for those who believe in him. Our life and deportment are to have a molding power in the world. The spirit of Christ is to have a controlling influence over the life of his followers, so that they will speak and

act like Jesus. Christ says, "The glory which thou gavest me I have given them." [Cf: RH 07-02-89 para. 3] p. 224, Para. 1, [1889MS].

The mighty cleaver of truth has taken a people out of the world, and the rough, coarse material is to be hewed and squared and polished for the heavenly building. Those who profess to follow Christ should not be in the same condition in which they were before they made this profession. The grace of Christ is to work a wonderful transformation in the life and character of its receiver; and if we are truly the disciples of Christ, the world will see that divine power has done something for us; for while we are in the world, we shall not be of it. We are to bring our life up to the great moral standard of God. The moral law is to judge us in the last day. How unbecoming it is for us to criticise others, when God must work so great a work upon us before we can be fitted for the kingdom of heaven! Is there any of the glory of Christ in suspicion and evil surmising, in criticism and condemnation of our brethren? We should pray for those who are in error. We should present before them the perfection of Christ, but we should not accuse and condemn our brethren and friends. [Cf: RH 07-02-89 para. 4] p. 224, Para. 2, [1889MS].

There are many who seem to think that roughness and coarseness are a mark of humility; but this is a mistake. The truth of God elevates the mind, refines the taste, sanctifies the judgment, and fashions the life according to the divine Pattern. We are to be partakers of the divine nature. We are to be like the great Teacher. He came to this earth, marred and seared by the curse, that he might lift up fallen men, and elevate them so that he could give them a seat upon his throne. Bible religion will have a sanctifying influence upon character, and will prepare its receiver for association with Jesus, the angels of God, and redeemed saints. We must be fitting up so that we shall behold the King in his beauty. [Cf: RH 07-02-89 para. 5] p. 224, Para. 3, [1889MS].

Why should we not have a deeper and deeper experience every day? He must be a dull scholar who does not become more and more assimilated to the divine image, if he is brought into association with Christ from day to day. Why should there not be a growing intelligence in prayer? If a person seeks God in his closet, and pleads for help, telling the Lord his situation, he will not plead in vain. Christ told the Father of the darkness that would press upon his followers, and we may take his words, and present them to God. We are not to preach a sermon to the Lord when we engage in prayer; for God knows our need. We must be petitioners. We must plead for help for our own souls, and for the souls of others. We should lay hold of the throne of grace with that earnestness that says, "I will not let thee go, except thou bless me." [Cf: RH 07-02-89 para. 6] p. 224, Para. 4, [1889MS].

We should not think that the Lord will not regard our petitions. I have heard persons say that they could not get an evidence that the Lord heard their prayers. Where did they look for evidence? The evidence is in the word of God. They have said, "O, if I could only have a vision, or a dream, then I would know that the Lord regarded my request." But would that make it any more sure than does his word? One man said he had waited for forty years for a manifestation of God's favor before he could believe that his Heavenly Father looked with mercy upon him. He wanted some marvelous revelation that would come like a shock of electricity, and thrill his entire being; but he did

not get it. We are to believe that God accepts us when we fulfill his conditions, simply because he has said that he would. [Cf: RH 07-02-89 para. 7] p. 225, Para. 1, [1889MS].

We should place ourselves on the Lord's side; and when we have done this, then with childlike confidence we should believe that the God of heaven looks with favor upon us. We cannot lean on any earthly support. The Lord God of Israel must become our helper. Have you kindled your taper at the divine altar? Have you opened the door of your heart, that Jesus might come in? You should put your powers to the stretch in the service of God, and live with an eye single to his glory. [Cf: RH 07-02-89 para. 8] p. 225, Para. 2, [1889MS].

Satan will try to cast his shadow athwart your pathway, and he will seek to misrepresent the character of God, and the nature of his promises to your mind, but you must lay hold of the mighty One. There is no help for you in self, for you are only weakness. Your strength is in having faith in God, that he may work with your efforts. If you trust implicitly in him, you will know that his going forth is prepared as the morning. [Cf: RH 07-02-89 para. 9] p. 225, Para. 3, [1889MS].

The Lord desires that we should become intelligent in divine things, that we may offer up prayers of faith. He desires us to grow in grace, and in the knowledge of his will, that there may be unity with his people. And what an influence there is for good when brethren are in harmony; and what an influence it has for evil when there are strife and dissension among those who profess to believe the truth of God! We should have self-control. We should be disciplined. Parents should educate their children to self-control, that there may be harmony in the home. It is from your conduct at your home that we shall be able to judge in a large measure whether or not you are a real Christian. Does the peace of Christ abide in your home? Are you educating yourselves and your children for the heavenly courts? Are you, as a household, knit together in love? If we have unity in the church, we must first have it in the home; for it is from the home that the church is formed, and the tempers and dispositions displayed in the family circle are the tempers and dispositions found in the church. A well-ordered family is a powerful influence for good in the world. If we walk in the light, and train our children in the fear of the Lord, we shall reflect the light of the glory of God which shines in the face of Jesus Christ. You may never know on earth how many have responded to the light that you shed by your godly example and influence, but it will be made plain in the day of reward. [Cf: RH 07-02-89 para. 10] p. 225, Para. 4, [1889MS].

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. It seemed as though every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of his dungeon, and made him a light to the world. Our faith is too weak; it does not reach out, and take hold of the promises of God in times of darkness. We need more sympathy and love. There is too much Phariseeism among us. We must cultivate love. We must talk of Jesus and his love, and our hearts will be softened, and subdued under divine influences. There is too much of the spirit that feels, "I am holier than thou." Many are like the Pharisee that stood praying in the temple, and said, "God, I thank thee, that I am not as other men are." The publican who smote upon his breast, and would not so much as lift

up his eyes to heaven, but cried, "God be merciful to me a sinner," stood higher before God than did the self-righteous Pharisee. We should seek to understand our own need. We must have the righteousness of Christ to cover us. If we have left the snow of Lebanon, and forsaken the living streams, let us return, and drink at the fountain of life. [Cf: RH 07-02-89 para. 11] p. 226, Para. 1, [1889MS].

When we are filled with enmity toward the law of God, we may know that there is something wrong with us; and we should examine our hearts, and prove ourselves whether we are in the faith. We must keep the law of God as the apple of our eye; for his law governs the whole universe. I am thankful that we have a standard with which to compare our character. How shall I know that I am following in the light of Heaven? I may know because God has given us a test for 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." It is our privilege to know what is truth, and that no error is of the truth. [Cf: RH 07-02-89 para. 12] p. 226, Para. 2, [1889MS].

There are many who set up a standard of their own, and they trample upon the law of Jehovah. What we believe, influences our life and molds our character; and everyone carries with him an atmosphere that is either a savor of life unto life or of death unto death. We are not safe a moment without that living faith that grasps the promises of God. [Cf: RH 07-02-89 para. 13] p. 226, Para. 3, [1889MS].

There will be those who will come in at the eleventh hour, and they will receive an equal reward with those who have long known the truth. And why is this?--It is because they used all their talents to the utmost of their ability, and brought all their powers to bear on the work of advancing the light of the truth. When the truth was brought to their attention, they accepted it with joy, and God could trust them with a large measure of light and power. A great work is to be done in the earth, and while men sleep, Satan sows his tares. We must awake! Jesus is ready to work mightily in our behalf. [Cf: RH 07-02-89 para. 14] p. 226, Para. 4, [1889MS].

We are anxious to hear that you are walking in the light. We want you to testify to the power of the saving grace of Christ. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We must rely wholly upon Christ. It will do you no good merely to talk of the righteousness of Christ; you must appropriate it by living faith. You should cultivate faith until faith is the language of your soul. May God help us to walk in the light as he is in the light. By Mrs. E. G. White. [Cf: RH 07-02-89 para. 15] p. 226, Para. 5, [1889MS].

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." In this chapter (Luke 15) Jesus speaks several parables to illustrate the joy that is felt over the recovery of that which was lost. He tells how the woman who had lost one of her ten pieces of silver, sought diligently until she found it, and then called in her neighbors to rejoice with her because she had found that which had been lost. He spoke the parable of the prodigal son, to show us how God regards those who have strayed away, and have returned again to him. He said, "A certain man had two sons; and the younger of them said to his

father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of the country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself,"--when reason assumed the throne, and he began to consider what he had been doing,--"he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." [Cf: RH 07-16-89 para. 1] p. 227, Para. 1, [1889MS].

We read that the elder son took exception to the way in which the prodigal was received. The elder son had had every spiritual and temporal advantage. He represented that class that do not go to great excesses of vice, and because of this they are filled with self-righteousness. This son is represented as being grieved that he had not received some marked attention because of his good works, and he was envious that his wayward brother should be so welcomed by his father. [Cf: RH 07-16-89 para. 2] p. 227, Para. 2, [1889MS].

The prodigal's soul had been stirred to the very depths by remorse and repentance, and why should not those who have been partakers of light, give the repenting sinner the right help at the right time? At one time, Jesus asked Simon who would love his benefactor most, the one to whom a small debt was forgiven, or the one to whom a large debt was forgiven. Simon answered that the one who had been forgiven most, would love most. Those who have been in despair over their course of action, manifest corresponding gratitude and love in return, when they receive the pardoning love of God. I have received letters at different times from persons who were in despair over their sins. One and another would say, "I fear I am past all help. Let me hear from you as soon as possible. Is there any hope for me?" To these poor souls I have written, "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you his love and compassion." [Cf: RH 07-16-89 para. 3] p. 227, Para. 3, [1889MS].

These poor prodigals need encouragement. Words of sympathy and love are worth more to them than gold and silver. Why are there so many who stand off from their brethren? Peter came to Jesus, and asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." And he said again, "If ye forgive not

men their trespasses, neither will your Father forgive your trespasses." You should let your hearts break, and let the iron melt out of your souls. Let us be pitiful and courteous. Let us have the spirit of Christ. He left his royal throne, clothed his divinity with humanity, and came to this earth, all marred and seared by the curse, to meet man's adversary, and deliver us from the bondage of sin and death. [Cf: RH 07-16-89 para. 4] p. 228, Para. 1, [1889MS].

Satan claimed us as his subjects, and all heaven looked down upon the earth to see how men would welcome their Deliverer. But they did not know the Prince of life. He went into the wilderness, and met and baffled the evil one, and redeemed Adam's disgraceful failure. He was tested on the points of appetite, ambition, and love of the world, but he did not waver. He met the foe with, "It is written." Satan offered Christ the world if he would bow down and acknowledge him his superior; but he said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Cf: RH 07-16-89 para. 5] p. 228, Para. 2, [1889MS].

After the temptation, it seemed as if the Son of God would die on the field of conflict; but the angels ministered unto him, and he was revived. He became our surety and substitute, and he can be "touched with the feeling of our infirmities," for he "was in all points tempted like as we are, yet without sin." How is it that men can make their hearts like adamant, and not be moved by the love of Christ? Through the merit of Christ's blood, every one can be a conqueror. Jesus has brought moral power to combine with human effort, whereby we may obtain the victory. Christ is our helper, and he invites us to take hold of his strength, and we shall make peace with him. In our conscious weakness we are to lay hold of his merit, and we may become triumphant through the grace of the Man of Nazareth. [Cf: RH 07-16-89 para. 6] p. 228, Para. 3, [1889MS].

Christ hath conquered death, and led captivity captive. Men had looked upon death as a terrible thing; they had looked to the future with foreboding; but the resurrection of Christ from the dead, changed the aspect of death. Christ has passed through the tomb; and when he arose from the dead, he led a multitude of captives from the grave, and they appeared unto many. His resurrection demonstrated his power over death. The dead in Christ shall rise again to a glorious immortality. He will come again, and receive his followers unto himself, that where he is, they may be also. [Cf: RH 07-16-89 para. 7] p. 228, Para. 4, [1889MS].

Christ came to represent the Father to the world. He was the originator of truth; but when he came, he found that the gems of truth had been obscured by tradition and heresy. He came to sweep away false doctrine, and to place the gems of truth in the new setting of the gospel. We are to search the Scriptures, and dig in the mines of truth. It is the word of God that the mystery of the gospel is revealed; and God has there made known to us his matchless love. Why do we not yield everything to him? Why do we not bring in a report of gratitude and love? Why do we not go to those who are in despair, not to act the part of oppressor, but to lift up their souls, to point them to the cross of Calvary until they catch glimpses of Jesus, and lay hold on the Christian's hope? Exceeding great and precious promises have been left to us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. I am

anxious that you should behold Jesus. It has made my heart ache to hear your mournful testimonies. Jesus is not in Joseph's new tomb. We have a living Saviour, one who ever liveth to make intercession for us. He can give you power to correctly represent him to the world. [Cf: RH 07-16-89 para. 8] p. 228, Para. 5, [1889MS].

Jesus represents himself as a merchantman, walking to and fro before our doors, and crying, "Buy of me gold, and white raiment, and eyesalve." Will we take his merchandise? We have a whole Saviour, who is able to save unto the uttermost all that come unto God by him. I want to be like him; I want to be with him through the ceaseless ages of eternity. Immortality and an eternal weight of glory will be given to those who have their lives hid with Christ in God. [Cf: RH 07-16-89 para. 9] p. 229, Para. 1, [1889MS].

When Jesus told Peter what he desired him to do, Peter turned to John and asked, "Lord, and what shall this man do?" Jesus answered, "What is that to thee? follow thou me." We are to look to Christ, and follow him regardless of what others do. We shall find perfection in him, and we shall be charmed with the matchless beauty of his character. You will see mistakes in the lives of others, and defects in their characters. Humanity is encompassed with infirmity. You must look well to your own feet, and make straight paths, lest others stumble over your inconsistencies, and the lame be turned out of the way. Christ is our example, and he who follows him will be rewarded at the appearing of Jesus. They will be rewarded because they have endured trial and sorrow for his sake. [Cf: RH 07-16-89 para. 10] p. 229, Para. 2, [1889MS].

We have had abundant light at these meetings, and we must walk in it. We must seek to redeem the neglect of the past. We must come up from the lowlands of earth. We must not preach any more Christless sermons, or any longer live Christless lives. We have been backsliders from God, but we must make a surrender of everything this very morning. Throw open the door of your heart, and invite Jesus to come in. If we will only come into the right position before God, we shall receive his blessing. The Father will love us as he loves his Son. How can this be? It can be because we are one with Christ,--because we have appropriated his righteousness, and we are accepted in the Beloved. We can be glad in the Lord even when we are in trial and sorrow; for we know that the trial of our faith is more precious than gold. [Cf: RH 07-16-89 para. 11] p. 229, Para. 3, [1889MS].

I believe the Lord is waiting to let his blessing rest upon us. We need to follow Jesus. It means more than mere surface work to be a Christian. We must deny self, take up our cross, and follow in the footsteps of the Redeemer. We should have love for one another, and our influence may be far-reaching for good. We must be one with Christ, as he is one with the Father. By Mrs. E. G. White. [Cf: RH 07-16-89 para. 12] p. 229, Para. 4, [1889MS].

We left Battle Creek, Mich., May 6, 1889, to attend the campmeeting at Ottawa, Kan. After a pleasant and profitable visit with our friends at the Chicago mission, and a layover of five hours at Lawrence, Kan., we arrived at Forest Park, Ottawa, at eight o'clock, Tuesday evening. The worker's meeting had been in progress several days. Through the kindness of Bro. and Sister Rousseau, who gave up their nicely furnished tent for our accommodation, we were pleasantly situated

throughout the meeting. [Cf: RH 07-23-89 para. 1] p. 229, Para. 5, [1889MS].

The atmosphere was oppressive, and my heart was in so weak a condition that it was difficult for me to speak to the people. My continual prayer to God was, "Give me physical strength, mental clearness, and spiritual power, that through thy grace I may be a blessing to the people." The words, "Look unto me, and be ye saved all the ends of the earth," were very precious to me. I felt that I needed to be saved, to be healed physically, to be strengthened mentally, to be invigorated spiritually, that I might help those who were assembled to worship God. [Cf: RH 07-23-89 para. 2] p. 230, Para. 1, [1889MS].

There are powerful agencies continually at work to oppose those who are sent with messages of warning, reproof, or encouragement to the people of God, to strengthen the things that remain, that are ready to die. Satan is continually seeking to defeat the purpose of God, and he has his agents, who are blinded to the results of their evil course, by which he works to accomplish his designs. [Cf: RH 07-23-89 para. 3] p. 230, Para. 2, [1889MS].

There is danger that our brethren and sisters will become careless, and will be blinded to their spiritual needs, so that they will not be on their guard at these general meetings; and when they should grow strong by accepting light, they will become weak by refusing it, because they neglect to watch and pray. Wherever the people of God are assembled, Satan and his angels are found to exercise their power through human agencies. If the evil one can find one soul open to his suggestions, he presses his advantage. When earthly tendencies control the mind, the spiritual nature is benumbed, and men, "seeing see not; and hearing they hear not, neither do they understand." The natural current of the thought is not spiritual, and it is difficult for those whose minds are open to suspicion, evil surmisings, envy, and unbelief, to receive the truth, or to be impressed with the message of God. [Cf: RH 07-23-89 para. 4] p. 230, Para. 3, [1889MS].

Satan finds ample opportunity to sow tares in the soil that is all prepared for the seed. If he can secure for his agents those who know the truth, through them he can come to others who have assembled to worship God, and the seeds of unbelief cherished in one mind, will find an entrance into the minds of many others. But although Satan may work diligently, we need not be discouraged; for the Captain of the Lord's host has said. "All power is given unto me in heaven and in earth;" "Lo, I am with you always, even unto the end of the world;" "Be of good cheer, I have overcome the world." [Cf: RH 07-23-89 para. 5] p. 230, Para. 4, [1889MS].

When the Lord gives us a work to do, if we do it in his fear, it will be wholly acceptable to God. Not one jot or tittle of his promises will fail to those who act their part with fidelity, who live by every word that proceedeth out of the mouth of God. We are to believe and obey the commandments of God. I have to fight many battles with the powers of darkness, that I may not yield to infirmities, and give up aggressive warfare for the cause of truth. I praise God that I have been enabled to look to Jesus, and go forward in my work when my feelings were opposed to the effort; and I bear testimony to the glory of God that his promises have not been like sliding sand to my feet, but as solid

rock and a sure foundation. None of his words have failed. [Cf: RH 07-23-89 para. 6] p. 230, Para. 5, [1889MS].

I was never more certain that the Lord strengthened me, than at the Kansan meeting. Brn. A. T. and D. T. Jones, and others, had wrought perseveringly to impress the people with the truth, but it seemed difficult for the people to realize the necessity of exercising living faith. In a vision of the night, my work was laid open before me, and though weak and faint and trembling, I attempted to follow the directions given. No one but myself can know how difficult it was for me to engage in the work when my heart was in so feeble a condition. But the comforting assurance came to me, "Fear not, I am with thee. I have a message which must come to this people." And strength was given me to every effort. At times I was greatly depressed in spirit, and on leaving my tent I would struggle with weakness; but as I stood before the people, strength, freedom, and power from God rested upon me, and I could say with assurance, "I know whom I have believed." I knew that God alone could accomplish the work that was necessary to be done at this meeting. Christ has said, "Without me, ye can do nothing." How vain are the wisdom and help of man! [Cf: RH 07-23-89 para. 7] p. 231, Para. 1, [1889MS].

I greatly feared that the work so essential to be done for the people assembled, would not be accomplished. The prince of darkness exerts his power in every conceivable manner to keep the moral sensibilities of our people paralyzed, that he may hold them under his control to support his cause. He watches every opportunity to work upon human minds, that he may influence them to serve his interest. He seeks to hold men in spiritual blindness, that they may not discern the voice of the True Shepherd. [Cf: RH 07-23-89 para. 8] p. 231, Para. 2, [1889MS].

At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, new to many minds, as old truth in new framework. The understanding of the people of God has been blinded; for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people clothed in the attributes of Satan, and men and women who have been seeking for truth, have so long regarded God in a false light that it is difficult to dispel the cloud that obscures his glory from their view. Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ. [Cf: RH 07-23-89 para. 9] p. 231, Para. 3, [1889MS].

On Friday evening a heavy thunderstorm, with sharp lightnings, swept over the camp. We expected that this commotion in the atmosphere would purify the air; and as I listened to the roll of the thunder, my soul earnestly desired that the power of God might be displayed among the people, that the moral atmosphere also might be purified. On Sabbath, truths were presented that were new to the majority of the congregation. Things new and old were brought forth from the treasure house of God's word. Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness, which seemed to souls who

were hungry for truth, as light too precious to be received. But the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of those assembled. There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the good news that Christ is our righteousness. The conflict was severe, but the Lord was at work with him, and his mind was changed, and his strength renewed. The Lord presented the truth before him in clear lines, revealing the fact that Christ alone is the source of all hope and salvation. "In him was life; and the life was the light of men. . . . And 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." [Cf: RH 07-23-89 para. 10] p. 231, Para. 4, [1889MS].

One of our young ministering brethren said that he had enjoyed more of the blessing and love of God during that meeting than in all his life before. Another stated that the trials, perplexities, and conflicts which he had endured in his mind had been of such a character that he had been tempted to give up everything. He had felt that there was no hope for him, unless he could obtain more of the grace of Christ; but through the influence of the meetings he had experienced a change of heart, and had a better knowledge of salvation through faith in Christ. He saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul. At every social meeting, many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light. [Cf: RH 07-23-89 para. 11] p. 232, Para. 1, [1889MS].

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to his people, "Go forward." The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness says of a cold, lifeless, Christless church, "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 spue thee out of my mouth." Mark the following words: "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." Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still he has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted his grace, abused his privileges, slighted his opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich and

increased with goods, and have need of nothing." [Cf: RH 07-23-89 para. 12] p. 232, Para. 2, [1889MS].

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to these self-satisfied ones? Have not his counsels been despised and rejected? Have not his delegated messengers been treated with scorn, and their words been received as idle tales? Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a longsuffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of his help, who claim to know and possess everything. [Cf: RH 07-23-89 para. 13] p. 232, Para. 3, [1889MS].

The great Redeemer represents himself as a heavenly merchantman, laden with riches, calling from house to house, presenting his priceless goods, and saying, "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 to him, and will sup with him, and he with me." [Cf: RH 07-23-89 para. 14] p. 233, Para. 1, [1889MS].

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as he did of them, "Ye will not come to me, that ye might have life." [Cf: RH 07-23-89 para. 15] p. 233, Para. 2, [1889MS].

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess,--gold of faith and love, white raiment of Christ's righteousness, eyesalve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let everyone listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul. By Mrs. E. G. White. [Cf: RH 07-23-89 para. 16] p. 233, Para. 3, [1889MS].

Long before the campmeeting at Williamsport, I had promised the brethren of Pennsylvania that if the Lord would give me strength, I would attend their campmeeting of this season. During the State meeting at Des Moines, Iowa, last fall, the Lord gave me a message for the people, and their hearts were stirred to respond to the light. By a standing vote, an invitation was extended to me to be in attendance at the campmeeting in Iowa. I told the people that if I was on this side of the Rocky Mountains, and the Lord so directed me, I would gladly

respond to their invitation. But when the appointments for campmeetings were made known through the Review, I saw that the meetings in Iowa and Pennsylvania had been appointed for the same time. I was perplexed as to my duty, and prayed that the Lord would direct me. After laying the matter before the ministering brethren, in the hope that some change might be made, and finding no change possible, I finally decided to attend the meeting at Williamsport. [Cf: RH 07-30-89 para. 1] p. 233, Para. 4, [1889MS].

I should have been spared a long and wearisome journey, had I attended the Iowa meeting instead of the meeting at Williamsport; but after writing to responsible men in Iowa, and receiving no response as to the condition of things there, my duty seemed clear to go to Pennsylvania, especially since letters from the brethren there came in week after week, urging that I should not disappoint their expectation. The Williamsport meeting was to take place almost immediately after the Kansas campmeeting, where I had been laboring for three weeks. I needed rest as I returned to Battle Creek, but this was not for me then; for fresh burdens of a difficult nature were laid upon me. [Cf: RH 07-30-89 para. 2] p. 233, Para. 5, [1889MS].

Thursday night, May 30, we left Battle Creek on our way to Williamsport. Our train was an hour and a half behind time. On account of continuous rains, the cars were obliged to move slowly, and in the morning we found that we were three hours behind time, and could not make connections with the train for Elmira, New York. We were detained at Buffalo five hours, and when we reached Elmira, we were informed that it was impossible to go on toward Williamsport, because bridges had been swept away, and the roads had been made impassable by washouts. We were advised to remain at Elmira, where we could obtain better accommodation, than farther on in our journey. We stepped from the cars, thinking to remain there. My secretary and myself were alone, but upon a few moments' consideration, we again boarded the train; for we determined to go as far as possible toward our destination, hoping that reports were exaggerated as to the condition of the road. We met Bro. Teft and family on their way to the meeting. About a mile and a half before reaching Canton, the train was stopped by a serious washout. We were switched off on a side track, where we remained all day Sabbath, although we had expected to reach Williamsport on Friday, at 5 P. M. [Cf: RH 07-30-89 para. 3] p. 234, Para. 1, [1889MS].

I could not remain in the sleeper except at the risk of my life; for the air was very oppressive, and the window could not be opened on account of the rain. We were made comfortable, however, in the passenger car. The passengers on the sleeper employed the time in card playing and smoking; but, providentially, we were left to enjoy the peace of the Sabbath day, as no others were in the car except those who observed God's commandments. Although we were anxious, we were enabled to stay our minds upon the Lord. [Cf: RH 07-30-89 para. 4] p. 234, Para. 2, [1889MS].

As we were detained, and could not safely occupy the sleeper, we thought that we ladies, three in number, might have the privilege of making our toilet in the toilet room of the sleeper; but upon making known our desire, the conductor of the sleeper curtly informed us that it was against the rules, and could not be permitted. This man did not seem in the least disposed to do anything to alleviate the difficulties

of our situation. But we are glad to state that this is the first instance we have met in our extensive travels, of such a lack of courtesy. Previous to this instance, we have always found those who were placed in positions of trust on the cars, ready to aid passengers placed in disagreeable circumstances. Conductors have displayed tact, manifested the spirit of gentlemen, and sought to make the unavoidable as pleasant as possible. The conductor of the day coaches was very kind and accommodating, and his courteous way was in marked contrast to the surly, disagreeable manner of the conductor of the sleeper. [Cf: RH 07-30-89 para. 5] p. 234, Para. 3, [1889MS].

While we waited at this place, the construction train passed us, and twenty men were soon busily employed in repairing the track that had been swept away by the rising of the creek. At evening we were informed that the road was temporarily repaired, and that we could go on to Canton. We moved very slowly over the newly-made road, but found that it was impossible to proceed farther than Canton by rail, as the deluge had swept everything before it. [Cf: RH 07-30-89 para. 6] p. 234, Para. 4, [1889MS].

We could send no information to our friends as to our whereabouts or condition; for communication was cut off in all directions. We knew that they would be anxious concerning us, and sent a dispatch from Buffalo to Williamsport to the effect that we would reach that place about midnight, but we had no certainty that it would reach its destination. We made an effort to get a telegram to Williamsport by way of New York, but learned that the wires were down, and no connection could be made. [Cf: RH 07-30-89 para. 7] p. 235, Para. 1, [1889MS].

Sixteen miles from Canton, ten lives were lost, and between Canton and Williamsport eighteen bridges had been carried away. Many houses and two large mills had been swept down the valley in the devastating flood. We could see the workmen engaged in repairing the road at Canton. An embankment had been washed away, and from many feet deep a trellis work had been raised to support the train across the gulch; but we were told that it would be many weeks before the road could be repaired to Williamsport. A bridge over the river at Canton, connecting one part of the town with the other, had been swept away, and what had been before a harmless looking creek was then a mad torrent. A man, seeing that a barn near the bank of this stream was doomed to destruction, ventured into it again and again to save the property from ruin; and although warned of his danger, he entered it once too often. The flood swept the barn away, and the man was drowned. His lifeless body was recovered from the wreck five hours afterward. While we were viewing the scene of the wreck, he was lying in his coffin. Our hearts were made sad by the thought of the insecurity of human life. [Cf: RH 07-30-89 para. 8] p. 235, Para. 2, [1889MS].

Those who claimed to be judges, declared that it would be weeks before the railroad would be sufficiently repaired for the running of trains upon it. All the passengers for Williamsport, except our party, decided to go back to Elmira. But we were determined to take no backward steps until we felt assured that it was all we could do. We learned afterward that the road between Canton and Elmira had become impassable. The passengers who thought to return to Elmira were obliged to remain on the track until Monday. [Cf: RH 07-30-89 para. 9] p. 235, Para. 3, [1889MS].

We secured rooms at the hotel in Canton, and felt that we had much for which to be thankful; for our lives had been preserved through many perils. After the Sabbath, we tried to make arrangements to go by team to Williamsport, and the landlord agreed to take us on Monday, providing he found the roads passable. It was about forty miles from Canton to Williamsport. Sunday morning he told us he had decided that it would be folly to attempt the journey until the roads were reconstructed. It was reported that in many places the road was so washed out that only deep gullies were left, and in other places it was filled up with the *debris* of the flood. All the bridges, both small and great, were gone. Bro. Rockwell, of Roaring Branch, having learned of our situation, came with teams to take us to his home, ten miles from Canton. At Roaring Branch there is a church of our people, and as the brethren and sisters had been kept from going to the meeting at Williamsport because of the flood, they desired that I should speak to them on Tuesday night. We were especially glad to meet those of like precious faith under these circumstances. [Cf: RH 07-30-89 para. 10] p. 235, Para. 4, [1889MS].

The roads were not as bad as we had anticipated, although the marks of destruction were seen on every side. At Ralston two large mills had been carried away, with other buildings, and many lives were lost. The rails of the track were twisted out of shape in a singular manner. [Cf: RH 07-30-89 para. 11] p. 236, Para. 1, [1889MS].

We met a young man who was journeying to Williamsport on foot, and he told us that he thought if we should take the mountain road we could get through. The valley road, he said, was wholly impassable. This seemed like a daring enterprise, but we decided to undertake it, and on Tuesday morning, with a good team, carriage, and two men, we started on our way. Along the way men were diligently at work repairing the breaches, and erecting bridges. The road was in a bad condition, but not impassable, and we decided to go as far as possible. When we should come to an insurmountable obstacle, we would return to Roaring Branch, but not before. We have passed over more perilous roads in Colorado, but never over a worse road than that from Canton to Williamsport. My heart was drawn out in prayer to God that his angels might go before us, and that his protecting care might be over us. [Cf: RH 07-30-89 para. 12] p. 236, Para. 2, [1889MS].

We were obliged to cross streams where bridges had been swept away, and to go through many difficult places; but my secretary and myself always found a way of passage by using a plank, and the men managed the horses skillfully as we came down the steep embankments in the mountain road. We found it was even as the keeper of the hotel had said,--in many places where once had been a good road there were only gullies, while in other places the road was filled up with rocks, not equally distributed, but in great heaps, as though they had been dumped in wagon loads along the way. We were obliged to walk miles on this journey, and it seemed marvelous that I could endure to travel as I did. Both of my ankles were broken years ago, and ever since they have been weak. Before leaving Battle Creek for Kansas, I sprained one of my ankles, and was confined to crutches for some time; but in this emergency I felt no weakness or inconvenience, and traveled safely over the rough, sliding rocks. [Cf: RH 07-30-89 para. 13] p. 236, Para. 3, [1889MS].

At one place in the road our passage was barred by a large fallen tree, and in attempting to drive over it, we broke the double-tree of our carriage; but as we had brought tools and straps for such emergencies, we supplied its place with a limb of a tree, and drove on. Another large tree, partially fallen, filled our road with overhanging branches, and we had to stop to cut them away. The third fallen tree could neither be surmounted nor cut away, and we were obliged to make a road around it. With skillful driving, we made our way through the woods. [Cf: RH 07-30-89 para. 14] p. 236, Para. 4, [1889MS].

When we were miles away from any dwelling-place, it began to rain. The thunder rolled, and the lightning flashed; but for seventeen miles we had to pass on without catching even a glimpse of a habitable place. We had serious fears that we should have to remain in the woods all night, as it would be dangerous to drive on in the darkness. But just as twilight we came in sight of the little village Trout Run, in a basin-like valley. We were sad to see that it was filled with ruin and desolation. We found shelter in a hotel kept by a German, who informed us that he could give us rooms and bed, but little provision, as he could not obtain supplies. This, however, did not trouble us, as we had food enough. Nothing in the way of firewood could be found that was not soaked with rain, but a fire was kindled with some cigar boxes. We could not get sufficient heat to dry our damp clothing. Although we were uncomfortable, our hearts were filled with gratitude that no harm had befallen either ourselves or our horses. [Cf: RH 07-30-89 para. 15] p. 236, Para. 5, [1889MS].

At Trout Run we were told that it would not be possible to go any farther. We could obtain a small boat with which to cross the stream; but there was no provision for getting the horses over. We proposed that a raft be made on which to transport our carriage. [Cf: RH 07-30-89 para. 16] p. 237, Para. 1, [1889MS].

While preparations for crossing were in progress, we went out to look upon the desolated village. Those who have never witnessed such a scene, can hardly appreciate the effect of the flood and the rain. The storm had made terrible work. Fence boards, logs, old cupboards, rubbish and *debris* of all kinds, had been swept into the valley by the flood. Bridges had been carried away, roads had been washed out, rails had been torn up and twisted and piled in grotesque heaps. One residence was pointed out to me as once the most beautiful place in the village; but the rich, well-cultivated acres were buried under uprooted and broken trees, and the grain field on which I stood, was covered with about three feet of sand. The devastation witnessed in this place in beyond my power to describe. [Cf: RH 07-30-89 para. 17] p. 237, Para. 2, [1889MS].

At the end of three hours the raft was completed, and a boat was provided. A rope was attached to the raft on which the carriage was placed, and it was towed over by the men, who had rowed to the other side of the stream. As the first horse swam across, I was filled with anxiety; for at times the waves covered him. When he came to the bank, he struggled so that he freed himself from the rope that guided him, and as the bank was very steep, and even shelved over, because it was washed out below by the force of the waves, it seemed very difficult to get a footing. After several ineffectual attempts, he succeeded in

making the ascent of the bank. The other horse was larger and less nervous, and as an experienced horseman swam him across, he had less difficulty in gaining the bank. When the noble animal emerged from the river, I found myself praising God aloud, and weeping like a child. We were rowed across in a boat, and were soon seated in our conveyance, and again on our journey toward Williamsport. [Cf: RH 07-30-89 para. 18] p. 237, Para. 3, [1889MS].

The marks of devastation and destruction apparent on every hand, forcibly called to mind scenes in connection with the second coming of Christ. How rapidly the signs of his coming are fulfilling before our eyes, and yet how few will be warned of the fast-hastening destruction! How few will humble their souls, repent of their sins, have faith in Christ, and be saved in the everlasting kingdom! [Cf: RH 07-30-89 para. 19] p. 237, Para. 4, [1889MS].

As I looked on every side, and saw the evidences of fulfilling prophecies, I felt more determined than ever to watch and pray, and to listen more carefully for the voice of Christ, our leader. I felt determined to understand more perfectly divine truth, to go forward and onward, catching every ray of God's increasing light, that I might reprove, encourage, inspire to faith and hope and love, and be a light to all for whom I labor with voice and pen. How swiftly the hours of this our day are passing away! Christ says to us, "If thou hadst known, even thou, at least in this *thy day*, the things which belong unto thy peace!" "If thou hadst known, even thou,"--he is addressing us in these words. He is pleading with his people, whose minds are darkened in rejecting his grace. While they claim to be rich and increased with goods, and in need of nothing, they do not know that they are wretched, and poor, and miserable, and blind, and naked. It is time for the people of God to awake. It is time to come to the heavenly Merchantman, and buy gold tried in the fire, and white raiment that we may be clothed, that the shame of our nakedness may not appear; to obtain the heavenly anointing, that we may discern the providences of God, and be prepared for the coming of the King of kings. [Cf: RH 07-30-89 para. 20] p. 237, Para. 5, [1889MS].

We arrived at Williamsport at three o'clock Wednesday afternoon. The experience and anxiety through which I passed on this journey, greatly exhausted me in mind and body; but we were grateful that we had suffered no serious trouble, and that the Lord had preserved us from the perils in the land, and prospered us on our way. By Mrs. E. G. White. [Cf: RH 07-30-89 para. 21] p. 238, Para. 1, [1889MS].

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Is there any reason why this lively hope should not give us as much confidence and joy at this time, as it gave the disciples in the early church? Christ is not inclosed in Joseph's new tomb. He is risen, and has ascended up on high, and we are to act out our faith, that the world may see that we have a lively hope, and may know that we have a Friend at the heavenly court. [Cf: RH 08-06-89 para. 1] p. 238, Para. 2, [1889MS].

We are begotten again unto a lively hope, and to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us. Our hope is not without foundation; our inheritance is

not corruptible. It is not the subject of imagination, but it is reserved in heaven for us "who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." [Cf: RH 08-06-89 para. 2] p. 238, Para. 3, [1889MS].

In seasons of temptations we seem to lose sight of the fact that God tests us that our faith may be tried, and be found unto praise and honor and glory at the appearing of Jesus. The Lord places us in different positions to develop us. If we have defects of character of which we are not aware, he gives us discipline that will bring those defects to our knowledge, that we may overcome them. It is his providence that brings us into varying circumstances. In each new position, we meet a different class of temptations. How many times, when we are placed in some trying situation, we think, "This is a wonderful mistake. How I wish I had stayed where I was before." But why is it that you are not satisfied?--It is because your circumstances have served to bring new defects in your character to your notice; but nothing is revealed but that which was in you. What should you do when you are tried by the providences of the Lord? --You should rise to the emergency of the case, and overcome your defects of character. [Cf: RH 08-06-89 para. 3] p. 238, Para. 4, [1889MS].

It is coming in contact with difficulties that will give you spiritual muscle and sinew. You will become strong in Christ if you endure the testing process, and the proving of God. But if you find fault with your situation, and with everybody around you, you will only grow weaker. I have seen people who were always finding fault with everything and everybody around them, but the fault was in themselves. They had need to fall upon the Rock and be broken. They felt whole in their own self-righteousness. The trials that come upon us, come to prove us. The enemy of our souls is working against us continually, but our defects of character will be made manifest to us, and when they are made plain, instead of finding fault with others, let us say, "I will arise and go to my Father." [Cf: RH 08-06-89 para. 4] p. 238, Para. 5, [1889MS].

When we begin to realize that we are sinners, and fall on the Rock to be broken, the Everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness, and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, and is contented with his condition. There is no room for Christ in the heart of such a person; for he does not realize his need of divine light and aid. [Cf: RH 08-06-89 para. 5] p. 239, Para. 1, [1889MS].

Jesus says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There is fullness of grace in God, and we may have his Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord. He has the best robe to put upon

you, and his arms are open to receive you. Christ will say, "Take away the filthy garments, and clothe him with a change of raiment." [Cf: RH 08-06-89 para. 6] p. 239, Para. 2, [1889MS].

The prophet Zechariah presents a scene before us that reveals the condition of the sinner, and shows the resistance of Satan against the work that Christ would do for his repenting children. The prophet says, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [Cf: RH 08-06-89 para. 7] p. 239, Para. 3, [1889MS].

Satan hates those who have taken hold of the strength of Christ, but those who have made a full surrender are reconciled to God, and he will be their defense. He promises that they shall have places to walk among these that stand by. Who are these that stand by?--They are the angels of God that are sent to minister to those who shall be heirs of salvation. We shall never know what dangers, seen and unseen, we have been delivered from through the interposition of the angels, until we shall see in the light of eternity the providences of God. Then we shall better understand what God has done for us all the days of our life. We shall know then that the whole heavenly family watched to see our course of action from day to day. You should remember when trials come, that you are a spectacle to angels and to men, and that every time you fail to bear the proving of the Lord, you are lessening your spiritual strength. You should hold your peace from complaining, and take your burden to Jesus, and lay your whole soul open before him. Do not carry it to a third person. Do not lay your burden upon humanity. Say, "I will not gratify the enemy by murmuring. I will lay my care at the feet of Jesus. I will tell it to him in faith." If you do this, you will receive help from above; you will realize the fulfillment of the promise, "He is on my right hand that I should not be moved." "Lo, I am with you always, even unto the end of the world." "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 08-06-89 para. 8] p. 239, Para. 4, [1889MS].

Do you believe that Jesus is your Saviour? There are many who have merely a nominal faith; but you should have that faith that was displayed by the suffering woman who said, "If I may touch but his clothes, I shall be whole." Jesus knew of her desire, and her faith called him forth to help her. He would give her the opportunity she wished. When he was on his way to the ruler's house to heal his child, he passed through the town where this suffering woman lived. She came to where he was; but the multitude thronged him, and it seemed impossible for her to reach him. She pressed her way through, and

reached forth her hand, and touched his garment, and her faith was rewarded; she felt she was healed. "Jesus said, Who touched me?" The disciples were astonished that he should ask such a question, and they said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceived that virtue is gone out of me." He knew the touch of faith. "And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace." [Cf: RH 08-06-89 para. 9] p. 240, Para. 1, [1889MS].

Jesus is willing that we should come to him today. He is willing that we should touch him with the touch of faith, and receive virtue from him. We should have more health today, if, instead of running to the physicians, we would come to Christ for the balm of Gilead, and apply it to our souls. [Cf: RH 08-06-89 para. 10] p. 240, Para. 2, [1889MS].

"While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole." When he came to the ruler's house, he found the mourners weeping and bewailing her, but he said, "Weep not; she is not dead, but sleepeth. And they laughed him to scorn." They had been impatient that he had not come before, and now they thought it was too late. God tries our faith. He says, "My thoughts are not your thoughts, neither are your ways my ways." Jesus took the maid by the hand, and said unto her, "Maid, arise. And her spirit came again, and she arose straightway, and he commanded to give her meat." We should not doubt the power of our Lord, but commit the keeping of our souls to him as unto a faithful Creator. [Cf: RH 08-06-89 para. 11] p. 240, Para. 3, [1889MS].

There is a great work to be done in the Lord's moral vineyard; but in all the different branches of the work our faith will be tried. Who will endure the test? Who will hold the beginning of their confidence steadfast unto the end? There are many of the professed people of God who scarcely know the voice of the True Shepherd. We may have a rich experience in the things of God. We may have an experience similar to that of the prophet Isaiah. He was to go forth with the message of God, and the Lord revealed his glory to him. When he saw the Majesty of heaven, he felt wholly unworthy and unfit for the work, and he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. 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." Then he was ready to give the message, and when the Lord asked, "Whom shall I send, and who will go for us?" he could respond, "Here am I; send me." [Cf: RH 08-06-89 para. 12] p. 240, Para. 4, [1889MS].

O, that we could understand the solemnity of the message intrusted to us! Frivolity would cease. We should feel as did the prophet, and cry out, "I am undone." But as soon as the live coal from off the altar

touched our lips, instead of complaining and talking of our gloom, we should rejoice that we were begotten again unto a lively hope, and called into the service of the King, the Lord of hosts. By Mrs. E. G. White. [Cf: RH 08-06-89 para. 13] p. 241, Para. 1, [1889MS].

As we rode through the outskirts of the city of Williamsport, we found evidences that the flood had preceded us in its work of devastation. One field of thirty acres was covered with rich tapestry, with carpets of all colors and qualities, which has been spread out to dry in the sunshine. Lines hanging full of all kinds of dry goods, were stretched in the yards. In front of churches were sofas, chairs, and other articles of furniture that had been damaged by the water. All along the streets, sidewalks had been washed away, save where the precaution had been taken to tie them to the houses. Front steps were gone, and boxes, logs, and rubbish of all kinds, were heaped up in the gardens and yards. The stores throughout the city seemed to have suffered great loss because of the deluge, and boxes of coffee, beans, peanuts, candies, crackers, apothecary goods, and the contents of jewelers' shops were piled up on the streets, waiting for removal. The perishable goods were already in a state of fermentation, and seemed likely to breathe pestilence by their decay. [Cf: RH 08-13-89 para. 1] p. 241, Para. 2, [1889MS].

We were told that the campground had been flooded, and that the tents had been taken down. When we arrived at the place, we found that a number of tents were pitched on a rise of ground beyond the original campground, and that the campers were all safe. We were glad indeed to meet our friends, and they received us with joy. A few hours after reaching the camp, the telegram we had sent from Buffalo by way of New York, arrived. The same day telegrams came from Des Moines, Iowa, urging me to attend the campmeeting there; but this was impossible. The Lord had a work for me to do at Williamsport. I had much freedom in speaking to the brethren and sisters there assembled. They did not seem to possess a spirit of unbelief and of resistance to the message the Lord has sent them. I felt that it was a great privilege to speak to those whose hearts were not barricaded with prejudice and evil surmising. My soul went out in grateful praise that, weary and exhausted as I was, I did not have to carry upon my heart the extra burden of seeing brethren and sisters whom I loved, unimpressed and in resistance of the light that God had graciously permitted to shine upon them. [Cf: RH 08-13-89 para. 2] p. 241, Para. 3, [1889MS].

I did not have to set my face as a flint, and press and urge upon them that which I knew to be truth. The message was eagerly welcomed; and although I had to speak words of reproof and warning, as well as words of encouragement, all were heartily received by my hearers. Says the True Witness, "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 to him, and will sup with him, and he with me." Those who will give heed to the light that God sends them, will never be left to grope their way in darkness. [Cf: RH 08-13-89 para. 3] p. 241, Para. 4, [1889MS].

Our meetings were well attended, and in the early morning meeting, so many were desirous of bearing testimony, that it was difficult to close the meeting at the appointed time. Since coming from California to labor on this side of the Rocky Mountains, I have realized as never

before the love of my Saviour. The good hand of God has sustained me in bearing a decided testimony to the churches. The Lord has worked for his people, and they have received the light with joy as meat in due season. Their souls have craved spiritual food, and they have been supplied. There has been in the churches a great lack of the meekness of Christ, a great lack of that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits. [Cf: RH 08-13-89 para. 4] p. 242, Para. 1, [1889MS].

The churches in Pennsylvania have been passing through discouragements, and some of their members have apostatized. But as the precious message of present truth was spoken to the people by Brn. Jones and Waggoner, the people saw new beauty in the third angel's message, and they were greatly encouraged. They testified to the fact they had never before attended meetings where they had received so much instruction and such precious light. They were now determined to return to their homes and to their churches to impart to their friends and neighbors the light they had received. They felt that they now understood better how to win souls to Christ. [Cf: RH 08-13-89 para. 5] p. 242, Para. 2, [1889MS].

The churches are lukewarm. They have listened to doctrinal discourses, but they have not been instructed concerning the simple art of believing. In every meeting which we attend, we find many who do not understand the simplicity of faith. They do not know what constitutes genuine faith, and they miss a rich experience simply because they do not take God at his word. They need to have Christ set forth before them. They need to have courage and hope and faith presented to them. They ask for bread, and shall they receive a stone? Shall the youth in our ranks say, "No man careth for my soul"? Shall we not give light to the souls that are groping in darkness? Shall we not seek to save them from perdition, and build them up in the most holy faith, ever keeping before them the righteousness of Christ? [Cf: RH 08-13-89 para. 6] p. 242, Para. 3, [1889MS].

God requires more of those who believe the truth than they have yet given him. Our high and holy calling demands that we accomplish all that it is possible to accomplish by pure living, by fervent prayer, and by faithful dealing with souls. In this way alone can we be accounted loyal to Christ who was crucified for every son and daughter of Adam. Learning and eloquence cannot be depended upon to do the great work that must be done; but if the ability of the speakers is wholly consecrated to God, it will be made a power for good. There are great things in store for those who put their trust in God. [Cf: RH 08-13-89 para. 7] p. 242, Para. 4, [1889MS].

As we looked upon the desolation of Williamsport, we thought of the time when the world was deluged by the flood. In our imagination we could behold dimly the scenes of the terrible destruction in the days of Noah. We thought of the burning of wicked Sodom, when the earth was defiled under its inhabitants, and we remembered that we were living in a time similar to the time preceding the judgments which fell upon the old world. The Spirit of God is now withdrawing from the people of the earth. Men, wrapped up in prosperity, seeking and getting gain, have placed their affections upon earthly things. Few have recognized the longsuffering mercy of God. Few have realized or acknowledged his

protecting care. Few have appreciated his goodness and love, although he has kept them from dire disaster and death. As in the days that were before the flood, there has been a strange forgetfulness of God. The blessings that God has given to draw men to himself, have been perverted, and made the means of forgetting him. The special directions given from the pillar of cloud to the people in regard to presenting gifts and offerings, and a faithful tithe of all they possess, have been almost wholly ignored. Says the Scripture, "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: RH 08-13-89 para. 8] p. 242, Para. 5, [1889MS].

Men have not had God in their thoughts; they have followed the imagination of their own hearts, and that continually, as did the inhabitants of the old world. The Lord sent a message of warning by his servant Noah, but the people who saw no evidences of the impending evil, laughed his message to scorn. In the world today there is a similar indifference to the warnings of the messengers of God. Reproof and entreaty alike fall upon deaf ears. One turns to another, and asks concerning the solemn messenger, "Does he not speak in parables?" Is not spiritual darkness covering the earth, and gross darkness the people? Do not men stand in defiance of the Most High? [Cf: RH 08-13-89 para. 9] p. 243, Para. 1, [1889MS].

The terrible destruction of life and property at Johnstown and Williamsport, the terrible calamities by land and sea, by flood and fire, cyclone and accident, call for most serious reflection. In the calamity at Johnstown, thousands perished without warning. But we are not to think that because of these judgments, Johnstown and other places visited with calamity, were more deserving of punishment than are other cities and villages. There are those who profess to have advanced light on the Scriptures, who profess to believe that the end of all things is at hand. Have these who make such high profession been faithful in presenting the light to the people? Have they been laborers together with Christ? There are those who are living under the very shadow of our institutions, who are sinning against greater light than were the people of Johnstown, and who are, therefore, becoming more guilty than the veriest sinner who has not had such privileges, and they will more certainly fall under the wrath of God's retributive judgments. With most serious reflection we should search our own hearts, and humble our souls before God. [Cf: RH 08-13-89 para. 10] p. 243, Para. 2, [1889MS].

At a time of calamity there were many in Jerusalem who thought that those who perished were the special subjects of the wrath of God. Says the Scripture, "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish." [Cf: RH 08-13-89 para. 11] p. 243, Para. 3, [1889MS].

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Cf: RH 08-13-89 para. 12] p. 243, Para. 4, [1889MS].

Our responsibility and accountability are in proportion to the light that we have had--in proportion to the privileges and opportunities that have been given us. The Lord requires that far greater personal effort shall be put forth by the members of our churches. Souls have been neglected, towns and villages and cities have not heard the truth for this time, because wise missionary efforts have not been made. Irreligion and vice prevail on every hand, most earnest work must be done to come close to souls. This time demands that advance moves be made, that resolute, persevering faith be exercised, that a patient, self-denying, longsuffering spirit be manifested by every member of our churches, and that each one who professes to follow Christ shall become a worker in his moral vineyard. The God-fearing members of the church can do more good by devoted, personal effort than our ministers can accomplish when they feel no burden to labor from house to house. Our ordained ministers must do what they can, but it must not be expected that one man can do the work of all. The Master has appointed unto every man his work. There are visits to be made, there is praying to be done, there is sympathy to be imparted; and the piety--the heart and hand--of the whole church is to be employed, if the work is to be accomplished. You can sit down with your friends, and in a pleasant, social way, talk of the precious Bible faith. [Cf: RH 08-13-89 para. 13] p. 244, Para. 1, [1889MS].

At this important moment of earth's history, there are mighty influences at work; for the enemy of God and man is seeking through many classes to thwart the purposes of God. All who profess to believe that the Lord is soon coming, should reveal their faith by corresponding works. It is well to raise money for home and foreign missionary work; but the time demands more than this. Work must be done that money cannot buy. Light must shine forth in vigorous effort, diligent zeal must be manifested to set the truth before the people by personal work. But the most enthusiastic zeal will accomplish nothing without the cooperation of God. Divine power must combine with human effort, and heart must meet heart as you intercede for the souls of men who are out of Christ. Deep, fervent piety at home, in the church, and in the neighborhood, will bring souls to behold wondrous things out of the law, and to see the glorious truth of Christ our righteousness. [Cf: RH 08-13-89 para. 14] p. 244, Para. 2, [1889MS].

There are grand truths, long hidden under the rubbish of error, that are to be revealed to the people. The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message. The Holiness people have gone to great extremes on this point. With great zeal they have taught, "Only believe in

Christ, and be saved; but away with the law of God." This is not the teaching of the word of God. There is no foundation for such a faith. This is not precious gem of truth that God has given to his people for this time. This doctrine misleads honest souls. The light from the word of God reveals the fact that the law must be proclaimed. Christ must be lifted up, because he is a Saviour who forgiveth transgression, iniquity, and sin, but will by no means clear the guilty and unrepentant soul. [Cf: RH 08-13-89 para. 15] p. 244, Para. 3, [1889MS].

God has raised up men to meet the necessity of this time who will cry aloud and spare not, who will lift up their voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Their work is not only to proclaim the law, but to preach the truth for this time,--the Lord our righteousness. The curse of Meroz will be upon those who do not now come up to the help of the Lord against the mighty. Well may the question be asked in the spirit of Elijah. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." [Cf: RH 08-13-89 para. 16] p. 245, Para. 1, [1889MS].

All heaven is interested in the work that is going on upon the earth. But there are those who see no necessity for a special work at this time. While God is working to arouse the people, they seek to turn aside the message of warning, reproof, and entreaty. Their influence tends to quiet the fears of the people, and to prevent them from awaking to the solemnity of this time. Those who are doing this, are giving the trumpet no certain sound. They ought to be awake to the situation, but they have become ensnared by the enemy. If they do not change their course, they will be recorded on the books of heaven as stewards who are unfaithful in the sacred trusts committed to them, and the same reward will be apportioned to them as to those who are at enmity and in open rebellion against God. [Cf: RH 08-13-89 para. 17] p. 245, Para. 2, [1889MS].

Those who have the truth open before them for this time, bear a solemn responsibility. They must proclaim repentance toward God, and faith toward our Lord Jesus Christ. They must dwell upon the cross of Christ, and call the attention of every soul to the Lamb of God which taketh away the sin of the world. Christ in his self-denial, Christ in his humiliation, Christ in his purity, his holiness, Christ in his matchless love,--this is the theme that needs to be brought out in every discourse. I have been shown that there must be a great awakening among the people of God. Many are unconverted whose names are on the church books. Let these words be repeated by men who are consecrated to the work: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let the sinner grasp this message as the word of God. Let him repeat it as he comes in penitence and faith to Christ. Let him say, "I am sinful and polluted, but the wrath of God rested upon his divine Son. He suffered humiliation and death, and exhausted the curse that belonged to me. I come, I believe. I claim thy sure promise, 'Whosoever believeth in him should not perish, but have everlasting life.' Will such a plea, made in contrition of soul, be turned away?--No, never. [Cf: RH 08-13-89 para. 18] p. 245, Para. 3, [1889MS].

If God has given his only begotten Son to die, the just for the

unjust, he wants every voice to proclaim it; for this is the truth that is to work counter to the lies of Satan. Christ's death for man shows that his compassion and love are without a parallel. Christ's resurrection proves that he has power over death and the grave. He is willing and able to save to the uttermost all that come unto God by him. By Mrs. E. G. White. [Cf: RH 08-13-89 para. 19] p. 245, Para. 4, [1889MS].

I feel thankful that it is the privilege of everyone to do as we have just sung, "Tear every idol from Thy throne, and worship only Thee." I am thankful that it is not too late for wrongs to be righted; it is not too late to examine our own hearts, and prove ourselves, whether we are in the faith or not; it is not too late to assure ourselves that Christ is abiding in our heart by faith. If we compare ourselves with the great moral standard, we shall understand what are our defects of character. But whatever our defects and shortcomings, we should not be discouraged. We must see our sins, and put them away; for Christ cannot abide in a divided heart. [Cf: RH 08-27-89 para. 1] p. 246, Para. 1, [1889MS].

Our greatest sins which separate our souls from God are unbelief and hardness of heart. Why is it that we are so unbelieving and unimpressible? The reason for it is, we are filled with self-confidence. We feel self-sufficient. If we receive some token of God's blessing, we take it as a guarantee that we are all right; and when reproof comes, we say, "I know that God has accepted me, for he has blessed me, and I will not accept this reproof." What a terrible condition we would be in if the Lord did not bless us! We must study Christ, the Pattern of character that God has given us. If we have a garment to cut, we study the pattern. And in the Christian life, we must give up our own ideas and plans, and go according to the Pattern. But instead of this, we work away from the Pattern. We should not be full of self-conceit. We must say as did John, "He must increase, but I must decrease." [Cf: RH 08-27-89 para. 2] p. 246, Para. 2, [1889MS].

The more you study and copy the Pattern, the less confidence you will have in self. How the enemy has brought his own spirit into our work! We do not love one another, as Christ has enjoined upon us, because we do not love Christ. If your track is crossed in any way, if anyone differs in opinion from you, then in place of feeling humility of mind, in place of carrying your burden to Christ, and asking him for wisdom and light to know what is truth, you draw from him, and are tempted to present your brother's views in a false light, that they shall not have influence. We know that this manner of spirit is not of God, no matter by whom it is manifested. When you see your case as it stands before God, you will have different ideas in regard to your own defects of character than you now have. When views are presented that do not seem in harmony with your own, it should drive you to study your Bible, and investigate it to see if you yourself hold the right position on the subject. That another holds a different opinion, should not stir up the very worst traits of your nature. You should love your brother, and say, "I am willing to investigate your views. Let us come right to the word of God, and prove by the law and the testimony what is truth." [Cf: RH 08-27-89 para. 3] p. 246, Para. 3, [1889MS].

We should feel the necessity of searching the Scriptures for ourselves. We should study God's word until we know that our foundation

is on the solid rock. We should dig for the gems of truth. We are to test every man's doctrine by the law and the testimony; for, says the prophet, "if they speak not according to this word, it is because there is no light in them." John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who claim to have light from God, and yet turn away their ear from hearing the law, are under great deception. Those who understandingly reject the fourth commandment are in darkness. Says James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It is vain for us to think that we are prepared for the finishing touch of immortality, while we live in willful transgression of any of God's holy precepts. [Cf: RH 08-27-89 para. 4] p. 246, Para. 4, [1889MS].

Suppose a brother should come to us, and present some matter to us in a different light from that in which we had ever looked at it before, should we come together with those who agree with us, to make sarcastic remarks, to ridicule his position, and to form a confederacy to misrepresent his arguments and ideas? Should we manifest a bitter spirit toward him, while neglecting to seek wisdom of God in earnest prayer,--while failing to seek counsel of Heaven? Would you think you were keeping the commandments of God while pursuing such a course toward your brother? Would you be in a condition to recognize the bright beams of heaven's light should it be flashed upon your pathway? Would your heart be ready to receive divine illumination?--No; you would not recognize the light. All this spirit of bigotry and intolerance must be taken away, and the meekness and lowliness of Christ must take its place before the Spirit of God can impress your minds with divine truth. We should come right down to the root of the matter presented, and should not be in a position where we shall have no love for our brother because his ideas differ from our views. If you do take this position, you say by your attitude that you consider your own opinion perfection, and your brother's erroneous. [Cf: RH 08-27-89 para. 5] p. 247, Para. 1, [1889MS].

When a doctrine is presented that does not meet our minds, we should go to the word of God, flee to the Lord in prayer, and give no place to the enemy to come in with suspicion and prejudice. We should never permit that spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that he disturbed the people, and they wished he would let them alone; for he caused perplexity and dissension. The Lord sends light among us to prove of what manner of spirit we are. We are not to deceive ourselves. In 1844 when anything came to our attention that we did not understand, we knelt down, and asked God to help us to take the right position, and then we could come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we only understood the evil of this spirit of intolerance, how we would shun it! We join ourselves to the enemy of God and man when we accuse our brethren, for Satan was an accuser of the brethren. We bear false witness when we add a little to our brother's words, and give them a false coloring; and in the sight of God we are not doers, but transgressors of the law. We are not on the Lord's side; we are on the side of him who hurts, destroys, and tears down the cause of truth. We should pray for one another, instead of drawing apart. [Cf: RH 08-27-89 para. 6] p. 247, Para. 2, [1889MS].

He who keeps the word of truth abides in Christ; in him is the love of God perfected. We should be ready to accept light from God from whatever source it may come, instead of rejecting it because it does not come through the channel from which we expected it. When Jesus opened the word of God at Nazareth, and read Isaiah's prophecy of his work and mission, and declared that it was fulfilled in their hearing, they began to doubt and question. They said, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him." They did not expect light from him, and they rejected the message of God. When he who had been born blind, received his sight, and came to the Pharisees and told them of Jesus, they said, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." They settled themselves in unbelief, in rejection of Christ, though they professed to believe in God. [Cf: RH 08-27-89 para. 7] p. 247, Para. 3, [1889MS].

God has commanded us to love one another. If you see defects in a brother, do not say, "I have lost all confidence in him." Have you any right to speak in that way of another? The Scripture commands us to build one another up in the most holy faith. We are to be holy in all manner of conversation. Are your minds broad enough to take in all the circumstances, perplexities, and trials of the brother you condemn? [Cf: RH 08-27-89 para. 8] p. 248, Para. 1, [1889MS].

There are many whose religion consists in criticising habits of dress and manners. They want to bring everyone to their own measure. They desire to lengthen out those who seem too short for their standard, and to cut down others who seem too long. They have lost the love of God out of their hearts; but they think they have a spirit of discernment. They think it is their prerogative to criticise, and pronounce judgment; but they should repent of their error, and turn away from their sins. Peter asked of the Lord concerning John, "Lord, and what shall this man do?" Jesus answered, "What is that to thee? follow thou me." We are to follow the Example. A flood of light shines upon us, and all jealousy should be put away; for jealousy is cruel as the grave. Purge out the old leaven; for a little leaven leaveneth the whole lump. Let us love one another. Let us have harmony and union throughout our ranks. Let us have our hearts sanctified to God. Let us look upon the light that abides for us in Jesus. Let us remember how forbearing and patient he was with the erring children of men. We should be in a wretched state if the God of heaven were like one of us, and treated us as we are inclined to treat one another. Thank the Lord that his thoughts are not our thoughts, nor his ways our ways. He is full of compassion and love, longsuffering, and abundant in tender mercy. If we have the love of Jesus, we shall love those for whom he has died. By Mrs. E. G. White. [Cf: RH 08-27-89 para. 9] p. 248, Para. 2, [1889MS].

We left Williamsport, Pa., June 12 for Rome, N.Y. We were glad to leave the flooded district. As I looked at the ruins from the car windows, and as I read the harrowing details of the destruction of human life at Johnstown, I could but think of the greater disasters that are yet to come upon the world. As the restraining power of the Holy Spirit shall be withdrawn, because of the impenitence and ingratitude of men, terrible things will be witnessed in the earth. [Cf: RH 09-03-89 para. 1] p. 248, Para. 3, [1889MS].

The diligent Bible student knows that the end of all things is at hand. Those who look to the word of God for instruction, have light to see the binding claims of the law of God. They see that the love of God underlies every precept, and that obedience to these precepts will keep man from working his own unhappiness and ruin. The paternal character of God is revealed in his holy law, proving him to be full of mercy, goodness, and truth. God has manifested unparalleled love in giving his beloved Son to die for fallen man; but men have not appreciated this love, and have refused the gift of salvation. How patiently God has borne with sinners, and will still bear with them till the measure of ingratitude and iniquity is full, and the world is ripe for judgment and wrath. [Cf: RH 09-03-89 para. 2] p. 248, Para. 4, [1889MS].

As I looked upon the destruction around me, I determined to be more earnest in warning the people, and in presenting the claims of God's law upon them. Have those who have had great light and great privileges made corresponding improvement? Have they become pure, faithful, and humble before God? The Lord calls for the improvement of every talent he has given, and he will accept the efforts of his servants to become channels of light to others. [Cf: RH 09-03-89 para. 3] p. 249, Para. 1, [1889MS].

There were many delays on our journey, but we finally reached Rome Wednesday forenoon. We were heartily welcomed by our friends in New York, and were soon comfortably situated in a tent prepared for us. I felt worn and exhausted, but I esteemed it a privilege to speak to the people who were assembled. I was compelled to use crutches because of again turning my ankle. The pain was so severe that my heart was affected, and has not even yet fully recovered from the shock. [Cf: RH 09-03-89 para. 4] p. 249, Para. 2, [1889MS].

I was unable to attend the Sabbath services; but I was glad to learn that our brethren had an excellent meeting. The Spirit of the Lord moved upon the hearts of those assembled, and quite a number came forward for prayers. On Sunday afternoon I spoke from the words, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Man will have something with which to occupy his thoughts. The soul cannot be empty. We either love and serve God, or we love and serve mammon. The affections of men cannot be broken from earthly objects unless something of higher value is presented to attract the mind. The enduring treasure and glory of heavenly things must be opened before men, and love of the nobler things of God will win the love of men from the inferior things of earth. [Cf: RH 09-03-89 para. 5] p. 249, Para. 3, [1889MS].

As I spoke to the people, the Lord raised me above my infirmities. In my intense interest for souls, I forgot that I was lame and in need of support. On Monday I had special freedom in addressing the people. [Cf: RH 09-03-89 para. 6] p. 249, Para. 4, [1889MS].

I have felt anxious that the grace of Christ should come to our brethren in the New York Conference. Our people in this Conference have

had much to discourage them; but the Lord sent them special messages of mercy and encouragement. If our brethren will let the light which they have received shine in the various churches of which they are members, it will be diffused, and their own hearts will be more decidedly enlightened; but if they neglect to communicate the light, they will be left in darkness. The Lord would have his church arise and shine; for the brightness of the light of God has shone upon his people in the message of present truth. If all will heed the precious words given them from the Great Teacher through his delegated servants, there will be an awakening throughout our ranks, and spiritual vigor will be imparted to the church. We should all desire to know the truth as it is in Jesus. There are good things in store for those who love God, and all who fervently desire his blessing, will receive light and truth as meat in due season. [Cf: RH 09-03-89 para. 7] p. 249, Para. 5, [1889MS].

I felt anxious that the light of heaven might shine upon the people of God in this Conference, that they might zealously repent of their sins, and realize in themselves the fulfillment of the truth uttered by Christ: "The words that I speak unto you, they are spirit, and they are life." The affections of the heart must be changed by the life and power of the word of God, and those who profess the name of Christ must live by every word that proceedeth out of the mouth of God. We felt thankful to our Heavenly Father that his message of hope and courage and faith could come before our brethren and sisters in New York, and we deeply regretted that there were not many others present to share the important instruction that was given. [Cf: RH 09-03-89 para. 8] p. 250, Para. 1, [1889MS].

It was a pleasure to meet precious souls with whom we have been acquainted for thirty or forty years. Age is telling upon them; but we rejoice that they still hold aloft the banner of Prince Emmanuel. As the servants of the Lord brought forth things new and old from the treasure house of his word, hope came to the hearts of these old soldiers in the truth. They knew that the message was what they needed, and felt that it came from God. The feeling of many hearts might be expressed in the words of the apostle: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." [Cf: RH 09-03-89 para. 9] p. 250, Para. 2, [1889MS].

The present message--justification by faith--is a message from God; it bears the divine credentials, for its fruit is unto holiness. Some who greatly need the precious truth that was presented before them, we fear did not receive its benefit. They did not open the door of their hearts to welcome Jesus as a heavenly guest, and they have suffered great loss. There is indeed a narrow way in which we must walk; the cross is presented at every step. We must learn to live by faith; then the darkest hours will be brightened by the blessed beams of the Sun of Righteousness. [Cf: RH 09-03-89 para. 10] p. 250, Para. 3, [1889MS].

We are not safe if we neglect to search the Scriptures daily for light and knowledge. Earthly blessings cannot be obtained without toil, and can we expect that spiritual and heavenly blessings will come without

earnest effort on our part? The mines of truth are to be worked. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The word of God must not be kept apart from our life. It must be entertained in the mind, welcomed in the heart, and be cherished, loved, and obeyed. We need also much more knowledge; we need to be enlightened in regard to the plan of salvation. There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare. When light begins to shine forth to make clear the plan of redemption to the people, the enemy works with all diligence that the light may be shut away from the hearts of men. If we come to the word of God with a teachable, humble spirit, the rubbish of error will be swept away, and gems of truth, long hidden from our eyes, will be discovered. [Cf: RH 09-03-89 para. 11] p. 250, Para. 4, [1889MS].

There is great need that Christ should be preached as the only hope and salvation. When the doctrine of justification by faith was presented at the Rome meeting, it came to many as water comes to the thirsty traveler. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought. [Cf: RH 09-03-89 para. 12] p. 251, Para. 1, [1889MS].

The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. That simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Not all will receive the light, forsake their sins, and believe the words of eternal life, and without drawing back, go on from one truth to another, until guided into all truth. Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ cleanseth me from all sin." [Cf: RH 09-03-89 para. 13] p. 251, Para. 2, [1889MS].

Many are in a lukewarm condition, because they do not live by faith, increasing in the knowledge of the truth, going on from light to greater light. Such have need to be greatly alarmed lest that which the Lord has placed within their reach at infinite cost, should be taken away, and given to others who will prize the gift and use it for his glory. There is need of fear and trembling, watchfulness and prayer, lest there be in any of us an evil heart of unbelief in departing from the living God. If the light that God has given us is held in indifference, if it is not appreciated, it will not increase, but will become darkness. [Cf: RH 09-03-89 para. 14] p. 251, Para. 3, [1889MS].

Our only safety is in continually looking to Jesus. By living faith we must appropriate the precious promises; for every promise and command, necessary for our salvation, must become a part of us, that we may become one with Christ. [Cf: RH 09-03-89 para. 15] p. 251, Para. 4, [1889MS].

In the days of Christ, there were many who beheld his mighty works, listened to his divine instruction, were impressed, and almost persuaded; but they did not profit by their privileges, for confession was not made unto salvation. The impressions did not last because they did not act out their convictions, and those who had been almost persuaded, were not reckoned on the side of Christ. It is perilous to the soul to hesitate, question, and criticise divine light. Satan will present his temptations until the light will appear as darkness, and many will reject the very truth that would have proved the saving of their souls. Those who walk in its rays will find it growing brighter and brighter unto the perfect day. [Cf: RH 09-03-89 para. 16] p. 251, Para. 5, [1889MS].

Every ray of light that Heaven sends is essential for our salvation. We are living in the last days, and the Lord does not mean to leave us in darkness and uncertainty. There are great blessings in store for those who keep the commandments of God, not in name merely, but in sincerity and truth. It has been necessary to exalt the great standard of righteousness, but in doing this, many have neglected to preach the faith of Jesus. If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the faith of Christ as our righteousness, a power from above is moving upon the hearts of those who are loyal to exalt the law, and to lift up Jesus as a complete Saviour. Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, Christ and his righteousness will be dropped out of the experience of many, and their faith will be without power or life. Such will not have a daily, living experience of the love of God in the heart, and if they do not zealously repent, they will be among those who are represented by the Laodiceans, who will be spewed out of the mouth of God. [Cf: RH 09-03-89 para. 17] p. 252, Para. 1, [1889MS].

The Lord can do little for his people, because of their limited faith. The ministers have not presented Christ in his fullness to the people, either in the churches or in new fields, and the people have not an intelligent faith. They have not been instructed as they should have been, that Christ is unto them both salvation and righteousness. The love that Christ manifested in taking human nature, in bearing insult, reproach, and the rejection of men, in suffering crucifixion on the cross, should be presented in every discourse. It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is only efficacious in behalf of those who believe in its merit, and who present it before the Father as did Abel in his offering. [Cf: RH 09-03-89 para. 18] p. 252, Para. 2, [1889MS].

The offering of Cain was an offense to God, because it was a Christless offering. The burden of our message is not only the commandments of God, but the faith of Jesus. A bright light shines upon our pathway today, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it, that it may not be our condemnation in the judgment. Our duties and obligations become more important as we obtain more distinct views of truth. Light makes manifest, and reprove the errors that were concealed in darkness; and

as light comes, the life and character of men must change correspondingly to be in harmony with it. Sins that were once sins of ignorance because of the blindness of the mind, can no more be indulged in without incurring guilt. When light, searched out carefully and prayerfully, is flashed upon the mind from the living oracles, individuals and churches are placed under greater responsibility than before. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came. [Cf: RH 09-03-89 para. 19] p. 252, Para. 3, [1889MS].

Our present position is interesting and perilous. The danger of refusing light from heaven should make us watchful unto prayer, lest we should any of us have an evil heart of unbelief. When the Lamb of God was crucified on Calvary, the death knell of Satan was sounded; and if the enemy of truth and righteousness can obliterate from the mind the thought that it is necessary to depend upon the righteousness of Christ for salvation, he will do it. If Satan can succeed in leading man to place value upon his own works as works of merit and righteousness, he knows that he can overcome him by his temptations, and make him his victim and prey. Lift up Jesus before the people. Strike the doorposts with the blood of Calvary's Lamb, and you are safe. By Mrs. E. G. White. [Cf: RH 09-03-89 para. 20] p. 253, Para. 1, [1889MS].

In the Hebrew economy, one-tenth of the income of the people was set apart to support the public worship of God. Thus Moses declared to Israel: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord." [Cf: RH 09-10-89 para. 1] p. 253, Para. 2, [1889MS].

But the tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as his, and this claim was recognized and honored. Abraham paid tithes to Melchisedec, the priest of the most high God. Jacob, when at Bethel, an exile and wanderer, promised the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." As the Israelites were about to be established as a nation, the law of tithing was re-affirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended. [Cf: RH 09-10-89 para. 2] p. 253, Para. 3, [1889MS].

The system of tithes and offerings was intended to impress the minds of men with a great truth,--that God is the source of every blessing to his creatures, and that to him man's gratitude is due for the good gifts of his providence. [Cf: RH 09-10-89 para. 3] p. 253, Para. 4, [1889MS].

"He giveth to all life and breath and all things." He declares, "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine." And it is God who gives men power to get wealth. As an acknowledgment that all things came from him, the Lord directed that a portion of his bounty should be returned to him, in gifts and offerings to sustain his worship. [Cf: RH 09-10-89 para. 4] p. 253, Para. 5, [1889MS].

"The tithe . . . is the Lord's." Here the same form of expression is

employed as in the law of the Sabbath. "The seventh day is the Sabbath of the Lord thy God." God reserved to himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests. [Cf: RH 09-10-89 para. 5] p. 253, Para. 6, [1889MS].

The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by freewill offerings; and to provide for necessary repairs, and other expenses, Moses directed that as often as the people were numbered, each should contribute a half shekel for "the service of the tabernacle." In the time of Nehemiah a contribution was brought yearly for this purpose. From time to time, sin offerings and thank offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor. [Cf: RH 09-10-89 para. 6] p. 253, Para. 7, [1889MS].

Even before the tithe could be reserved, there had been an acknowledgment of the claims of God. The first that ripened of every product of the land, was consecrated to him. The first of the wool when the sheep were shorn, of the grain when the wheat was threshed, the first of the oil and the wine, was set apart for God. So also were the firstborn of all animals; and a redemption price was paid for the firstborn son. The firstfruits were to be presented before the Lord at the sanctuary, and were then devoted to the use of the priests. [Cf: RH 09-10-89 para. 7] p. 254, Para. 1, [1889MS].

Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and their herds; that he sent them sunshine and rain for their seedtime and harvest, and that everything they possessed was of his creation, and he had made them stewards of his goods. [Cf: RH 09-10-89 para. 8] p. 254, Para. 2, [1889MS].

As the men of Israel, laden with the firstfruits of field and orchard and vineyard, gathered at the tabernacle, there was made a public acknowledgment of God's goodness. When the priest accepted the gift, the offerer, speaking as in the presence of Jehovah, said, "A Syrian ready to perish was my father;" and he described the sojourn in Egypt, and the affliction from which God had delivered Israel "with an outstretched arm, and with great terribleness, and with signs, and with wonders." And he said, "He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land which thou, Jehovah, hast given me." [Cf: RH 09-10-89 para. 9] p. 254, Para. 3, [1889MS].

The contributions required of the Hebrews for religious and charitable purposes, amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. God's promise to them on condition of obedience, was: "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. . . . And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Cf: RH 09-10-89 para. 10] p. 254, Para. 4, [1889MS].

A striking illustration of the results of selfishly withholding even freewill offerings from the cause of God, was given in the days of the prophet Haggai. After their return from the captivity in Babylon, the Jews undertook to rebuild the temple of the Lord; but meeting determined opposition from their enemies, they discontinued the work; and a severe drought, by which they were reduced to actual want, convinced them that it was impossible to complete the building of the temple. "The time is not come," they said, "the time that the Lord's house should be built." But a message was sent them by the Lord's prophet, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." And then the reason is given: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." "When one came to a heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail in all the labors of your hands." [Cf: RH 09-10-89 para. 11] p. 254, Para. 5, [1889MS].

Roused by these warnings, the people set themselves to build the house of God. Then the word of the Lord came to them, "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, . . . from this day will I bless you." [Cf: RH 09-10-89 para. 12] p. 255, Para. 1, [1889MS].

Says the wise man, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." And the same lesson is taught in the New Testament by the apostle Paul: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. . . God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." [Cf: RH 09-10-89 para. 13] p. 255, Para. 2, [1889MS].

God intended that his people Israel should be lightbearers to all the people of the earth. In maintaining his public worship they were bearing a testimony to the existence and sovereignty of the living God. And this worship it was their privilege to sustain, as an expression of their loyalty and their love to him. [Cf: RH 09-10-89 para. 14] p. 255, Para. 3, [1889MS].

The Lord has ordained that the diffusion of light and truth in the

earth shall be dependent upon the efforts and offerings of those who are partakers of the heavenly gift. He might have made angels the ambassadors of his truth; he might have made known his will, as he proclaimed the law from Sinai, with his own voice; but in his infinite love and wisdom, he called men to become co-laborers with himself by choosing them to do this work. [Cf: RH 09-10-89 para. 15] p. 255, Para. 4, [1889MS].

In the days of Israel, the tithes and freewill offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? The principle laid down by Christ is, that our offerings to God should be in proportion to the light and privileges enjoyed. "Unto whomsoever much is given, of him shall be much required." Said the Saviour to his disciples, as he sent them forth, "Freely ye have received, freely give." As our blessings and privileges are increased,--above all, as we have before us the unparalleled sacrifice of the glorious Son of God,--should not our gratitude find expression in more abundant gifts to extend to others the message of salvation? The gospel, as it extends and widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy. [Cf: RH 09-10-89 para. 16] p. 255, Para. 5, [1889MS].

If his people were liberally to sustain his cause by their voluntary gifts, instead of resorting to unchristian and unhallowed methods to fill the treasury, God would be honored, and many more souls would be won to Christ. [Cf: RH 09-10-89 para. 17] p. 255, Para. 6, [1889MS].

The plan of Moses to raise means for the building of the tabernacle was highly successful. No urging was necessary. Nor did he employ any of the devices to which churches in our day so often resort. He made no grand feast. He did not invite the people to scenes of gayety, dancing, and general amusement, neither did he institute lotteries, nor anything of this profane order, to obtain means to erect the tabernacle of God. The Lord directed Moses to invite the children of Israel to bring their offerings. He was to accept gifts from everyone that gave willingly, from his heart. And the offerings came in so great abundance that Moses bade the people cease bringing, for they had supplied more than could be used. [Cf: RH 09-10-89 para. 18] p. 255, Para. 7, [1889MS].

God has made men his stewards. The property which he has placed in their hands is the means that he has provided for the spread of the gospel. To those who prove themselves faithful stewards, he will commit greater trusts. Saith the Lord, "Them that honor me, I will honor." "God loveth a cheerful giver," and when his people, with grateful hearts, bring their gifts and offerings to him, "not grudgingly, or of necessity," his blessing will attend them, as he has promised. "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." By Mrs. E. G. White. [Cf: RH 09-10-89 para. 19] p. 256, Para. 1, [1889MS].

To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, "I have

given the children of Levi *all the tenth* in Israel." But in regard to the second he commanded, "Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites that they might receive instruction and encouragement in the service of God. Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, "That they may eat within thy gates, and be filled." This tithe would provide a fund for the uses of charity and hospitality. [Cf: RH 09-17-89 para. 1] p. 256, Para. 2, [1889MS].

And further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless his people, it was not his design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among his people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food. [Cf: RH 09-17-89 para. 2] p. 256, Para. 3, [1889MS].

The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that Jesus and his disciples plucked and ate of the standing grain as they passed through the field on the Sabbath day. [Cf: RH 09-17-89 para. 3] p. 256, Para. 4, [1889MS].

All the gleanings of harvest field, orchard, and vineyard, belonged to the poor. "When thou cuttest down thine harvest in thy field," said Moses, "and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward. It shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt." [Cf: RH 09-17-89 para. 4] p. 257, Para. 1, [1889MS].

Every seventh year, special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seedtime, which followed the ingathering, the people were not to sow. They should not dress the vineyard in the spring, and they must expect neither harvest nor vintage. Of that which the land produced spontaneously, they might eat while fresh, but they were not to lay up any portion of it in their storehouses. The yield of this year was to

be free for the stranger, the Fatherless, and the widow, and even for the creatures of the field. [Cf: RH 09-17-89 para. 5] p. 257, Para. 2, [1889MS].

But if the land ordinarily produced only enough to supply the wants of the people, how were they to subsist during the year when no crops were gathered? For this the promise of God made ample provision. "I will command my blessing upon you in the sixth year," he said, "and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store." [Cf: RH 09-17-89 para. 6] p. 257, Para. 3, [1889MS].

The observance of the sabbatical year was to be a benefit to both the land and the people. The soil, lying untilled for one season, would afterward produce more plentifully. The people were released from the pressing labors of the field; and while there were various branches of work that could be followed during this time, all enjoyed greater leisure, which afforded opportunity for the restoration of their physical powers for the exertions of the following years. They had more time for meditation and prayer, for acquainting themselves with the teachings and requirements of the Lord, and for the instruction of their households. [Cf: RH 09-17-89 para. 7] p. 257, Para. 4, [1889MS].

In the sabbatical year the Hebrew slaves were to be set at liberty, and they were not to be sent away portionless. The Lord's direction was, "When thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress. Of that wherewith the Lord thy God hath blessed thee thou shalt give unto him." [Cf: RH 09-17-89 para. 8] p. 257, Para. 5, [1889MS].

The hire of the laborer was to be promptly paid: "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it." [Cf: RH 09-17-89 para. 9] p. 257, Para. 6, [1889MS].

Special directions were also given concerning the treatment of fugitives from service: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him." [Cf: RH 09-17-89 para. 10] p. 258, Para. 1, [1889MS].

To the poor, the seventh year was a year of release from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." If the debt remained unpaid until the year of release, the principal itself could not be recovered. The people were expressly warned against withholding from their brethren needed assistance on

account of this: "If there be among you a poor man of one of thy brethren, . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . . Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee." "The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land," "and shalt surely lend him sufficient for his need, in that which he wanteth." [Cf: RH 09-17-89 para. 11] p. 258, Para. 2, [1889MS].

None need fear that their liberality would bring them to poverty. Obedience to God's commandments would surely result in prosperity. "Thou shalt lend unto many nations, " he said, "but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee." [Cf: RH 09-17-89 para. 12] p. 258, Para. 3, [1889MS].

After seven "sabbaths of years," "seven times seven years," came the great year of release,--the jubilee. "Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." [Cf: RH 09-17-89 para. 13] p. 258, Para. 4, [1889MS].

"On the tenth day of the seventh month, in the day of atonement," the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great day of atonement, satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee. [Cf: RH 09-17-89 para. 14] p. 258, Para. 5, [1889MS].

As in the sabbatical year, the land was not to be sown nor reaped, and all that it produced was to be regarded as the rightful property of the poor. Certain classes of Hebrew slaves--all who did not receive their liberty in the sabbatical year--were now set free. [Cf: RH 09-17-89 para. 15] p. 259, Para. 1, [1889MS].

But that which especially distinguished the year of jubilee was the reversion of all landed property to the family of the original possessor. By the special direction of God, the land had been divided by lot. After the division was made, no one was at liberty to trade his estate. Neither was he to sell his land unless poverty compelled him to do so, and then, whenever he or any of his kindred might desire to redeem it, the purchaser must not refuse to sell it; and if unredeemed, it would revert to its first possessor or his heirs in the year of jubilee. [Cf: RH 09-17-89 para. 16] p. 259, Para. 2, [1889MS].

The Lord declared to Israel, "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." The people were to be impressed with the fact that it was God's land which they were permitted to possess for a time; that he was the rightful owner, the original proprietor, and that he would have special

consideration made for the poor and unfortunate. It was to be impressed upon the minds of all that the poor have as much right to a place in God's world, as have the more wealthy. [Cf: RH 09-17-89 para. 17] p. 259, Para. 3, [1889MS].

Such were the provisions made by our merciful Creator, to lessen suffering, to bring some ray of hope, to flash some gleam of sunshine, into the life of the destitute and distressed. [Cf: RH 09-17-89 para. 18] p. 259, Para. 4, [1889MS].

The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint, the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren. The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society, and open the door to crimes of every description. The regulations that God established, were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation. [Cf: RH 09-17-89 para. 19] p. 259, Para. 5, [1889MS].

These regulations were designed to bless the rich no less than the poor. They would restrain avarice and disposition for self-exaltation, and would cultivate a noble spirit of benevolence; and by fostering goodwill and confidence between all classes, they would promote social order, the stability of government. We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others, will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society. The poor are not more dependent upon the rich than are the rich upon the poor. While the one class ask a share in the blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor. [Cf: RH 09-17-89 para. 20] p. 259, Para. 6, [1889MS].

Great blessings were promised to Israel on condition of obedience to the Lord's directions. "I will give you rain in due season," he declared, "and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. . . . I will walk among you, and will be your God and ye shall be my people. . . . But if ye will not hearken unto me, and will not do all these commandments, . . . but that ye break my covenant, . . . ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth you." [Cf: RH 09-17-89 para. 21] p. 260, Para. 1, [1889MS].

There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator. A diversity of condition is one of the means by which God designs to prove and develop character. Yet he intends that those who have worldly possessions shall regard themselves merely as stewards of his goods, as intrusted with means to be employed for the benefit of the suffering and the needy. [Cf: RH 09-17-89 para. 22] p. 260, Para. 2, [1889MS].

Christ has said that we shall have the poor always with us; and our Saviour unites his interest with that of his suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of his earthly children. He tells us that they are his representatives on earth. He has placed them among us to awaken in our hearts the love that he feels toward the suffering, and oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to himself. An act of cruelty or neglect toward them is regarded as though done to him. [Cf: RH 09-17-89 para. 23] p. 260, Para. 3, [1889MS].

If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others; and such widespread destitution as is now seen in many lands, would not exist. [Cf: RH 09-17-89 para. 24] p. 260, Para. 4, [1889MS].

The principles which God has enjoined, would prevent the terrible evils that in all ages have resulted from the grinding oppression of the rich toward the poor, and the suspicion and hatred of the poor toward the rich. While they might hinder the amassing of great wealth, and the indulgence of unbounded luxury, they would prevent the consequent ignorance and degradation of tens of thousands whose ill-paid servitude is required to build up these colossal fortunes. They would bring a peaceful solution of those problems that now threaten to fill the world with anarchy and bloodshed. By Mrs. E. G. White. [Cf: RH 09-17-89 para. 25] p. 260, Para. 5, [1889MS].

"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 hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:14-19. [Cf: RH 10-01-89 para. 1] p. 261, Para. 1, [1889MS].

How can we harmonize our dwarfed spiritual condition with the presentation of our text that describes the fullness of knowledge it is our privilege to possess? How can Heaven look upon us, who have had every spiritual and temporal advantage that we might grow in grace, when we have not improved our opportunities? The apostle did not write these words to tantalize us, to deceive us, or to raise our expectations only to have them disappointed in our experience. He wrote these words to show us what we may and must be, if we would be heirs of

the kingdom of God. How can we be laborers together with God, if we have a dwarfed experience? We have a knowledge of the Christian's privilege, and should seek for that deep, spiritual understanding in the things of God that the Lord has desired us to have. [Cf: RH 10-01-89 para. 2] p. 261, Para. 2, [1889MS].

Do we really believe the Bible? Do we really believe that we may attain to the knowledge of God that is presented before us in this text? Do we believe every word that proceedeth out of the mouth of God? Do we believe the words that have been spoken by prophets and apostles, by Jesus Christ, who is the author of all light and blessing, and in whom dwelleth all richness and fullness? Do we really believe in God, and in his Son? [Cf: RH 10-01-89 para. 3] p. 261, Para. 3, [1889MS].

There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but if you rest your faith only on the minister's word, you will be lost. You must not do as did the foolish virgins, who, when the cry came, "Behold, the bridegroom cometh," found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. We are to take a stand for the truth by profession, and the principles of truth must become a part of our life. [Cf: RH 10-01-89 para. 4] p. 261, Para. 4, [1889MS].

There are many who know nothing of the new birth. They do not know that the truth will test them, and make manifest whether they really are in the truth or not. We should see to it that we are not deceived. We should know that we are really rooted and grounded in the truth. The Lord wants us to have the fullness of his blessing, that we may not be on the side of the questioner and the doubter, but have spiritual discernment, and be able to know the voice of the True Shepherd from the voice of a stranger. We must have an individual experience. Do not flatter yourselves that because you have made a high profession, you are the light of the world. The question is, "Are you the light of the world, or are you the darkness of the world?" [Cf: RH 10-01-89 para. 5] p. 261, Para. 5, [1889MS].

All heaven has its expectation of you to whom the precious light has been intrusted. The light has shone upon you in clear, bright rays from the throne of the living God. The question of most vital importance to each one is, "Is it well with my soul?" It is not well with anyone unless he has met and responded to the light that Heaven has permitted to shine upon his mind. The light of truth is more precious than anything besides; it is more precious than gold and silver. The most magnificent palaces are nothing in comparison to the truth, and this light is to test us and to make manifest of what spirit we are. [Cf: RH 10-01-89 para. 6] p. 262, Para. 1, [1889MS].

In the world before the flood, God tested men with his message of warning. He had blessed them with great wealth; they were rich and increased with goods. Did they appreciate their blessings? Did the bestowal of these great and wonderful gifts fill them with gratitude?

Did they prepare themselves for the mansions of heaven which Christ will give to all his faithful children? Were their hearts brought nearer to God?--No; they used the gifts of God to glorify themselves; their riches did not commend them to the favor of God. Riches cannot procure his favor. Riches will make no difference with his judgment of character. [Cf: RH 10-01-89 para. 7] p. 262, Para. 2, [1889MS].

Men despise the unfortunate and the poor. They do not appreciate the fact that it is moral worth that makes men of value with God. God estimates character with a different measure from the world. Some men are lifted up with pride when they attain positions of honor. They act as though they were the lords of creation, but a man in the sight of heaven is one who is connected with Christ, who walks in humility of mind, and serves God from the principle of love. God does not need to estimate men by their riches. The cattle upon a thousand hills are his. The beasts of Lebanon would not be sufficient for a burnt offering. He takes up the isles as a very little thing; everything is manifest and open before the eyes of Him with whom we have to do. He knows who are committing robbery toward him in withholding their means from his cause, or in withholding their tact and ability from his service. He knows who have buried their talents in the earth. There is nothing in the history of our life but he understands, and we are to live with an eye single to his glory. What is man in himself? He is only weakness, and yet he is privileged to know the length and depth and breadth and height of God's love, which passeth knowledge. [Cf: RH 10-01-89 para. 8] p. 262, Para. 3, [1889MS].

We cannot explain the great mystery of the plan of redemption. Jesus took upon himself humanity, that he might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs. Are you not glad that he was tempted in all points like as we are, and yet without sin? Our hearts should be filled with gratitude to him. We should be able to present to God a continual thank offering for his wonderful love. Jesus can be touched with the feeling of our infirmities. When we are in sorrow and trouble and temptation, we need not think nobody knows, nobody can understand. O, no; Jesus has passed over every step of the ground before you, and he knows all about it. [Cf: RH 10-01-89 para. 9] p. 262, Para. 4, [1889MS].

I have heard those who have been in the faith for years, say that they used to be able to endure trial and difficulty, but since the infirmities of age began to press upon them, they had been greatly distressed when brought under discipline. What does this mean? Does it mean that Jesus has ceased to be your Saviour? Does it mean that when you are old and grayheaded, you are privileged to display unholy passion? Think of this. You should use your reasoning powers in this matter, as you do in temporal things. You should deny self, and make your service to God the first business of your life. You must not permit anything to disturb your peace. There is no need of it; there must be a constant growth, a constant progress in the divine life. [Cf: RH 10-01-89 para. 10] p. 263, Para. 1, [1889MS].

Christ is the ladder that Jacob saw, whose base rests upon the earth, and whose topmost round reaches into the highest heaven; and round after round, you must mount this ladder until you reach the everlasting

kingdom. There is no excuse for becoming more like Satan, more like human nature. God has set before us the height of the Christian's privilege, and it is "to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." By Mrs. E. G. White. [Cf: RH 10-01-89 para. 11] p. 263, Para. 2, [1889MS].

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: RH 10-08-89 para. 1] p. 263, Para. 3, [1889MS].

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: RH 10-08-89 para. 2] p. 263, Para. 4, [1889MS].

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: RH 10-08-89 para. 3] p. 264, Para. 1, [1889MS].

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: RH 10-08-89 para. 4] p. 264, Para. 2, [1889MS].

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: RH 10-08-89 para. 5] p. 264, Para. 3, [1889MS].

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: RH 10-08-89 para. 6] p. 264, Para. 4, [1889MS].

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: RH 10-08-89 para. 7] p. 265, Para. 1, [1889MS].

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: RH 10-08-89 para. 8] p. 265, Para. 2, [1889MS].

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 Lords. 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: RH 10-08-89 para. 9] p. 265, Para. 3, [1889MS].

I exhort you to have the eyesalve, 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 standpoint. 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 minister 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." By Mrs. E. G. White. [Cf: RH 10-08-89 para. 10] p. 266, Para. 1, [1889MS].

We should each feel a responsibility resting upon us in regard to the prosperity of the church. There should be an individual sense of what constitutes a Christian's duty in the church of God. New churches will be raised up constantly in different cities and villages, and it is necessary that we should know just how to deal with them. It is of the greatest importance that those who are associated together in the capacity of church members, should be learning how to build up the church of Christ in the most holy faith. [Cf: RH 10-22-89 para. 1] p. 266, Para. 2, [1889MS].

We cannot expect that ministers will be permanently located in settled charges, as they are located in other denominations; but each church member must individually learn to bear responsibility, and become a worker, making the advance of the cause of truth the first and highest interest of his life. Each one must devote his God-given power to the work of God; for everyone has a part to act if the church is to be successfully established and carried on. The ignorance and inexperience of church members in regard to their duty in the church cannot be pleasing to God. The religious life of some is characterized by impulsive movements. They are as likely to be erratic as to be correct. Some are impatient and restless, while others are indolent and indifferent; and there is such a diversity of opinion and action that there is division instead of harmony in the church. [Cf: RH 10-22-89 para. 2] p. 266, Para. 3, [1889MS].

If each member of the church felt an interest to bless and benefit the church, he would have a keen anxiety to see it prosper. It is simple mismanagement that demoralizes our churches. It is because the members of the church do not act their part with fidelity, that the cause of truth is not further advanced. Development and discipline are essential if we would see growth and prosperity in every church. There must be concerted action, and the members of the church must move together like a band of well-trained soldiers. The mind requires constant discipline in order to be trained to do acceptable work for Jesus. The mental faculties must be constantly expanded by exercise, that their highest usefulness may be developed. If church members are educated to be silent and useless members, instead of benefiting the church, they will be a hindrance to its advancement and growth. If they are educated to lean upon the minister, they will become only inefficient and demoralized members, and the church will be powerless, instead of active and efficient. [Cf: RH 10-22-89 para. 3] p. 266, Para. 4, [1889MS].

God has given to his ministers intellectual ability, and this ability they have sought to bring into the work of God under divine direction. But the fact that God has called the minister to a special work in the

cause of Christ, is no reason that all the burden and all the responsibility should be laid upon the minister. God has given reasoning powers to all the members of the church; and he says to the members as well as to the minister. "Ye are the light of the world." The minister must set a godly example before the members of the church. Says Christ, speaking of his disciples, "I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [Cf: RH 10-22-89 para. 4] p. 267, Para. 1, [1889MS].

The light of truth is shining upon our pathway, and it is not one light that is shining upon the minister's pathway and another light upon the pathway of the members of the church, but it is the same light. Everyone who professes the name of Christ should be a laborer together with God. We are members one of another, and every member should feel a responsibility to train himself to bless and benefit the church. The members of the church should feel that the house of God is their house, and that they are of the family of heaven. They should so conduct themselves that God will be pleased to abide with them. [Cf: RH 10-22-89 para. 5] p. 267, Para. 2, [1889MS].

Those who profess the name of Christ should not neglect to establish, the family altar, where they can seek God daily with all the earnestness with which they would seek him in a religious assembly. They should make the season of family prayer a season of special interest, and in this way they will be obtaining an education that will fit them to become a benefit to the church. You may obtain a knowledge of how to serve God acceptably in the home. You may learn how to pray, you may learn how to believe in God; and those who neglect this means of grace in their families, are not preparing themselves for usefulness in the church. [Cf: RH 10-22-89 para. 6] p. 267, Para. 3, [1889MS].

If parents educate their children to have the fear of God before their eyes, if they command their households after them as did Abraham, to keep the way of the Lord, to do justice and judgment, they are educating themselves and their children to bear responsibilities in the cause of Christ. But if they are content to omit the daily season of family prayer, then they are disqualifying themselves and their children to take part in the work of the church. It is of more importance to pray and bear testimony in an intelligent manner, than it is to be intelligent about matters of secular business. In association with the family, we have an excellent opportunity to bring religion into our home, and to present our petitions to the throne of grace. Church members should never feel so pressed with secular business as to neglect family prayer. It is impossible to estimate the loss sustained by such neglect, for from what source can you obtain light to guide your feet in the paths of righteousness, except through the channel of prayer? Where will you obtain the light that you are to reflect to the world, if you do not seek God often and earnestly? God is the source of our help and strength, and we should desire the light and blessing which he has to bestow upon us, that we may reflect the light upon others. [Cf: RH 10-22-89 para. 7] p. 267, Para. 4, [1889MS].

We should arouse every energy that God has given us, and should pray without ceasing. We should press our petitions to the throne of grace.

We should plead with God to give us the spirit of supplication, that we may seek for those things which he has pledged himself to bestow upon us. If you pray in faith, you will gain a rich experience, because you will be living as in the sight of God; and when you come together on the Sabbath in the capacity of a social or prayer meeting, the angels of God will accompany you, to be round about you in the house of worship. You will not be without a testimony to bear to the glory of God. [Cf: RH 10-22-89 para. 8] p. 268, Para. 1, [1889MS].

Says the prophet, "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." You can see from this text that the burden of the social meeting does not rest upon one individual, but upon all. We are to speak one to another. There is nothing that will so completely kill out the true spirit of devotion in social worship as for one to occupy the time to the exclusion of others. When one person takes up twenty or thirty minutes in a long-drawn testimony, it is not for the glory of God, but that self may be exhibited; it is not for the prosperity of him who does it, or for the prosperity of the church. It is death to the meeting. Those who are willing to let someone else do their talking for them, are willing to rob themselves of the blessing that God has for them, and they are failing to obtain the experience which it is necessary for them to have in order that they may grow in grace and in the knowledge of the truth. It is essential that every member of the church should keep himself in working order, so that he can have freedom in speaking his thoughts intelligently to the members of the church. [Cf: RH 10-22-89 para. 9] p. 268, Para. 2, [1889MS].

When one person takes up an undue proportion of the time, he is depriving someone else of his privilege to speak in meeting, and is giving an entirely wrong mold to the service. It would be entirely proper for the one who is appointed to lead the meeting; to call upon others frequently to take his place; and let everyone who names the name of Christ have a testimony to bear in social meeting. Let it be right to the point, relating personal experience as to what God has done for your soul. No one has a right to take up time that belongs to another, and so deprive a brother of his privilege to bear testimony. This long sermonizing does not benefit any of the hearers. But while one person should not occupy all the time, there should be no waiting one upon another. Those who have an abundance to say out of meeting, should not be found silent in meeting. We have certainly subject matter enough about which to talk. We have the great principles of salvation revealed in the word of God, which concern our eternal welfare, and our very souls should be all aglow with the love of God. We should be ready to speak forth his praises. Christ should abide in our hearts by faith, that we may learn of him, and be laborers together with him. We should unitedly go forth, determined, through the help of God, to bear testimony to his glory in every act of our life. By Mrs. E. G. White. [Cf: RH 10-22-89 para. 10] p. 268, Para. 3, [1889MS].

Just before us is a time of trouble such as never was, and those who are weaving the principles of truth into their practical life will soon understand what the wrath of the dragon means. Every soul who loves God will be tested in regard to his sacred law. Christians must stand on the elevated and holy ground which advanced truth has given them. The light shining forth from the Scriptures for these last days, will

qualify those who walk in it, to stand before magistrates and rulers, and will enable them to lift up the true standard of religion by their intelligent knowledge of the word of God. The word of God has been neglected, but it is high time to wake to the necessity of diligent and prayerful study of the Scriptures. God would have us study the history of his dealing with men and nations in the past, that we may learn to respect and obey his messages, that we may take heed to his warnings and counsels. [Cf: RH 11-05-89 para. 1] p. 269, Para. 1, [1889MS].

God tested the world when he sent, through Noah, a message to the antediluvians. He sent warning after warning that the world would be destroyed by the waters of the flood; but the wise men of the age despised the message, and showed contempt for God's messenger. They had so far separated themselves from God that they trusted to the imaginations of their own hearts, and cared not to know the will of God. But the unbelief of great and intelligent men did not prevent the fulfillment of God's pronounced judgments. The judgments came as God had declared by the word of his prophets that they would come. Only faithful Noah and his family entered into the ark, and were saved when the deluge engulfed the world. The days of Noah are pointed to as an illustration of the unbelief that will prevail at the end of the world. Says the Saviour, "But as the days of Noe where, 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." [Cf: RH 11-05-89 para. 2] p. 269, Para. 2, [1889MS].

If a similar condition of things is to exist in our day, we should be intelligent concerning it, and have sanctified judgment, that we may not take a course like the course of those who perished in the flood. We should be so instructed that we will not follow a multitude to do evil. God has sent reproofs and warnings that men might repent of their transgressions, and forsake the evil of their ways, and so escape his threatened judgments. God has always made a refuge for those who have repented of their sins, believed in his love, and hoped in his mercy. [Cf: RH 11-05-89 para. 3] p. 269, Para. 3, [1889MS].

Heavenly messengers visited Sodom, and told Lot of the impending destruction, and he was permitted to warn his relatives and friends, and to invite them to seek the protection of God. Lot earnestly besought them to believe his words. He knew that their destiny for life or death depended upon their decision to obey or reject the warning. But they had corrupted their ways before God, and Lot's message seemed to them but folly and madness. They mocked at his agonized entreaties. He tarried long with them, so loth to give them up to their own unwise decision, that the angels had to take him by force and hurry him out of the city with his wife and daughters. The angel gave the command, "Escape for thy life; look not behind thee." But notwithstanding the warning, Lot's wife, whose heart was in the city devoted to destruction, did not obey, but turned to look behind her, and was changed to a pillar of salt in the way. She did not appreciate the mercy that God had shown her, and was left as an example of warning for future generations. [Cf: RH 11-05-89 para. 4] p. 269, Para. 4, [1889MS].

When Christ came to the world, his own nation rejected him. He brought

from heaven the message of salvation, hope, freedom, and peace; but men would not accept his good tidings. Christians have condemned the Jewish nation for rejecting the Saviour; but many who profess to be followers of Christ are doing even worse than did the Jews, for they are rejecting greater light in despising the truth for this time. [Cf: RH 11-05-89 para. 5] p. 270, Para. 1, [1889MS].

When Jerusalem was to be destroyed, the followers of Christ were warned of its impending doom. Christ had told his disciples what they were to do when certain things should come to pass. He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." All who believed in the warning of Christ, escaped from the city, and not one perished when Jerusalem was overthrown. By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world. [Cf: RH 11-05-89 para. 6] p. 270, Para. 2, [1889MS].

We are living in the last days, and the generation that is to witness the final destruction has not been left without warning of the hastening judgments of God. Says the apostle, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Cf: RH 11-05-89 para. 7] p. 270, Para. 3, [1889MS].

Through the warning that God has sent to the world, an opportunity is given to all to escape the general ruin that is threatened to fallen Babylon. The whole earth is to be lightened with the glory of this message, and hearts and minds will be prepared by its reception, for the coming of the King of kings. [Cf: RH 11-05-89 para. 8] p. 270, Para. 4, [1889MS].

But this gracious message will be as generally rejected by the professed Christian world, as was the message of the Messiah by the Jewish nation. Only a few will receive the testimony of truth, for every influence that Satan can bring to bear against the reception of the truth of God will be employed. In these last days the agency of the evil one will be hidden under a cloak of godliness, so that if it were possible even the very elect would be deceived. The word of God declares that Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." His miracle working power will be displayed to its utmost. But none who wish to know the truth need be deceived. God has promised to give to his people the Spirit of truth, to guide them into all truth. [Cf: RH 11-05-89 para. 9] p. 270, Para. 5, [1889MS].

There are persons who claim to be guided by the Spirit, and yet they are led contrary to the commandments of God. The spirit by which they

are directed is not the Spirit of truth. For the word of God declares, "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." It is not enough to give a nominal assent to the truth. Its principles must be interwoven with our life and character. And we may well be afraid of those who make exalted professions, but who do not obey the words of God. There is safety alone in taking the Scriptures as our guide of life and action. 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." Martin Luther exclaimed, "The Bible, and the Bible alone, is the foundation of our faith." It is the work of the people of God to hold up the Bible as the standard of religion and the foundation of hope. [Cf: RH 11-05-89 para. 10] p. 271, Para. 1, [1889MS].

Those who have had living faith in the messages of God for the time in which they have lived, and who have acted out their faith in obedience to his commands, have been accepted of God, and have escaped the judgments that were to fall upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." He placed himself under the guardianship of the heavenly messengers, and was saved. Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, "Babylon is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Those who obey this message will escape the terrible plagues that will surely be visited upon her. [Cf: RH 11-05-89 para. 11] p. 271, Para. 2, [1889MS].

The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land. In exalting an institution of man above the institution ordained of God, they show contempt for the great Lawgiver, and refuse his sign or seal. The question of most vital importance for this time is, "Who is on the Lord's side? Who will unite with the angel in giving the message of truth to the world? Who will receive the light that is to fill the whole earth with its glory?" Those who cherish the light that they have, will receive more. Increasing light will shine about the souls who yield to the softening, subduing grace of Christ; and those who love the light, will be saved from the delusions of Satan. He will strive with intense energy to exhibit, through his miracle working power, signs and wonders that will seem to eclipse the work that God will do in the earth. And all will be deceived except those whose names are written in the Lamb's book of life. We need light now at every step, lest we be swept away with the error of the wicked. By Mrs. E. G. White. [Cf: RH 11-05-89 para. 12] p. 271, Para. 3, [1889MS].

"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." Mal. 3:16, 17. [Cf: RH 11-12-89 para. 1] p. 272, Para. 1, [1889MS].

God has given this precious promise to those who speak often one to another, to those that fear the Lord and that think upon his name. The Lord has a book open before him, and as his children gather together to worship him, as they speak one to another to magnify his name, their testimonies are recorded in the imperishable records. [Cf: RH 11-12-89 para. 2] p. 272, Para. 2, [1889MS].

We are not to bring complaints and murmuring into our testimony in the social meeting, but we are to talk of the blessed hope, to reflect as much light as possible upon the meeting. The Lord of heaven has represented himself as looking on with interest as the names and testimonies of those who fear and love him are written in his book of remembrance. Those who engage in this order of service, who speak often one to another, are to be gathered in the day when the Lord shall make up his jewels; are to be spared as a man spareth his son that serveth him. [Cf: RH 11-12-89 para. 3] p. 272, Para. 3, [1889MS].

Some of the choicest of Heaven's blessings are poured out upon his people when they are assembled together. It was on the day of Pentecost, when the disciples were gathered together, and were confessing their sins and offering up petitions to God, that the blessing of God fell upon them in a most wonderful manner. Says the apostle, "And when the day of Pentecost was fully come, 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. . . . And when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." An immense multitude assembled together on the day of Pentecost, and the blessing of God rested upon them all; for they were to carry the light which God had let shine upon them from heaven, to all parts of the earth. The very same Spirit, the very same God that flashed that light upon the people in the early days of Christianity, will pour out his light and truth upon our assemblies when we seek God as earnestly and perseveringly. [Cf: RH 11-12-89 para. 4] p. 272, Para. 4, [1889MS].

The light that God has given me I have tried to impart to you through an interpreter, and I have evidence that your hearts have been open to receive the truth that God has sent to you. Before I came to Europe, the situation and condition of different nationalities were presented before me. I was shown that of necessity there must be a different mold given to the spirit and the workings of these different peoples, or there would be developed in each nationality a selfish disposition to build up a separate interest. The very first work that God would have us do is to seek to unite the interests of the brethren of different nationalities, that there may be a blending together of sympathies and forces in the work. Jesus lifted up his eyes to heaven, and prayed to the Father in behalf of his church. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee,

that they also may be one in us; that the world may know that thou hast sent me." [Cf: RH 11-12-89 para. 5] p. 272, Para. 5, [1889MS].

In speaking of plans proposed for the progress of the work in these foreign countries, many have said, "You cannot labor here as you do in America. You must approach the people of different nationalities in a way to meet their peculiar prejudices and opinions." Are these peculiarities fine gold, or are they dross that God would have consumed? The word of God reveals the fact to us that there must be a united phalanx against the enemy. The French have their peculiarities, and the English have theirs, and the Germans theirs; but God has made it manifest that all nations must have the mold of Christ if they would enter the kingdom of heaven. [Cf: RH 11-12-89 para. 6] p. 273, Para. 1, [1889MS].

Says the apostle James, "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 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 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." And Paul says, "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. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." [Cf: RH 11-12-89 para. 7] p. 273, Para. 2, [1889MS].

There is one God, one faith, one baptism. There is one Lord Jesus, who must abide in the soul of every one of these brethren. When the brethren of one nationality separate themselves from the brethren of another nationality, to build up a separate interest, they are doing that which God never designed should be done. The very same truth which sanctifies my heart will sanctify the hearts of brethren of other nations. The fact that my brethren and sisters are obliged to talk another language is no reason that their characters should not be fashioned according to the one true Pattern, Christ Jesus. In order to be fitted for heaven they need the same discipline that I need. It is because our foreign brethren have thought the work must be carried on to suit the peculiarities and prejudices of the people that the cause of present truth has not advanced as it should have advanced during these years. [Cf: RH 11-12-89 para. 8] p. 273, Para. 3, [1889MS].

Some have thought that you must labor for the Germans in a different way from the way in which you work for the French or English; but the Germans need to learn at the foot of the cross the same lessons that the French must learn there. We have but one Saviour, and but one cross of Calvary. We have but one school in which to learn the lesson of humility. Christ has said, "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." It is at the

cross of Calvary that we all must meet, and learn meekness and lowliness of heart. [Cf: RH 11-12-89 para. 9] p. 273, Para. 4, [1889MS].

My French brethren have many lessons to learn from the great Teacher. Christ says to them, "Take my yoke upon you, lift my burdens." Christ says to the Germans, "Come unto me, and ye shall find rest unto your souls." He says to the English, "Take my yoke, bear my burden, learn of me, and ye shall find rest." The yoke of Christ never galls the neck of the wearer. It is the yoke of our own manufacture that is heavy and unendurable. It is when you are not willing to bear the yoke with Christ that you find the burden grievous. [Cf: RH 11-12-89 para. 10] p. 274, Para. 1, [1889MS].

As you learn the lesson of meekness, as you become one with Christ as he is one with the Father, you will draw together. The brethren of different nationalities will have but one interest and hope and work. You will not feel that because the French have habits of thought and action to which you are not accustomed, you must divorce your interests from theirs. The Germans will not feel that because they have some good ideas and customs, they can never learn of others. Every follower of Christ must come to the foot of the cross. I must not say to my French brother, "You stand on that side of the cross, because that is your place," and to my German brother, "You stand on that side, and I will stand on this side because I am English." We must seek for unity and harmony. We should seek for the deep movings of the Spirit of God, that the sweet spirit of Christ may blend heart with heart. When we reach this union, God will let his rich blessing rest upon us as he let it rest upon the disciples on the day of Pentecost, and then we shall be able to go forth to proclaim the message of love and mercy to all nations. We must all drink at the same fountain; for Christ has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." If we all partake of the same nourishment, we shall all have the same testimony to bear. I cannot see that the experience of our German brethren differs from the experience of our French or English brethren. And why should there be a difference in the experience of the children of God? [Cf: RH 11-12-89 para. 11] p. 274, Para. 2, [1889MS].

The idea that there must be a difference in the manner of presenting and carrying forward the work in different nations, must be dispelled from our minds. There must be no separate interest. Distinctions must be broken down, that we may all meet together as brethren of the same household. And this unity must exist before the foreign work will have the strength that it is possible for it to have. [Cf: RH 11-12-89 para. 12] p. 274, Para. 3, [1889MS].

Our work is to elevate one another as brethren. We are to feel a Christian interest for one another and for everyone,--for Germans, French, Italians, English, Scandinavians,--for souls of all nationalities. All who name the name of Christ are to be one in him. Then do not divide the body, but seek to worship God together as brethren. If there is a brother of another nationality in your meeting, take especial interest in him, and invite him to take part in the service. If there is no one who can interpret the stranger's words, this need not deter him from taking part, for God understands all languages, and he will write his testimony and his name in the book of

his remembrance. The spirit he manifests will make its impression upon hearts, although the words he utters cannot be comprehended. [Cf: RH 11-12-89 para. 13] p. 274, Para. 4, [1889MS].

Brethren and sisters, we must have less of self and more of Jesus. We must lie lower at the foot of the cross, and the more humble our views of self, the more exalted will be our views of Jesus and heaven. We need the power of the living God. We need to become living channels of light. It is not education or intellectual ability that will bring souls into the light of truth. The power to move souls will be found when you practice the lessons that you have learned in the school of Christ. Self must be hid in Jesus. God has rich blessings to bestow upon our German brethren, for the truth is to be opened more fully before them. He has rich blessings for the French brethren, and for all who are seeking to follow in the steps of the Master. And the lessons we learn of Christ must be repeated to others. There will be power in the testimony that is given in simplicity, and Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." By Mrs. E. G. White. [Cf: RH 11-12-89 para. 14] p. 275, Para. 1, [1889MS].

Enoch walked with God. He was of one mind with God. The prophet asks, "Can two walk together, except they be agreed?" If we are of one mind with God, our will will be swallowed up in God's will, and we shall follow wherever God leads the way. As a loving child places his hand in that of his father, and walks with him in perfect trust whether it is dark or bright, so the sons and daughters of God are to walk with Jesus through joy or sorrow, through sunshine or shadow, in the pathway of life. [Cf: RH 12-03-89 para. 1] p. 275, Para. 2, [1889MS].

The Lord has committed to us the sacred, solemn work of presenting testing truth to the world. He has greatly honored us in giving us a part to act in his cause, in permitting us to be co-laborers with him. If we are indeed the delegated servants of the Lord, we should walk in the light, that we may be lightbearers to those who sit in darkness. The followers of Christ are to manifest to the world the characteristics of their Lord. They must not become careless or inattentive to their duty, or indifferent as to their influence; for they were to be representatives of Jesus in the earth. [Cf: RH 12-03-89 para. 2] p. 275, Para. 3, [1889MS].

The word of God has served as a mighty cleaver to separate the children of God from the world. As they are taken out of the quarry of the world, they are as rough stones, unfit for a place in the glorious temple of God. But they are brought into the Lord's workshop, to be hewed and squared and polished, that they may become precious, accepted stones. This work of preparation for the heavenly temple is going on continually during probationary time. We are naturally inclined to desire our own way and will, but when the transforming grace of Christ takes hold upon our hearts, the inquiry of our souls is, "Lord, what wilt thou have me to do?" When the Spirit of God works within us, we are led to will and to do of the Lord's good pleasure, and there is obedience in heart and action. There are many professing to be followers of the meek and lowly Jesus, who find difficulty in serving God, because they set up their own proud will against the will of God. They are selfish and world-serving, and want everything to bend to their own desires and opinions. But the language of every soul

professing the name of Christ should be, "All that the Lord requires of me, I will do." [Cf: RH 12-03-89 para. 3] p. 275, Para. 4, [1889MS].

Those who do not walk in all faith and purity, find the thought of coming into the presence of God a thought of terror. They do not love to think or speak of God. They say in heart and by their actions, "Depart from us, O God; we desire not the knowledge of thy ways." But through faith in Christ, the true Christian knows the mind and will of God. He understands by a living experience something of the length and depth and breadth and height of the love of God that passeth knowledge. The soul that loves God, loves to draw strength from him by constant communion with him. When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God. If Christ is your companion, you will not cherish vain and impure thoughts; you will not indulge in trifling words that will grieve Him who has come to be the sanctifier of your soul. Let every ambassador of Christ cherish pure thoughts, speak refined words, and manifest a courteous behavior toward all with whom he comes in contact. The truth of God never degrades the receiver. The influence of the truth upon him who accepts it, will tend constantly to his elevation. It will not make him coarse and rough in thought, in word, in dress or deportment. Those who are sanctified through the truth, are living recommendation of its power, and representatives of their risen Lord. The religion of Christ will refine the taste, sanctify the judgment, elevate, purify, and ennoble the soul, making the Christian more and more fit for the society of the heavenly angels. [Cf: RH 12-03-89 para. 4] p. 276, Para. 1, [1889MS].

Christians are to be God's noblemen, who will never grovel in bondage to the great adversary of souls, but will bind themselves to God, catching inspiration from him whom they love, who is high and lifted up. The soul that loves God, rises above the fog of doubt; he gains a bright, broad, deep, living experience, and becomes meek and Christlike. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly heart, to be pure and undefiled, as was the Prince of heaven when he walked among men. [Cf: RH 12-03-89 para. 5] p. 276, Para. 2, [1889MS].

Those who teach the truth must have a more thorough knowledge of the height and depth and breadth and length of the perfect love of God. Throughout the Christian's experience there will be battles to fight with self; but in all these conflicts the soul may rise in the triumph of victory, and be more than conqueror over the world, the flesh, and the Devil, through the name of the Lord Jesus Christ. We must have a deeper, higher sense of the consecration which God requires of men whom he has chosen as the depositaries of his holy word. They are not to be careless in any of their ways. A most solemn responsibility rests upon them to be examples to the flock of God, and to the world, in faith, in word, in life and character, that they may adorn the doctrine of Christ our Saviour. They are to be strictly pure, to be much in prayer, to be diligent students of the Bible. God has given them mind and reasoning

powers, that they may search diligently for the jewels of his truth, that are to be presented in all their attraction to the imperiled souls of men. You should lay your souls open before God, that you may be filled with heavenly inspiration. You should keep the fountain of the soul pure, that the streams coming forth from it may be untainted with evil. The whole mind and soul should become imbued with the truth, that you may be a living representation of Christ. My brethren, God would have you filled with his Holy Spirit, endowed with power from on high. Labor not to become great men; labor rather to become good and perfect men, showing forth the praises of Him who hath called you out of darkness into his marvelous light. God calls for Calebs and Joshuas, fearless, single-hearted men, who will work with faith and courage. [Cf: RH 12-03-89 para. 6] p. 276, Para. 3, [1889MS].

Everyone who is called of God to minister to his people, through the grace of Christ, is to depart from all iniquity, that his words, his life, his character, may point to the Lamb of God that taketh away the sin of the world. The servants of Christ are to have that wisdom which cometh from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The apostle says, "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." [Cf: RH 12-03-89 para. 7] p. 277, Para. 1, [1889MS].

Ministers do not qualify themselves for their work by thorough and diligent study of the word of God. Unless they do this, they cannot instruct others, and they will fail to present every man perfect in Christ Jesus. Many go over large fields of Bible truth, but they do not seek to understand the practical meaning of the deep utterances of God. The Bible will instruct the Christian how he ought to behave before the world. Young men who desire to give themselves to the work of the ministry, or who have already done so, should put their minds to the task of searching the Scriptures. They should cultivate habits of self-control and simplicity. Like Daniel, they should avoid luxurious living, that their bodies may be in health, and their minds may be unclouded, and God will put his impress upon them as he did upon his servant of old. [Cf: RH 12-03-89 para. 8] p. 277, Para. 2, [1889MS].

God gave Daniel wisdom, for he prayed for it in faith, and then he lived out his own prayers. He avoided everything which would weaken physical or mental power, and then committed his soul and body unto God, to be used for his glory. Let the servants of God fill the mind from the treasure house of his word, that they may bring forth things new and old to feed the famishing flock of God. God's word is like a mine full of precious ore, and its truths will be the wealth of the mind. "Light is sown for the righteous, and gladness for the upright in heart." The riches of this mine are open to all; its treasures are inexhaustible. Precious gems of truth lie beneath the surface, and every hour's search will be fully repaid. Store the mind with the principles of the gospel of Christ; seek with painstaking effort for the hidden wealth of God's word. All heaven is watching to see what man will do with the precepts and promises of Jehovah. [Cf: RH 12-03-89 para. 9] p. 277, Para. 3, [1889MS].

The ministers who venture to teach the truth when they have only a

smattering knowledge of the word of God, insult his Holy Spirit. But he who begins with little knowledge, in a humble way, and tells what he does know, while seeking diligently for further knowledge, will become qualified to do a larger work. The whole heavenly treasure will wait his demand. The more light he gathers to his own soul, the more of the heavenly illumination he will have to impart to others; and thus he will become a channel of light to the world, and Heaven's strength will be given him, that he may resist the powers of darkness, and be more than conqueror through Him who hath loved him. No one can find nourishment and growth unless he feeds on the bread of life. The word of God is our spiritual food; we must hunger for the bread of heaven, and thirst for the waters of life. We must become more heavenly minded. The more we behold the matchless loveliness of Christ, the more we shall desire to become like Him whom our soul loveth. The more we know of Him, the higher will be our ideal of character, and the more will we be elevated in striving to reach the perfect standard. [Cf: RH 12-03-89 para. 10] p. 277, Para. 4, [1889MS].

There is too much Phariseeism among us. Too many are satisfied with themselves, with their forms and ceremonies; but those who are content with their human attainments, are not pleasing in the sight of God; for Jesus is ashamed to call them brethren. They are always purposing to do something great, but they never do it; for they depend upon their own strength, which is only as a broken reed. They have an indistinct view of a higher Christian life, but as time passes, they grow more and more indifferent, and are farther and farther away from its attainment. If these persons would put heart and soul and strength into the work of searching the Scriptures daily, Jesus would become to them sanctification and righteousness. A new power will come to every man who will humbly seek God by living faith. A divine element combines with the human when the soul reaches out after God, and the yearning heart may say, "My soul, wait thou only upon God; for my expectation is from him." [Cf: RH 12-03-89 para. 11] p. 278, Para. 1, [1889MS].

If the ministers who are engaged in the sacred work of God, would seek those things that are above, where Christ sitteth on the right hand of God, they would live a purer, more elevated life; they would know what it means to "look and live." There is no need of the weakness that exists in the ministry today. The message of truth we bear to the world is all-powerful. There is much more embraced in present truth than many dream of. The minds of many are not put to the task of studying, that they may comprehend the deep things of God; but self and ease and lazy habits must be overcome, if we would draw nigh to God, and have him draw nigh to us. Our minds must be employed to the full, or we shall fail of obtaining the deep, rich experience that God is willing to give us. Every minister should seek to take in the meaning of the words of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth." Christ is the minister's example, and the minister should act upon the suggestion of the words of the Saviour, and become an example to the church of God. By Mrs. E. G. White. [Cf: RH 12-03-89 para. 12] p. 278, Para. 2, [1889MS].

There are many things which should stir the soul to action at this time. We cannot afford to be sluggards now, my brethren. The Lord has the first claim upon all that we have. The means in our possession has been given to us in trust, and we hold it simply as the stewards of God's bounty. Many have made a mistake in withholding from the Lord

that which he has plainly specified as his own. The tithe of all that God has blessed you with, belongs to him; and you have robbed God when you have used it for your own enterprises. The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate. He has placed the matter beyond all question, and there has been great neglect on the part of many of God's professed people to fulfill the requirements of his word in regard to tithing. [Cf: RH 12-17-89 para. 1] p. 278, Para. 3, [1889MS].

The prophet asks, "Will a man rob God?" as though such a thing could hardly be possible. And the answer is, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Cf: RH 12-17-89 para. 2] p. 278, Para. 4, [1889MS].

Upon what ground may we claim the full and rich promises of God? We can claim them only when we have fulfilled the conditions prescribed in his word. The Lord is constantly giving. He pours down the rain and the sunshine. He promises to give to his people the privilege of eating of the tree of life, and the hidden manna. He holds forth the crown of life, the white stone with the new name written therein. He says, "Whosoever will, let him take the water of life freely." God makes man his agent. He places bounties in his hands, not to do with as it suits his natural inclinations, but as shall best serve the cause of God and forward the truth in the earth. If man had cooperated with God as he directed, every part of the work of God would have moved on in perfect order; there would be no empty treasury. God has given to man the use of nine-tenths of his income, but one-tenth, with the addition of gifts and offerings, the Lord has reserved for himself. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord his own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful stewards, bestow your means where it will work for the salvation of souls and the glory of your Redeemer? [Cf: RH 12-17-89 para. 3] p. 279, Para. 1, [1889MS].

Many have waited to devote their means to God's cause until they were laid on their deathbed. They have willed a certain portion of their property to the work of God; but wills are not safe. They are often broken, and the means does not flow into the channel designed by the donor. It is much better to give your means to God while you are in health and strength. A close, selfish spirit seems to prevent men from giving to God his own. The Lord made a special covenant with men, that if they would regularly set apart the portion designated for the advancement of Christ's kingdom, the Lord would bless them abundantly, so that there would not be room to receive his gifts. But if men withhold that which belongs to God, the Lord plainly declares, "Ye are cursed with a curse." [Cf: RH 12-17-89 para. 4] p. 279, Para. 2,

[1889MS].

It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty. When Christ took human nature upon him, he bound humanity to him by a tie of love that can never be broken by any power save the choice of man himself. Through Christ we have the gift of eternal life, if we comply with the stated conditions; but if we are united to Christ, we are also united to humanity. God has a tender and impartial care for all his children. He is mindful of those who are despised and destitute. The Lord has given us the privilege of becoming co-workers with him, that the truth of heavenly origin may be placed within the reach of all, in all countries. Man has been privileged to become an agent to work out, not his own plans, but the plans of Heaven. His ears must be open to hear when God speaks, his heart in a condition to respond to his claims. [Cf: RH 12-17-89 para. 5] p. 279, Para. 3, [1889MS].

There have been special occasions at large gatherings, when appeals have been made to the professed followers of Christ, for the cause of God, and hearts have been stirred, and many have made pledges to sustain the work. But many of those who pledged have not dealt honorably with God. They have been negligent, and have failed to redeem their pledges to their Maker. But if man is so indifferent about his promises to God, can he expect that the Lord will fulfill a promise made on conditions that have never been kept? It is best to deal honestly with your fellowmen and with God. You are dependent upon Christ for every favor you enjoy; you are dependent upon him for the future, immortal life; and you cannot afford to be without respect unto the recompense of reward. Those who realize their dependence upon God, will feel that they must be honest with their fellowmen, and, above all, they must be honest with God, from whom come all the blessings of life. The evasion of the positive commands of God concerning tithes and offerings, is registered in the books of heaven as robbery toward him. [Cf: RH 12-17-89 para. 6] p. 280, Para. 1, [1889MS].

No man who is dishonest with God or with his fellowmen can truly prosper. The most high God, the possessor of heaven and earth, says, "Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Through the prophet Micah, the Lord again expresses his abhorrence of dishonesty: "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." [Cf: RH 12-17-89 para. 7]

p. 280, Para. 2, [1889MS].

The Lord has bought us with his own precious blood, and it is because of his mercy and grace that we may hope for the great gift of salvation. And we are enjoined to deal justly, to love mercy, and to walk humbly with our God. Yet the Lord declares, "Ye have robbed me, even this whole nation." When we deal unjustly with our fellowmen or with our God, we despise the authority of God, and ignore the fact that Christ has purchased us with his own life. The world is robbing God upon the wholesale plan. The more he imparts of wealth, the more thoroughly do men claim it as their own, to be used as they shall please. But shall the professed followers of Christ follow the customs of the world? Shall we forfeit peace of conscience, communion with God, and fellowship with our brethren, because we fail to devote to his cause the portion he has claimed as his own? Let those who claim to be Christians, bear in mind that they are trading on the capital intrusted them of God, and that they are required to faithfully follow the directions of the Scriptures in regard to its disposal. If your heart is right with God, you will not embezzle your Lord's goods, and invest them in your own selfish enterprises. If you are faithful servants of Jesus, you will not rob God yourselves, or connive at those who do it. You will not be men-pleasers, world-servers. You will make your Lord's interest your interest. [Cf: RH 12-17-89 para. 8] p. 280, Para. 3, [1889MS].

Brethren and sisters, if the Lord has blessed you with means, do not look upon it as your own. Regard it as yours in trust for God, and be true and honest in paying tithes and offerings. When a pledge is made by you, be sure that God expects you to pay as promptly as possible. Do not promise a portion to the Lord, and then appropriate it to your own use, lest your prayers become an abomination unto him. It is the neglect of these plainly revealed duties that brings darkness upon the church. Let the elders and officers of the church follow the direction of the sacred word, and urge upon their members the necessity of faithfulness in the payment of pledges, tithes, and offerings. By Mrs. E. G. White. [Cf: RH 12-17-89 para. 9] p. 281, Para. 1, [1889MS].

The 25th of December has long been commemorated as the day of Jesus' birth, and in this article it is not my purpose to affirm or question the propriety of celebrating this event on this day, but to dwell upon the childhood and life of our Saviour. It is my purpose to call the attention of the children to the humble manner in which the Redeemer came to the world. All heaven was interested in the great event of Christ's advent to earth. Heavenly messengers came to make known the birth of the long-promised, long-expected Saviour to the humble shepherds who were watching their flocks by night on the plains of Bethlehem. The first manifestation that attracted the notice of the shepherds at the birth of the Saviour, was a radiant light in the starry heavens, which filled them with wonder and admiration. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest,

and on earth peace, good will toward men." [Cf: RH 12-17-89 para. 1] p. 281, Para. 2, [1889MS].

Dear children, shall not these precious words, coming from the lips of heavenly angels, find a response in our hearts? Shall they not awaken gladness and melody in the soul because Jesus has come to our world to bring back to God those who through sin were estranged from him? If the angels of heaven glorified God, and poured forth their joy in divine melody and sacred song over the plains of Bethlehem, shall our hearts be cold and unimpressible? Shall we with indifference turn from the salvation brought to light through Christ? [Cf: RH 12-17-89 para. 2] p. 281, Para. 3, [1889MS].

The astonished shepherds could scarcely comprehend the precious message borne to them by the angels, and when the radiant light had passed away, they said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child." [Cf: RH 12-17-89 para. 3] p. 281, Para. 4, [1889MS].

They were filled with joy; they could not keep to themselves the precious knowledge of the advent of the Redeemer, but with glad enthusiasm they told to all whom they met the wonderful things they had seen and heard; and all who heard them, related the wonderful experience of the shepherds to the others, and many wondered and rejoiced, for they believed the words that had been spoken by the heavenly messengers. Glorifying and praising God, the shepherds returned to their flocks on the plains of Bethlehem. [Cf: RH 12-17-89 para. 4] p. 282, Para. 1, [1889MS].

All heaven was moved on the occasion of the Saviour's birth. The triumphant song which the shepherds heard was only an echo of the praise resounding round the throne on high. The whole angelic host rejoiced and sung praises because salvation was presented as a free gift to fallen man. After the proclamation song to the shepherds, the heavenly multitude veiled their faces from human sight, the flood of heavenly light passed away, the thrilling song of praise was no longer heard by the shepherds; but the remembrance of that song could never die out of their hearts. O, what reason have we to praise God that this wonderful revelation from heaven was made to humble men! It is not those who occupy high positions, who hold most honored places in the world, who are selected as bearers of God's message of peace and salvation, which is of the greatest interest to fallen men. The Lord has said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." [Cf: RH 12-17-89 para. 5] p. 282, Para. 2, [1889MS].

Those who love God should feel deeply interested in the children and youth. To them God can reveal his truth and salvation. Jesus calls the little ones that believe on him the lambs of his flock. He has a special love for and interest in the children. Jesus has said, "Suffer little children, and forbid them not, to come unto me [let no one place any obstruction in the way of the children's coming to me]; for of such is the kingdom of heaven." Jesus has passed through the trials and griefs to which childhood is subject. He knows the sorrows of the

young. By his Holy Spirit, he is drawing the hearts of the children to himself, while Satan is working to keep them away from him. The most precious offering that the children can give to Jesus, is the freshness of their childhood. When children seek the Lord with the whole heart, he will be found of them. It is in these early years that the affections are the most ardent, the heart most susceptible of improvement. Everything that is seen and heard makes an impression on the youthful mind. The countenances looked upon, the words uttered, the actions performed, are not the least of the books the young read; for they have a decided influence upon the mind, heart, and character. Then how important it is that the children come to Jesus in their earliest years, and become lambs of his flock! How important it is that the older members of the church, by precept and example, lead them to Jesus, who taketh away the sin of the world, and who can keep them by his divine grace from the ruin it works. The better acquainted they become with Jesus, the more they will love him, and be able to do those things that are pleasing in his sight. God has sanctified childhood in that he gave his only begotten Son to become a child on earth. [Cf: RH 12-17-89 para. 6] p. 282, Para. 3, [1889MS].

What matchless love Jesus has manifested for a fallen world! If angels sung because the Saviour was born in Bethlehem, shall not our hearts echo the glad strain, Glory to God in the highest, peace on earth, good will to men? Although we do not know the exact day of Christ's birth, we would honor the sacred event. May the Lord forbid that any one should be so narrow-minded as to overlook the event because there is an uncertainty in regard to the exact time. Let us do what we can to fasten the minds of the children upon those things which are precious to everyone who loves Jesus. Let us teach them how Jesus came into the world to bring hope, comfort, peace, and happiness to all. The angels explained the reason of their great joy, saying, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then, children and youth, as you celebrate the coming Christmas, will you not count up the many things for which you are to be grateful, and will you not present a gratitude offering to Christ, and so reveal that you do appreciate the heavenly Gift? [Cf: RH 12-17-89 para. 7] p. 283, Para. 1, [1889MS].

The angels were amazed at the great love of Christ that led him to suffer and die on Calvary to rescue man from the power of Satan. The work of redemption is a marvel to the angels of heaven. Why, then, are we, for whom so great a salvation has been provided, so indifferent, so cold and unloving? Children, you can do errands for Jesus which will be wholly acceptable to him. You can bring your little gifts and offerings to Christ. The wise men who were guided by the star to the place where the young child was, brought offerings of gold and frankincense and myrrh. When they found the Promised One, they worshiped him. Children, you may ask, "What gifts can we bring to Jesus?" You can give him your hearts. What offering is so sacred as the soul temple cleansed from its defilement of sin? Jesus stands knocking at the door of your hearts; will you let him in? 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." Will you let Jesus into your hearts? Will you clear away the rubbish, and throw open the door, and willingly, gladly welcome in your heavenly guest? I shall not need to plead with you to bring you thank offerings to God if you will but let the Saviour in. You will be so grateful, that you cannot be restrained

from laying your gifts at the feet of Jesus. Let the hearts of all respond with exceeding joy for the priceless gift of the Son of God. By Mrs. E. G. White. [Cf: RH 12-17-89 para. 8] p. 283, Para. 2, [1889MS].

Children may become missionaries for Jesus; and are there not youth who will give themselves to their Saviour before the new year comes? You need not wait for a special revival effort to be made; even today you may become soldiers of Christ. If you would be children of God, come to Jesus just as you are, and tell him you want to be his. Tell him that you want to love and obey him, and no longer do those things which are not pleasing in his sight. You are not to wait for any special feeling to know that you are accepted of him. Jesus bids you come to him, look to him, believe in him. He will accept you just as you are; for he can take away your sin, and give you strength to do those things which are pleasing in his sight. He loves you although you are sinful, and it is because he loves you that he is grieved with your wrongdoing. You cannot be happy while living in sin. You can be at peace only by choosing the right way. The psalmist says, "The fear of the Lord is the beginning of wisdom." [Cf: RH 12-24-89 para. 1] p. 283, Para. 3, [1889MS].

I need not address you as children and youth who have never been instructed; for you have been taught in the Sabbath school, you have had brought before you the manner of life that is pleasing to God. We sincerely hope that at home your parents have given you instruction in harmony with the teachings of the heavenly Master. The principles and rules taught by those parents who love and fear God, are not new principles or original rules. They are precious old rules from the Lord of heaven. The experience of parents who love Jesus will be valuable to their children, as it will enable them to apply the principles of God to the daily lives of their little ones. Let children and youth understand that the work of disciplining them is required of their parents by the Lord, and that if children become impatient under this discipline, if they are displeased when they are restrained from evil, they are displeased and impatient with Christ and his commands. [Cf: RH 12-24-89 para. 2] p. 284, Para. 1, [1889MS].

Jesus clothed his divinity with humanity that he might have an experience in all that pertains to human life. He did not leave plans for the welfare of youth and children in obscurity and uncertainty. He became a child, and in his life we find an example of what is the proper development of childhood. He was subject to his parents. Then why should children and youth be surprised if their God-fearing parents manifest prayerful solicitude for them, and watch with anxious interest over their course during the period when their characters are forming? Parents realize the perils to which their children are exposed, and they feel the responsibility that rests upon them to teach their children what is the right way both by precept and example. [Cf: RH 12-24-89 para. 3] p. 284, Para. 2, [1889MS].

Abraham is an example of what parents should be. The Lord says of him, "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." The Lord commended Abraham because he cultivated home religion, and used his authority and influence as priest of his household, to promote the fear of the Lord. The God of heaven has spoken to parents concerning the course they should pursue in educating

and training their children in the way of the Lord. Parents are not only to instruct, but to restrain and command. The wise man says, "Train up a child in the way he should go: and when is old, he will not depart from it." [Cf: RH 12-24-89 para. 4] p. 284, Para. 3, [1889MS].

There are parents who, through indulgence of their children, fail to give them the discipline that the Lord designs they should have. Abraham did not betray the sacred trust committed to him, through overfondness for his children. He followed the directions of Heaven. He knew that he was answerable to God for the manner in which he instructed his children. He was to train them that they might come from the ranks of Satan, and march under the banner of Prince Emmanuel. [Cf: RH 12-24-89 para. 5] p. 284, Para. 4, [1889MS].

There are a few days before the old year closes and the new year begins. Will it not be most pleasing to the Lord for parents to give earnest attention to the salvation of their children? Will it not be pleasing to God for the children and youth to unite in this work with their parents, that the entire household, without further delay, may seek the Lord while he may be found, and call upon him while he is nigh? Hear the important words of instruction that the Lord has given: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Let parents confess that they have neglected to properly instruct their children, and let children confess that they have broken the fifth commandment. Satan is working upon the minds of the children to lead them in the path of disobedience, that they may follow in evil ways. If he can obtain the control of one child's mind, he can, through that child, gain the control of others, and turn them from the instruction given in God's word, in the Sabbath school, and from the sacred desk. [Cf: RH 12-24-89 para. 6] p. 284, Para. 5, [1889MS].

Children and youth, will you celebrate the new year in a way that will meet the approval of God? Will you give your hearts to Jesus, who gave his own precious life that he might take you from the enemy's ranks, and place you under his own bloodstained banner? Jesus died that you might no longer remain the property of Satan, but become his own dear children. The inspired apostle says, "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." [Cf: RH 12-24-89 para. 7] p. 285, Para. 1, [1889MS].

Every day that you remain in sin, you are in Satan's ranks; and should you sicken and die without repentance, you would be lost. No one can force you to give your heart to Jesus, no one can compel you to throw off the yoke of Satan. You may choose to do his bidding, to be children of the wicked one; you may rob God of your time, you may refuse to serve him, because the infatuation of sin, the service of Satan, is acceptable to you. But can you afford this? Can you afford to rob God by withholding that which he has purchased for himself? Would you choose to please the Lord's worst enemy? Would you have Christ make all that sacrifice on Calvary's cross for you in vain? Jesus has given every evidence that he loves you, in that he died to make you happy through the treasures of his grace in this life, and to make you happy in the future immortal life. [Cf: RH 12-24-89 para. 8] p. 285, Para.

2, [1889MS].

Will parents repent of their backslidings from God? Will they obey the laws of God? His heart of love is drawn out to the needy, to the destitute, and to the perishing. What else but blessing will follow those who are obedient? The parents who administer to their children after the example of Abraham, by the combined influence of authority and affection, will find the favor of God. God has told you, fathers and mothers, that a certain course must be pursued by those for whom Christ has died, and this is the very course you should pursue to meet the approval of God. The Holy One of Israel has laid out before you plain rules for the guidance of all within the home circle. From this high standard of the Lord there can be no departure. The first principles of holiness must be taught to the children both by precept and example. The Lord calls upon fathers and mothers in every family to take hold of this work of educating their children in the fear of the Lord. Lose no time. Sabbath-keeping parents, and even ministers, need to closely examine their children's course of action, and their own course in regard to them; for if these children are growing up without a knowledge of Christ, without conforming to the precepts of God, the parents will be held responsible. These children, by words and works, are communicating the knowledge of evil to other children. Their influence is to lead others to disregard the claims of God. Children and youth need to be daily instructed in the fear of the Lord. Their inclinations and desires are to be restrained, and turned in the right channel of the precious lessons of Jesus. Let parents find out the good way of the Lord themselves, and walk circumspectly in that way; and when perplexity comes, carry it, not to your neighbors, but to God, that you may bring up your children in the nurture and admonition of the Lord. [Cf: RH 12-24-89 para. 9] p. 285, Para. 3, [1889MS].

Children who have once given their hearts to God, and have grown indifferent and cold, unthankful and self-indulgent, disobedient to their parents, should seek the Lord anew. Let them come to Jesus just as they are, confess to their parents their sins of disrespect, their disregard of home authority; let them confess to their associates their sinful course in dishonoring their Saviour, and Jesus will receive them again to his favor. Let them acknowledge that they have been acting as children do who have never claimed to love and obey God. This is the very work to be carried on in every household; and if the parents have not encouraged their children in keeping the way of the Lord, if they have allowed temporal matters to engross their attention, and have failed to instruct their children in righteousness, leading them step by step up to God's holy standard; if they have been impatient and full of faultfinding, they cannot expect the Lord to bless them, unless they confess their own neglect of duty, not only to their children, but to those who have been injured by their unrighteous course of action. [Cf: RH 12-24-89 para. 10] p. 286, Para. 1, [1889MS].

We ask, Shall there be earnest work done in the few days left of the old year, in preparing our souls to begin the new year aright? Now is the accepted time; behold, now is the day of salvation. In seeking the Lord you may make a degree of progress that will surprise you, if you only enter upon it sincerely, humbling your hearts before God. [Cf: RH 12-24-89 para. 11] p. 286, Para. 2, [1889MS].

Many have discarded home religion. But we have no time to devote to

self-serving and unimportant matters. One writer has said, "There are only two kinds of persons who can properly be styled reasonable: those who serve God with all the heart because they know him, and those who seek him with all the heart because they know him not." The truth must be planted in your hearts, and become an abiding principle that controls your life. God is at work. All the angels are doing his bidding in diligently working with parents, that the truth may be imprinted upon the soul. Fathers and mothers must be sanctified through the truth if they would have a sanctifying influence upon their families. God requires Christians to be active and earnest, that the souls of those dearest to them may be saved. Those who work for the souls of their own household, will feel a deep interest for their neighbors and for the youth and children about them. There is plenty of work to be done that involves eternal interests. While the powers of darkness are active, plotting for the suppression of God's truth, and making more dense the darkness that surrounds those who are already in darkness, that they may be zealous, sanguine, and determined in their own evil way, shall not those who know the truth for this time be zealous advocates of it? Shall they not awaken to their God-given privileges? Shall those who are enlightened, who are made the depositaries of heavenly treasures, be cold and indifferent? Why, I ask, do not the works of those who claim to know the truth, correspond to the far-reaching principles of the truth? If death is the wages of sin, as we know it to be, then why not cease to sin? Why not come into sacred nearness to God, and by his grace, repress sin in your family? Why not lay a firm, commanding hand upon your children? Have you the tenderness of Christ? Have you the love of Christ that you can require obedience without mingling impatience with your authority? Will you have power from God and the persuasiveness of Christ in your home rule? Then far more will be done than is now accomplished. [Cf: RH 12-24-89 para. 12] p. 286, Para. 3, [1889MS].

Members of the church must awake, and do their part, and God will work mightily in behalf of his commandment-keeping people. Will every family in our several churches think seriously, prayerfully, before the old year closes? Have you old grudges? have you difficulties, envyings, jealousies, heart-burnings? Let Jesus come in and cleanse the soul temple. Let parents and children make the most of the present opportunity, and set their hearts in order. Where difficulties exist among brethren, let them carry out the injunction of the apostle: "Confess your faults one to another, and pray one for another, that ye may be healed." By Mrs. E. G. White. [Cf: RH 12-24-89 para. 13] p. 287, Para. 1, [1889MS].

Dear Brethren and Sisters:--I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday. [Cf: RH 12-24-89 para. 1] p. 287, Para. 2, [1889MS].

There are many who, if they understood the spirit and the result of

religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do; for the honor of his law and the religious liberty of the people are at stake. God would have us see and realize the weakness and depravity of men, and put our entire trust in him; "For 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. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: RH 12-24-89 para. 2] p. 287, Para. 3, [1889MS].

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted;" and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble. But God will not save us if we make no effort to do the work he has committed to our charge. We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. We should diligently study the word of God, and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth--the commandments of God and the faith of Jesus--has not yet been sounded as it must be. There are many almost within the shadow of our own doors, for whose salvation no personal effort has ever been made. We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness, disloyalty to God, so prevails that his law is made void, but the psalmist says of such a condition, "It is time for thee, Lord, to work; for they have made void thy law." [Cf: RH 12-24-89 para. 3] p. 287, Para. 4, [1889MS].

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of his law, and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislatures should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold his people who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty. [Cf: RH 12-24-89 para. 4] p. 288, Para. 1, [1889MS].

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and his truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of his people. Their extremity will be his opportunity. He will manifest his power in behalf of his church. [Cf: RH 12-24-89 para. 5] p. 288, Para. 2, [1889MS].

My brethren, you must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be, will be; prophecy must be fulfilled." O awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen, you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies, because it did not agree with their own opinions. [Cf: RH 12-24-89 para. 6] p. 288, Para. 3, [1889MS].

God does not force any man into his service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ. [Cf: RH 12-24-89 para. 7] p. 288, Para. 4, [1889MS].

If the watchmen sleep under an opiate of Satan's and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God, they will be charged with the blood of souls. The watchmen must be wide awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil, and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces, and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not be such as God can approve. We must keep the way of the Lord to do his will, making him our counselor, and then in faith work away from self. [Cf: RH 12-24-89 para. 8] p. 289, Para. 1, [1889MS].

Light must come to the people through agents whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work, Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to his children. It is his design to keep them in ignorance of what shall come upon the earth. All should be prepared to hear the signal trumpet of the watchman, and be ready to pass the word along the walls of Zion, that the people may

prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them, and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth, that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God. [Cf: RH 12-24-89 para. 9] p. 289, Para. 2, [1889MS].

Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they by their indifference and inactivity, say to the people, "Peace and safety"? May God help everyone to come up to the help of the Lord now. The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, he will be their defense. He will open ways that the message of light may come to great men, to authors, and lawmakers. They will have opportunities of which you do not dream, and some of them will boldly advocate the claims of God's downtrodden law. [Cf: RH 12-24-89 para. 10] p. 289, Para. 3, [1889MS].

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven, we should be mighty in him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by his Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to his people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him, and even these he is trying to overcome. Much upon these things has been shown to me, but I can only present a few ideas to you. Go to God for yourselves, pray for divine enlightenment, that you may know that you do know what is truth, that when the wonderful miracle working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness. Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred, solemn responsibility. [Cf: RH 12-24-89 para. 11] p. 289, Para. 4, [1889MS].

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." It is a day when instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims, are

some who break its sacred precepts. The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. [Cf: RH 12-24-89 para. 12] p. 290, Para. 1, [1889MS].

Brethren and sisters, 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. God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it, for we are well able." We need now the courage of God's faithful servant of old; not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been intrusted to them, and lead the flock of God in right pathways. By Mrs. E. G. White. [Cf: RH 12-24-89 para. 13] p. 290, Para. 2, [1889MS].

U-22-1889. Battle Creek, Michigan. Jan. 18, 1889. R. A. Underwood, Dear Brother:--While at General Conference in Oakland, some things were brought forcibly to my mind which I must place upon paper. I am very sorry that you have taken the leading active part that you have in establishing an *institution in Ohio*, for I cannot think that the Lord has led you in this matter. I have been considering your statement in regard to *Bro. Gilmore's* unwillingness to invest his means in any enterprise of the cause of God excepting in this sanitarium which he designs to control largely himself, and I have concluded that his position is not a correct one to take. God is willing to bless us, but we are to be perfectly passive in his hands. We are to earnestly inquire that we may know and do the will of God. If you had been in a condition to have directed Brother Gilmore with wise counsel he might have made a far different use of his money, time, and talent. He has ability which could have been employed with profit in the work and cause of God instead of being used in this uncertain enterprise. [Cf: 1888 Mtl. p. 230 para. 01] p. 290, Para. 3, [1889MS].

I do not censure Brother Gilmore. He was young in the truth, and he looked to you as a man of discernment and wisdom who would not advise him to take an injudicious course. He will have trials. He will be disappointed, and may the Lord preserve him from making grievous mistakes. He may look to God in faith and place his trust in Him. [Cf:

1888 Mtl. p. 230 para. 02] p. 291, Para. 1, [1889MS].

I addressed letters from Europe to several brethren, asking help for the foreign work. Brother Gilmore was one to whom I wrote; but he answered his means was all invested in the Health Institution and he could not aid the missionary work in London. I did not get a dollar from any one in Iowa except from Brother Smouse who gave me 100.00. [Cf: 1888 Mtl. p. 230 para. 03] p. 291, Para. 2, [1889MS].

I cannot think that you have moved advisedly in establishing this institution, and I can reach no other conclusion than that the Lord has not prompted this investment. I can see no light in it, and I cannot approve it. [Cf: 1888 Mtl. p. 231 para. 01] p. 291, Para. 3, [1889MS].

Cleveland is an important place, and if Sabbath-keepers have been raised up there, you will see the necessity of building in order to facilitate the work in that city and vicinity. But who will come to the front now to invest means in this essential enterprise? My brother, you have taken burdens upon yourself that the Lord has not laid upon you. The establishment of the health institution at Mount Vernon was a personal enterprise, and I cannot see the justice of calling means from the Ohio churches to support it, neither can I see any reason why it should be shouldered on the General Conference which has already as many burdens as it can carry. The foreign missions and the continually increasing enterprises for the spread of the truth requires a large outlay of means, the exercise of careful thought, the disciplining of efficient forces to carry out their plans, and all these things make care enough without adding superfluous burdens. [Cf: 1888 Mtl. p. 231 para. 02] p. 291, Para. 4, [1889MS].

It is not the most important part of an enterprise to erect a building in which to treat the sick; there is still a necessity of securing wise, competent discreet managers, and of securing proper facilities to make a complete success of the institution. In our experience with the Sanitarium and the Health Retreat we have learned how difficult a thing it is to secure all these essential things. It takes years to equip an institution and to place it in good running order. We cannot find everywhere men like Dr. Kellogg to manage such institutions. It is a heavy load for some one to carry to undertake the management of an enterprise like that and make it a success. This affair in Mount Vernon seems still more unadvised when you see what a great demand there is for both men and means in matters of vital interest connected with the cause of truth. There are new fields opening up on every side. Not only from home but also from foreign fields, the Macedonian cry is heard "come over and help us." Would it be wise to allow this enterprise in Mount Vernon to cripple other and more important branches of the work? Is God pleased with such inventions? Is it in his order that this institution has been brought into existence to consume means and time and to perplex the servants of God, hindering them from working for the salvation of souls, when there is already an institution to do the work for which this has professedly been established. If such an institution is not run wisely, it will only work against the truth. [Cf: 1888 Mtl. p. 231 para. 03] p. 291, Para. 5, [1889MS].

I hope that no one will be discouraged in the failure of the hopes and plans concerning this institution. The Lord bestows his blessing upon us when we comply with His stated conditions. He will bless us when we

are in harmony with His laws. We may think that there is something wanting that is essential to success; but in time we may see that we do not always attain success when we gain what we desire. You may be tried like gold in the fire, but if you hear the trial rightly, your soul may be more greatly benefitted than if you had had the prosperity you desired. My brother, keep humble, keep a spirit of meekness. You want to be a bold, successful soldier of Jesus. You want to be a valiant overcomer. God grant that you may win the crown of life. [Cf: 1888 Mtl. p. 232 para. 01] p. 292, Para. 1, [1889MS].

I have something I would say to you directly. You have all the responsibility you could well carry before you became interested in this Mount Vernon matter. This additional care has not helped you to take a course calculated to win the confidence of your brethren. It has not helped you to keep calm nerves and an even temper that you might do the work God has given you to do. [Cf: 1888 Mtl. p. 232 para. 02] p. 292, Para. 2, [1889MS].

If you are a disappointed man you will be a very unhappy one. You need a different mold upon your character, in order that you may be highly useful. You need to possess more of the Love of Christ that your own will may be subdued. You have not realized your obligations to God to be patient, kind, and respectful to your ministering brethren and to every member of the church. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that should be perfected to do highest service in the cause of God. [Cf: 1888 Mtl. p. 233 para. 01] p. 292, Para. 3, [1889MS].

You should feel the necessity of approaching your brethren not with harshness and severity but with kindness and courtesy. You cut them off from you by your abrupt ways and words. The ministers in your conference become disheartened and lose their courage to do that which they might do if you did your duty to them in giving them your confidence and love. By your manner of dealing you have separated the hearts of your brethren from you, so that your counsel has had little influence over them for good. This is not as the Lord would have it. [Cf: 1888 Mtl. p. 233 para. 02] p. 292, Para. 4, [1889MS].

The Lord is not pleased with your attitude toward your brethren. If you live by faith in Christ, your will will be under the control of the will of God. Christ will abide in your soul by faith. You will be in harmony with the divine will. Your happiness will not be found in that which you possess nor in that which you are or can be in yourself, it consists in the oneness of your will to the will of God. The happiness and glory of the inhabitants of heaven is perfect because the will of God is their supreme delight. The work of grace will be carried forward to perfection in your heart if you do not voluntarily refuse to be molded by the sanctifying influence of the truth. [Cf: 1888 Mtl. p. 233 para. 03] p. 292, Para. 5, [1889MS].

The truth must sanctify the soul of the believer else it is no truth to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord; God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. . . . Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus must be made manifest in the

body." [Cf: 1888 Mtl. p. 234 para. 01] p. 292, Para. 6, [1889MS].

You are required to have your labors correspond with the truth you profess to believe. The sufficiency of the apostle was not in himself but in the presence and agency of the holy spirit whose gracious influence filled his heart, bringing every thought into subjection to Christ. There must be the soft fillings in your character. You do not realize the harm you do by your sharp, abrupt, domineering attitude toward your brethren. You encourage certain ones to do a certain work and although they prove themselves unworthy and are an injury both by work and influence to the cause of God, you still uphold them by your confidence and virtually say to them, "It is well with you." [Cf: 1888 Mtl. p. 234 para. 02] p. 293, Para. 1, [1889MS].

I have much to say to you; for I love your soul. But will it do you any real good? Will it simply be received as Sister White's opinion? The position that has been taken by some of the erring brethren makes my words simply the expression of an opinion and this view has been advocated and has had leavening influence in our ranks. [Cf: 1888 Mtl. p. 234 para. 03] p. 293, Para. 2, [1889MS].

I repeat to you the apostolic injunction, "Examine yourself, whether you be in the faith, prove your own selves." Inquire into the character of your motives, purposes, thoughts, words and deeds. Will you see whether you are discerning? Whether you are moving in the wisdom of God or not? Are you an example for believers in spirit, in patience, in forbearance? Do you exhibit the fruits of righteousness? My brother, if you do not searchingly examine your own heart in the light of the Scriptures, you will become careless. You must be meek as a little child or you will not see your great need. [Cf: 1888 Mtl. p. 234 para. 04] p. 293, Para. 3, [1889MS].

Our lives may seem disfigured and marred by failures and blots; but if their disfigurement is seen there is hope that something better will take the place of these objectionable features. God's wisdom must be exalted, man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of divine truth. If self love exists it will prompt you to overestimate your ability and power. You should have a deep insight into your own heart that you may have a realization of your need, of the compassion of your heavenly Redeemer. Should the Lord treat you as you have sometimes treated your fellow laborers in the cause when you thought they needed correction, you would be indeed in a sad condition. [Cf: 1888 Mtl. p. 235 para. 01] p. 293, Para. 4, [1889MS].

You need sanctifying grace. I tell you, my brother you do need to reach a higher standard. Your position and work demands that you be a guide and example to others in patience, in kindness, and compassion. To fulfill your responsibilities you must be an ever growing Christian. Your faith must be strong, your consecration complete, your zeal ardent, your love perfect. You must make steady advancement in the knowledge of the love of Christ that you may realize from those under your charge that your labor is multiplying the fruits of the spirit among them. You need spiritual discernment to keep the eye singled to the glory of God that your profiting may appear unto all. [Cf: 1888 Mtl. p. 235 para. 02] p. 293, Para. 5, [1889MS].

Do not gather to yourself too many burdens to worry and perplex you. Appropriate the promises of God to your soul. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Employ every means of grace that your love may abound more and more, that you MAY have heavenly wisdom, that you may approve things that are excellent, that you may be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God." [Cf: 1888 Mtl. p. 235 para. 03] p. 294, Para. 1, [1889MS].

Your present and future usefulness depends upon your having a living connection with God. Your heart will then be filled with love to your brethren. Your position grants you no liberty to be severe, critical, and overbearing. Peter instructed the elders to "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, ye 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; 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." [Cf: 1888 Mtl. p. 236 para. 01] p. 294, Para. 2, [1889MS].

The church upon the earth is not perfect. It is not the church that will be when Zion is triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, pains-taking effort that they may be educated, trained, and disciplined by precept and example to do their work with acceptance and to be crowned with glory and immortality in the future life. [Cf: 1888 Mtl. p. 236 para. 02] p. 294, Para. 3, [1889MS].

If men who are placed in important positions do not cultivate tact to a greater degree than you have done in dealing with human minds great loss will result both to the minister and to the church. There is delicate work for one in your position to do, as you meet with alienation, bitterness, envyings, and jealousy, and you will need to labor in the spirit of Christ to set things in order. "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 fruits of righteousness are sown in peace of them that make peace." [Cf: 1888 Mtl. p. 236 para. 03] p. 294, Para. 4, [1889MS].

I entreat you to make diligent work for eternity. We have but little time in this life. We want to be led by the Spirit of Christ. (at all times) We should never stir up strife by domineering words and actions. Put away everything like hard dealing, and seek for a closer walk with God. You used to be a more meek and humble man than you are now. You need the refining grace of God, the meekness of Christ. There is a work allotted to you that no one can do for you. "Holding forth the word of life" you are to practically set forth a Christian example. "Do all things without murmuring or disputing, that you may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked, 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 labored in vain." [Cf: 1888 Mtl. p. 237

para. 01] p. 294, Para. 5, [1889MS].

I know from the light that God has been pleased to give me that those who have long held responsible position are inclined to feel that they have a right to exercise more authority than their positions justify them to. God will sanction no tyranny, no sharp dictation; for this naturally repels souls and they are unfavorably affected by the manifestation of this disagreeable spirit which stirs up the worst passion of the human heart. If men in responsible office do not show partiality but exercise the patience and kindness of Jesus they will find this course more effective than the preaching of sermons, the exercise of power, or the presentation of strong argument. The silent influence of Christian character will fall upon men as the sunbeams of heaven. May God help you to do right because it is right. [Cf: 1888 Mtl. p. 237 para. 02] p. 295, Para. 1, [1889MS].

Feb. 12, 1889. As you have asked in your letter if I had anything for you I think it best now to send you this letter, hoping that it will have no bad effect upon you. [Cf: 1888 Mtl. p. 237 para. 03] p. 295, Para. 2, [1889MS].

You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have passed at the General Conference. What did that resolution comprehend? It virtually said that nothing should be taught in the college but that which had been taught during the past year. Now my dear brother, I would not wound your feelings, I would not grieve your soul or discourage you; but I must lay some things open before you. I told the conference that had been shown me in the past in reference to resolutions which covered the same ground. I stated that many things had been taught in the college that was as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter. [Cf: 1888 Mtl. p. 238 para. 01] p. 295, Para. 3, [1889MS].

Both in the Battle Creek tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the Review, neither did He approve their endorsement before our youth in the college. When men venture to criticize the word of God they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this. [Cf: 1888 Mtl. p. 238 para. 02] p. 295, Para. 4, [1889MS].

Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course. [Cf: 1888 Mtl. p. 238 para. 03] p. 295, Para. 5, [1889MS].

I did not desire to definitely state these particulars in the

conference for the delegates to garble and misconstrue; but I said enough in regard to what the Lord had been pleased to show me. I stated that I was a stock holder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? the resolution was not called for. [Cf: 1888 Mtl. p. 239 para. 01] p. 295, Para. 6, [1889MS].

I have been shown that our conferences have been overburdened with resolutions. One-tenth as many would be of far greater value than a larger number. I stated these things clearly, but still you urged that the resolution should be carried into effect. You made it evident that if God was leading me, he was certainly not leading you. Your resistance to my words, and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably. [Cf: 1888 Mtl. p. 239 para. 02] p. 296, Para. 1, [1889MS].

Another resolution was passed that might have been laid upon the table, i.e. the one in reference to training all licentiates in the canvassing work before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance for a moment. [Cf: 1888 Mtl. p. 239 para. 03] p. 296, Para. 2, [1889MS].

My brother, how can I hope to labor in harmony with you when Minneapolis with its experiences is so plainly before me? My ministering brethren came to that conference with a spirit that was not the Spirit of God. They were under a deception in regard to me. If the Spirit of God had impressed and controlled their hearts they would not have taken a position so wide of the mark in judging me, my position and work. After plainly stating my position I said that as long as my brethren thought that I was influenced in my judgment and work by W.C. White, A. T. Jones, or Dr. Waggoner, they need not send for me to attend their camp-meetings or conferences for I could do them no good if I did come. [Cf: 1888 Mtl. p. 240 para. 01] p. 296, Para. 3, [1889MS].

There can be no harmony in our work when our brethren are so completely blinded that they cannot recognize the Spirit of God, as it worked through me at Minneapolis. But although I plainly stated that which the Lord had been pleased to show me which led me to oppose the resolution, your hand went up for its adoption. Did you think that Sister White would stand against you all in that conference if she did not have most decided reasons for so doing? You thought that your own judgment was superior to the light that God had given me. Would it be

consistent for me to unite with you while you are of the same mind as at Minneapolis? Have I any reason to believe that you would not manifest the same spirit under favorable circumstances that you did then. To my brother, I cannot sanction the spirit that prevailed at Minneapolis, neither can I have confidence that those who were actuated by that spirit are walking in the light. [Cf: 1888 Mtl. p. 240 para. 02] p. 296, Para. 4, [1889MS].

Suppose Dr. Waggoner did hold views that were not wholly correct was it Christ-like to manifest the spirit that was felt in that meeting? The rich blessing of God was hanging over that conference, but the Lord could not work upon hearts so full of misconceived opinions of his own messages and so barricaded with prejudice against them. The reports that were brought to Battle Creek were in accordance with the spirit that prevailed at that meeting. Falsehoods have been circulated which I have not yet felt called upon to contradict before the church. [Cf: 1888 Mtl. p. 241 para. 01] p. 296, Para. 5, [1889MS].

A good work has been done in Battle Creek. The Lord has abundantly blessed me, and I desire that every one shall have this blessing; but I have had to fight for every inch of ground that we have gained here at Battle Creek. The brethren were not going to ask Brother A. T. Jones to preach in the tabernacle. I felt deeply stirred with indignation at the persistent efforts to close the door to every ray of heaven's light. I have carried the heaviest load that I have ever borne in Battle Creek, but we have gained a measure of victory. Still there must be a more thorough work done. There must be seen a spirit of conviction that will make it manifest that we have been born again. There must be a spiritual revolution throughout the churches that fruits unto righteousness may be seen in our daily life. [Cf: 1888 Mtl. p. 241 para. 02] p. 297, Para. 1, [1889MS].

The daily life of the Christian should bring no discredit upon our holy faith. The motive of the heart as well as the words and actions are weighed in estimating our moral worth. Those who rejected Christ the Lord of glory knew not that He was the Prince of life else they would not have crucified him. Reliance on forms and ceremonies will not save us. The lawyer whom Christ found wanting in love to God and to his neighbor which is the very essence of religion could have vindicated himself on the ground of ceremonial correctness. He could have said with Paul that as touching the law he was blameless. But the Lord defines Bible religion as a principle in the soul, not merely the performance of virtuous acts, although virtuous acts are the natural fruits of this principle in the soul. It is the spirit in which the acts are performed rather than the performance that counts with God. A man may give his goods to feed the poor, his body to be burned, yet if he is not actuated by the living principles of love for God and man his work is a failure. God looks at the heart. We must repent and believe. [Cf: 1888 Mtl. p. 241 para. 03] p. 297, Para. 2, [1889MS].

Thank God it is not too late for wrongs to be righted. Christ looks at the spirit, and when He sees us carrying our burden with faith, his perfect holiness atones for our short comings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world. [Cf: 1888 Mtl. p. 242 para. 01] p. 297, Para. 3, [1889MS].

I have nothing, nothing but kindness and love in my heart towards you. I long for perfect harmony with my brethren, but I must do the work that God has given me to do, even if it separates me from my brethren and friends. Yours with respect, (Signed) E. G. White [Cf: 1888 Mtl. p. 242 para. 02] p. 297, Para. 4, [1889MS].

U-22a-1889. Healdsburg, Calif. January 18, 1889. Elder R. A Underwood: Dear Brother,--At the General Conference in Oakland some things were forcibly brought to my mind, which I must now write out. I have considered your words to me in regard to Brother Gilmore, that he would not give his money to the cause of God but would invest it in a sanitarium, which he could control to a large extent. Is this the right position for any one of us to take? God is willing to bless us, but we are to be perfectly passive in His hands. We should seek earnestly to know His will, and then to do it. Had you, my brother, been where you could give Brother Gilmore wise counsel, what a different use might have been made of his means, his time and labor. He has capabilities that might be employed in well directed efforts in the work of God. At the time when I wrote to our brethren asking help for the European field, our missions there were in great need. Brother Gilmore might have helped in more ways than one if he had with unselfish, disinterested motives sought earnestly to know the will of God. I wrote to him, but he answered that his means were invested or tied up in the health institution, and he was unable to aid the missionary work in Europe. I did not get one dollar from any of the men to whom I wrote, except Brother Smouse of Iowa who gave one hundred dollars. I would not cast censure on Brother Gilmore. He was young in the truth, and he believed you, my brother, to be a man of discernment, a wise counselor who would not advise him to any course that was not for the best. Now he will have trials, and will be disappointed. May the Lord preserve him from taking any wrong course, but may he look to God in faith and trust. [Cf: 1888 Mtl. p. 243 para. 01] p. 297, Para. 5, [1889MS].

I am very sorry that you have taken a leading, active part in establishing the health institution in Ohio, for I cannot think that the Lord is moving you in this matter. If Sabbathkeepers are raised up in Cleveland, which I know is an important field, you will see the need of building a house of worship there in order to facilitate the work, but where is the means to do this? Who will now come to the front, and invest where means is really essential? My brother, you have taken upon yourself burdens that the Lord has not required you to take. The Mount Vernon Sanitarium was a private enterprise, and I cannot see why you should now call means from the churches in Ohio to sustain it. Nor can I see the justice of attempting to shift the burden of this institution on the General Conference, which has so many and such heavy burdens in providing for the foreign missions and for other branches of the work. [Cf: 1888 Mtl. p. 244 para. 01] p. 298, Para. 1, [1889MS].

All the new enterprises that require a large outlay of means require also careful thought and well-disciplined forces to run them. In establishing a health institution it is not the greatest part of the work to erect a building in which to treat the sick. The heaviest part of the burden comes after this, in securing competent managers and in providing the facilities that the institution may be fully equipped. We know how difficult a matter this has been, in our experience with the health institutions at Battle Creek and at St. Helena. It takes years to fully equip an institution and place it in running order, and it is

a heavy responsibility for someone to carry forward such an institution and to make it a success. We have not a Dr. Kellogg to manage all our sanitariums. If a health institution is not wisely managed it will work against the truth. [Cf: 1888 Mtl. p. 244 para. 02] p. 298, Para. 2, [1889MS].

We must also consider the great demand there is for means to be invested in the vital interests of the cause of God in the new fields opening in every direction. Not only are there calls for labor in different parts of our own country, and especially in our large cities, but from Europe the Macedonian cry is heard, "Come over and help us." It is wise then to create new burdens for God's servants to carry? Should the Mount Vernon sanitarium be allowed to cripple other branches of the work? Is God pleased with your inventions? Is it in His order to have this institution brought into existence to consume means, to require time and perplexing thought, when there is already an institution accessible, and when there is so much work pressing upon us that has more direct reference to the salvation of souls? [Cf: 1888 Mtl. p. 244 para. 03] p. 298, Para. 3, [1889MS].

I hope that none will be discouraged because of the failure of plans and of ardent hopes. The blessing of the Lord is always promised on conditions. He will bless us in harmony with His own laws. There may seem to be something lacking that will insure success, but in time we may see that our success is not always the greatest when we get what we wish. You may be tried like gold, and if you bear the trial rightly, your soul may be more benefited than it would be by great prosperity. My brother, keep humble, keep meek and lowly. You want to be a bold, successful soldier of Christ; you want to be a valiant overcomer. God grant that you may win the crown of life. [Cf: 1888 Mtl. p. 245 para. 01] p. 298, Para. 4, [1889MS].

Brother Underwood, you had all the responsibilities you could carry before you became interested in this Mount Vernon matter. This additional care will not help you to take a course calculated to win the confidence of your brethren. It will not help you to keep calm nerves and an even temper to do the work the Lord has for you to do. If you are a disappointed man, you will be a very unhappy man. In order to be highly useful, you need more of the love of Christ to subdue your own will. You do not feel under sound obligation to God to be patient and kind and respectful toward your ministering brethren and toward every member of the church. They lose confidence in you and then your influence is crippled. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that can be perfected for highest service if sanctified to God. You should feel the necessity of approaching your brethren with kindness and courtesy, not with harshness and severity. You do not realize the harm you do by your sharp, domineering spirit toward them. The ministers in your conference become disheartened, losing the courage they might have if you would give them respect, kindness, confidence, and love. By your manner of dealing you have separated the hearts of your brethren from you, so that your counsel has not had much influence over them for good. This is not as the Lord would have it. He is not pleased with your attitude toward your brethren. [Cf: 1888 Mtl. p. 245 para. 02] p. 298, Para. 5, [1889MS].

If you live by faith in Christ, your will will be controlled by the

will of God; you will have Christ abiding in the soul. Your happiness does not consist in that which you possess, nor in that which you are in yourself, or can be; it consists in the oneness of your will with the will of God. The happiness and glory of the inhabitants of the spiritual world is perfect because the will of God is their will, their supreme delight. [Cf: 1888 Mtl. p. 246 para. 01] p. 299, Para. 1, [1889MS].

The work of grace will be carried forward in your own heart if you do not voluntarily refuse to be acted upon in harmony with the truth which you believe. The truth must sanctify the soul of the believer, else it is of no benefit to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The apostle spoke of himself as "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." In all your labors you are to manifest the spirit of Christ. The sufficiency of the apostle was not in himself, but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ. [Cf: 1888 Mtl. p. 246 para. 02] p. 299, Para. 2, [1889MS].

Brother Underwood, you have erred in encouraging persons to connect with the work of God when you should discern that they were unworthy. Although their works and their influence are an injury to the cause of God, you flatter them by continuing them in the position. Thus you say to the sinner, "It is well with you." [Cf: 1888 Mtl. p. 247 para. 01] p. 299, Para. 3, [1889MS].

I have much to say to you, for I love your soul; but will it do you any real good for me to say it? Will you receive it simply as Sister White's opinion? This is the position that some have taken in regard to my work. It was the position taken after the conference at Oakland by some of the erring ones in regard to my testimony, and it had a strong influence in weakening the influence of the testimony. I repeat to you the apostolic injunction, "examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the character of your motives, purposes, thoughts, words, and deeds. Will you see whether you are guided by the wisdom of God? [Cf: 1888 Mtl. p. 247 para. 02] p. 299, Para. 4, [1889MS].

My brother, if you do not searchingly examine your own heart, you will become careless, and will not see your great need. You must be meek as a little child. Our life may seem disfigured and marked by failures and blots, but if we are only willing to see our true condition, something better may be put in the place of these objectional features. God's wisdom must be exalted, man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of truth. If self-love is indulged it will prompt to a much better opinion of yourself than is correct or safe. It needs a deep insight into your own heart to reveal to you your great needs, above all your constant need of the compassion, the infinite mercy of our divine Redeemer. Should the Lord treat you as you sometimes treat your brethren and fellow laborers who you think need to be corrected, you would be in a sad state. [Cf: 1888

Mtl. p. 247 para. 03] p. 299, Para. 5, [1889MS].

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. 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: 1888 Mtl. p. 248 para. 01] p. 300, Para. 1, [1889MS].

Your position grants you no liberty to be severe, critical, or overbearing. 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, ye 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." [Cf: 1888 Mtl. p. 249 para. 01] p. 300, Para. 2, [1889MS].

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: 1888 Mtl. p. 249 para. 02] p. 300, Para. 3, [1889MS].

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, Christlike labor, that things may be set in order. "The wisdom that is from above is first pure, then peaceable, gentle, 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." I entreat you to make diligent work for eternity. We have but little time in this life, and we want to be Christlike. 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 labored in vain." [Cf: 1888 Mtl. p. 249 para. 03] p. 300, Para. 4, [1889MS].

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. 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. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 250 para. 01] p. 301, Para. 1, [1889MS].

U-3-89. Washington, D.C., January 26, 1989, Dear Brother Underwood, We arrived here last evening. Willie could not accompany us conveniently. He comes today. Sister Bolton accompanied me. [Cf: 1888 Mtl. p. 251 para. 01] p. 301, Para. 2, [1889MS].

I thank my heavenly Father that He has given me a good decree of health, but that which I prize above everything else is the blessed comforter, His peace, His rest, His love in my heart. [Cf: 1888 Mtl. p. 251 para. 02] p. 301, Para. 3, [1889MS].

I found on reaching the mission two letters, one from yourself, and one from Brother ---- in reference to our coming to ----. My Brother, you well understand your position in reference to me and my work while in the conference at Minneapolis. There has been no change in my ideas and views of the condition of things among our ministering brethren. The testimony I bore in that conference is the same testimony I have borne before and since that conference convened. The Lord imparted His spirit to me in a special manner on that occasion, but I have not had one question in reference to my duty in bearing to you the message I did; but you did not recognize the voice of the true shepherd speaking through his servant. Again and again did I bear my testimony to those assembled, in a clear and forcible manner, but that testimony was not received. When I came to Battle Creek, I repeated the same testimony in the presence of Elder Butler, but there was not one who had the courage to stand by my side and help Elder Butler to see that he, as well as others, had taken wrong positions, and had misapprehended my words, and had false ideas in reference to my position and work. The prejudice of Elder Butler was greater after hearing the various reports from our ministering brethren at that meeting in Minneapolis. Elder Butler presented the matter before me in a letter stating that my attitude at that conference just about broke the hearts of some of our ministering brethren at that meeting. [Cf: 1888 Mtl. p. 251 para. 03] p. 301, Para. 4, [1889MS].

I will not state any further particulars, but you will need to know that I have not changed my ideas, or my position. The way I viewed

things I plainly stated to you at Minneapolis. I am the same in mind, in spirit and in faith. Because of the ideas that had been started and were prevailing, being sent by letters from the conference and afterwards reported, I stated by experience and work for the last forty five years before you at Minneapolis and Battle Creek. But since some of my brethren hold me in the light they do, that my judgment is of no more value than that of any other, or of one who has not been called to this special work, and that I am subject to the influence of my son Willie, or of some others, why do you send for Sister White to attend your camp-meetings or special meetings? I cannot come. I could not do you any good, and it would only be trifling with the sacred responsibilities the Lord has laid upon me. [Cf: 1888 Mtl. p. 252 para. 01] p. 301, Para. 5, [1889MS].

You have not given me one word to intimate that your position or sentiments have changed, or that you viewed me or my work in a different light. If I should come in accordance with your call, and my ideas should not harmonize with your ideas, my counsel not be in accordance with your counsel, would not the same spirit and attitude manifested at Minneapolis be resumed? If I should harmonize with your ideas and carry forward the line of work you sincerely wish me to accomplish, great use would be made of Sister White's testimony. If the Lord gives me the least intimation that He would have me come to you, I will cheerfully come; for it is more than my meat and drink to do his holy will. But I cannot see now how the Lord would be glorified in my doing this. Have you made any efforts to correct Brother Butler's misapprehension through the false ideas that you and others presented to him in regard to my work? I think that my brethren have a work to do before they can expect the Lord to give them light through Sister White, for they have disregarded her testimony and shown contempt for the very work that the Lord has given her to do. I have a work to do for those who will be helped, even if the light given does not harmonize with their ideas. They will recognize the light from God, because they have the fruits of the work which the Lord has been pleased to do through his humble instrument in the last forty five years. They acknowledge this work to be of God, and are therefore willing to be corrected in their ideas and to change their course of action. But those who will maintain and retain their own ideas, and because they are corrected, conclude that Sister White is influenced to take a certain course of action which is not in harmony with their ideas, and they are at liberty to pass judgment against her testimony because it reproves their ideas and corrects their wrongs, could not be benefited. I would not consider such friends to be of any value in a hard place, especially in a crisis. Now you have my mind. I do not want to do the work of God in a bungling manner. I want to know what duty is and move in harmony with the spirit of God. p. 302, Para. 1, [1889MS].

For me to stand ready to advise and counsel my brethren who have no faith in my judgment and counsel, would be a waste of time and strength. Let me labor with those who have not been leavened with prejudice and unbelief, and who have not taken decided positions to make of none effect my words which I know were given me of God for their benefit. The Lord's work is not to be trifled with. It is not yea and nay: but yea and amen in Christ Jesus. I wish not to subject myself to any such an experience as I had at Minneapolis unless the Lord shall signify to me that it is my duty. I have not changed in ideas or spirit since then. Have you changed? If so, please let me know. I know not

what testimony the Lord may give me for you, and I should have to speak the word the Lord would give me, for I am not my own, I am under the control of my master, Jesus Christ. The words he gave me to speak at Minneapolis. I shall speak, whether it pleases or displeases. Frequently I do not anticipate saying the things I do say when I am speaking before the people. God may give me words of reproof, of warning, or encouragement as he sees fit, for the benefit of souls. I shall speak these words, and they may cut across the track of my brethren whom I sincerely love and respect in the truth. To have these words distorted, misapprehended by unbelievers, I expect, and it is no surprise to me, but to have my brethren who are acquainted with my mission and my work, trifle with the message that God gives me to bear, grieves His spirit, and it is discouraging to me. To have them pick out portions that please them in the testimonies which they construe to justify their own course of action and give the impression that that portion they accept as the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's work by saying, "Oh, this we do not accept. It is only Sister White's opinion, and is no better than my opinion or that of any one else. This is dishonoring to God and grievous to His spirit. [Cf: 1888 Mtl. p. 254 para. 01] p. 302, Para. 2, [1889MS].

My way is hedged up by my brethren. I cannot reach the very ones God wants to reach and help. When my brethren tell me that they moved under a mistaken idea of me and my work, when they try, in the fear of God, to counteract the work they have done before coming to Minneapolis and since that time, and will give respect and honor to the work of the Spirit of God through whomsoever He will choose to work, then my work is clear and I will do any thing. But I must not move in blindness and in uncertainty, but intelligently. You now understand my position, and I hope you will make crooked things straight, and see clearly. I leave this matter now. [Cf: 1888 Mtl. p. 255 para. 01] p. 303, Para. 1, [1889MS].

With much peace in God, I remain your sister in Christ. Ellen G. White. [Cf: 1888 Mtl. p. 256 para. 01] p. 303, Para. 2, [1889MS].

MS - 16 - 1889 Cir. Jan. 1889 The Discernment Of Truth--Many times in my experience I have been called upon to meet the attitude of a certain class, who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White's opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine. [Cf: 1888 Mtl. p. 257 para. 01] p. 303, Para. 3, [1889MS].

If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White's human judgment, and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human--Sister White's opinions. They make of none effect the counsel of God by their tradition. [Cf: 1888 Mtl. p. 257 para. 02] p. 303, Para. 4, [1889MS].

Brother B. is on the wrong track. God has not given the work into his

hands to set up his human wisdom to put his hand on the sacred ark of God. When sitting in judgment upon the living oracles of God, did he consider that God had placed upon him the work to pass judgment as to what is inspired in the Word of God and what is not inspired? Has God committed the work to him to state what sort of degrees of inspiration attend some utterances and what is wanting in others? Whatever may be his thoughts in these things, if they are kept to himself they will not harm other souls. [Cf: 1888 Mtl. p. 257 para. 03] p. 303, Para. 5, [1889MS].

Did God put the burden upon him? I answer, No, He never gave any such burden to any mortal man. And if he had not become exalted he would never have dared to put his hand on sacred things to cut and carve the sacred Scriptures as he has ventured to do. [Cf: 1888 Mtl. p. 257 para. 04] p. 303, Para. 6, [1889MS].

The words spoken to Joshua are applicable to Elder B. "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Josh. 5:15. You are led astray by the enemy, and while you have been doing a work the Lord has never committed to mortal minds to do, you have been wonderfully zealous in regard to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see. [Cf: 1888 Mtl. p. 258 para. 01] p. 303, Para. 7, [1889MS].

God is not pleased with your work. His condemnation is upon it. And these skeptical ideas that undermine all inspiration have been taught in our college and have been printed in our church paper. The seeds have been springing up and you must reap the harvest. These sentiments should never have seen the light of day. They should never have been put into the paper. Have God's people put out their eyes, that they cannot distinguish between truth and error, the sacred and the profane? Elder B. you will never want to meet your harvest in the day of God. [Cf: 1888 Mtl. p. 258 para. 02] p. 304, Para. 1, [1889MS].

I am pained to the heart, for I have been shown that if our brethren had stood in their proper place, seeking counsel of God and trusting in God, they would not have placed Elder B. in the place of God and Elder B's judgment would not have been considered as the judgment of God. [Cf: 1888 Mtl. p. 258 para. 03] p. 304, Para. 2, [1889MS].

When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing. And when one of the elders of the church was asked if Elder Jones was not to be invited to speak and give his views on national reform and the Sunday law, the answer was that Elder _____ thought he had better not be invited to speak, for he took rather strong positions. And the arrangements were made to shut him out of the school for fear something should come in that would be at variance with what has been taught in the school. Was this a conscientiousness inspired by the Spirit of God? Certainly there was not the spirit of inspiration upon you from God, but from another source. [Cf: 1888 Mtl. p. 258 para. 04] p. 304, Para. 3, [1889MS].

When your pen traced those lines, I said Elder B. does not half understand the Scriptures. New and Old Testaments are not understood by finite minds as they will be. The Bible is a progressive book; the communication of intelligence grows with the opening of God's Word to the understanding. [Cf: 1888 Mtl. p. 259 para. 01] p. 304, Para. 4, [1889MS].

Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain the mysteries of the rejection of the Jews and the calling of the Gentiles! The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position. [Cf: 1888 Mtl. p. 259 para. 02] p. 304, Para. 5, [1889MS].

There are most precious truths which the lapse of time and separation from God, the source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity, and establishing them anew. [Cf: 1888 Mtl. p. 259 para. 03] p. 304, Para. 6, [1889MS].

The principles and bearings of the truth had disappeared from the minds of men as they separated in heart and practice from God and the truth. These principles had become covered up with superstition, forms, and customs. Men in their depravity had misinterpreted revealed truths and explained them to suit their own unconsecrated condition, their own destitution of spirituality and the love of God. Himself the Author of these truths, Christ could reopen and revive them. This work was to restore the significance of truth and to make plain the divine will. [Cf: 1888 Mtl. p. 260 para. 01] p. 305, Para. 1, [1889MS].

Christ had the power of recasting important truths, releasing them from the forms and customs in which they had been incased, which robbed them of life and vital power, and giving them back to the world in all their original freshness and force and in their sacred, elevated character. Himself the originator of truth, He could explain its true, far-reaching principles. He borrowed nothing from earthly intellect of the highest order. He Himself had created all the thought, all the talent, but the minds of men of the highest intelligence had been able to comprehend only a small part of the infinite whole. [Cf: 1888 Mtl. p. 260 para. 02] p. 305, Para. 2, [1889MS].

Christ condescended to assume human nature, but the dwarfed powers of man were unable through ignorance to comprehend or distinguish the

divine. Jesus was not spared the necessity of defining and defending His divine nature, because the minds of men were so thoroughly human they could not discern the divine beneath the assumption of humanity. In order to make His lessons forceful, He was compelled, when these impressions hindered His usefulness, to refer to His mysterious and divine character, leading their minds into a train of thought that was favorable to the transforming power of truth. [Cf: 1888 Mtl. p. 260 para. 03] p. 305, Para. 3, [1889MS].

He used the natural things with which they were familiar to make divine instruction clear to their understanding, thus preparing the way for the seeds of truth to be dropped into the prepared soil of the heart. He made them feel that He was identified with their nature and their interest. At the same time they were favored with opportunities of contrasting His superior excellencies with the most honored and acceptable rabbinical teachers. His excellence in all His teachings was revealed in a simplicity, dignity, and power that had an attraction for all who listened to His words, with the exception of the priests and rulers, who hated Him for the very graces which influenced the people to leave them and go to Jesus to hear His teachings. [Cf: 1888 Mtl. p. 261 para. 01] p. 305, Para. 4, [1889MS].

What shall we say to present this matter as it is, and make it comprehensible to the minds of the teachers of truth as well as the minds of the hearers of truth? What can ignorance and finite powers do to this subject? Christ lifted His eyes to heaven and in a voice made pathetic by pity and sympathy for the ignorance of fallen man, He prayed, "O righteous Father, the world hath not known thee." John 17: 25. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. "I have manifested thy name unto the men which thou gavest me out of the world." John 17:6. [Cf: 1888 Mtl. p. 261 para. 02] p. 305, Para. 5, [1889MS].

If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith! [Cf: 1888 Mtl. p. 261 para. 03] p. 306, Para. 1, [1889MS].

God has heretofore spoken to me at sundry times and in divers manners. Notwithstanding He has given to men precious views of the divine character, this light did not save them. Solomon at one time, as he entered upon his work, had remarkable manifestations of divine power. He was employed to build the temple of God and he offered a most remarkable prayer at its dedication and yet he could and did forsake the very temple to worship idols. 2 Kings 9:2-10. [Cf: 1888 Mtl. p. 262 para. 01] p. 306, Para. 2, [1889MS].

Brother Underwood,--My son has placed in my hands a letter from you, making inquiry in reference to Brother Rice. After you have placed him in positions of trust why do you ask us to state what we know of him? I do not feel free to write to my brethren the particulars of a matter concerning him, and thus commit myself upon paper by giving facts which may be used against Elder Rice. He has confessed all that he has done with humiliation of soul. [Cf: 1888 Mtl. p. 263 para. 01] p. 306, Para. 3, [1889MS].

During the meeting at Minneapolis, I passed through a painful experience, because of the attitude of our ministering brethren, which I knew was not in harmony with the Spirit of God. Since then I have not been confident that they have been entirely under the control of the Spirit of God, and I have had to admit that under a pressure of circumstances (for reasons that I will not attempt to explain), some of my brethren in the ministry may be led by another spirit. I dare not repose confidence in communication to them concerning other of my brethren, for if favoring circumstances should arise they would make a wrong use of the light given, and injure them or me. I feel sad to state this matter as I do. [Cf: 1888 Mtl. p. 263 para. 02] p. 306, Para. 4, [1889MS].

I wish prosperity to my brethren, every one of them; but I tremble for their souls when I see them, following their own wisdom and their own judgment, and receiving impressions one from another that is wrong, which I know will lead them into difficulties and separate them from God. [Cf: 1888 Mtl. p. 263 para. 03] p. 306, Para. 5, [1889MS].

Did not my son relate to you some things in regard to Elder Rice. [Cf: 1888 Mtl. p. 263 para. 04] p. 306, Para. 6, [1889MS].

In regard to the Health Home that has been erected at Mount Vernon, I cannot give you the encouragement you want. If there was an abundance of money in the Ohio Conference, so that the brethren could invest in such an enterprise, and not yet withhold their means from important missions that need aid, so that the truth shall be brought before many who are now in the darkness of error, then I would not feel so sadly in regard to this matter. But this Health Home enterprise is a channel to divert means from far more important branches of the cause that are crippled for the want of the very means that has been invested and will need to be invested to keep this institution running. [Cf: 1888 Mtl. p. 263 para. 05] p. 306, Para. 7, [1889MS].

You have yourself a care and responsibility on you that is absorbing thought and energy that might be wholly devoted to the vital interests connected with the last great work for this time. You will be disposed to call the minds of your brethren in the churches to this enterprise, to set it before them in the most favorable and hopeful light, to solicit their means, and their expectations of its success will not be realized, and if they do invest means they will be tempted, and if they refuse to invest you will be tempted to feel unkindly, and in an unbrotherly manner. I look upon the whole investment as a mistake. I have looked upon it thus from the first. I look upon the whole scheme as one not devised of the Lord. [Cf: 1888 Mtl. p. 264 para. 01] p. 307, Para. 1, [1889MS].

You need in Cleveland just such building as will place the work upon a

becoming standard, in keeping with the greatness of the truth which we believe, and this could be done if our brethren could now invest in these much needed buildings, the means which is swallowed up in the enterprise at Mount Vernon. While a heavy debt is on that building, there is not much heart to make a call upon the churches in Ohio to do the very work which it is in their power to do if this enterprise in Mount Vernon did not stand in the way. [Cf: 1888 Mtl. p. 264 para. 02] p. 307, Para. 2, [1889MS].

While I consider that our brethren in Ohio have moved unadvisedly, I could not lend my influence in any way to push them farther into this enterprise without evidence that I had the Lord to approve my effort, and work with me in the matter. I know that there will constantly be grave difficulties arising in managing such an institution; for I do not think it possible to bring any such institution up where it should be, unless there is a spirit of self-denial and great economy exercised by all who are interestedly connected with it, including physicians and helpers. [Cf: 1888 Mtl. p. 264 para. 03] p. 307, Para. 3, [1889MS].

Some have started in wrong and will never make a success until they are thoroughly converted. And that which makes the situation of these more difficult is they do not feel the need of improvement in the very things where they are so deficient. I am seeking the Lord daily to know His will, that I may do it. It is not safe to follow our own ways or our own judgment. Every dollar which the Lord has sent us in trust is to be wisely invested, to tell to the very highest interest in the work and cause of God. [Cf: 1888 Mtl. p. 265 para. 01] p. 307, Para. 4, [1889MS].

I have been shown that the enemy of God and man is constantly at work to invent plans and enterprises to absorb means so the work which is greatly in need of it may be hindered and crippled. These enterprises which will be less efficient for good than others will result in constant perplexity by calling for additional means and ability which might be employed in other directions with far greater success. The Lord would have us look matters squarely in the face and consider the beauties, the demands, and liabilities of every new work or enterprise in which we engage. We are to contemplate with well balanced minds the conditions of success. Everything we undertake now in this period so fraught with solemn importance must be undertaken under the guidance of divine wisdom. It is essential that the work be begun with the union and co-operation which it demands. If there has been a mistake made at the outset, a following on in the same course of error will lead more and more from the path of safety and success. To follow on in a doubtful path will only retard the advanced movements that should be made in the earnest work of saving souls. If the enemy can engage means and ability in a matter of less importance to crowd out larger and more vital interests he counts his work a success. [Cf: 1888 Mtl. p. 265 para. 02] p. 307, Para. 5, [1889MS].

There are buildings to be erected for the worship of God in the different churches of Ohio. There are missions to be prepared, and if those who must lift in these essential enterprises are cumbered with other interests, perplexed and worried and oppressed with enterprises that God has not laid upon them they can only engage in more important things with divided hearts and minds. [Cf: 1888 Mtl. p. 265 para. 03] p. 308, Para. 1, [1889MS].

The principles of selfishness were manifested in the very first arrangements and plans concerning the establishment of your institution. There are pressing wants on every hand that need to be met in order that perishing souls may be saved. There are those who can be laborers together with God, who can act a disinterested unselfish part in the aggressive work to be carried on against error and sin. The whole heart and soul should be engaged in the work of winning souls to the Master. The work must be done intelligently and in faith. [Cf: 1888 Mtl. p. 266 para. 01] p. 308, Para. 2, [1889MS].

All the tact, piety, and devotion that is possible to attain through Jesus Christ should be exercised in meeting the daring revolt against the authority of God. Satan well knows that he will be exposed, that his designs and purposes will be opposed, and the more perplexities he can invent to engross the means and the ability of workers, the more he can take from the force that should be given to larger and more necessary branches of the work. But I will close here. [Cf: 1888 Mtl. p. 266 para. 02] p. 308, Para. 3, [1889MS].

Tuesday, March 5, 1889. Meetings at South Lancaster, Mass. By Mrs. E. G. White. Special meetings began at South Lancaster on Friday, Jan. 11. We were glad to find the church well filled with those who had come to receive benefit from the meetings. There were many persons present whom we had never met before, and their presence testified to the power of God to convert souls, and to turn men's feet into the path of his commandments. Delegates were present from Maine, Connecticut, Massachusetts, and other States. We realized that there was a work to be done in setting things in order, which man's best efforts could not accomplish without the aid of God. Our hearts were drawn out in earnest supplication to God that he would work in our behalf. We had a message of present truth for the people; and if they would place themselves in the channel of light, they would be prepared to do a work for others similar to the work that should be done for them. [Cf: 1888 Mtl. p. 267 para. 01] p. 308, Para. 4, [1889MS].

On Sabbath afternoon I had freedom in presenting to the people the necessity of obeying the law of God. It is not enough to say that we believe. We must have that genuine faith which works by love, and purifies the soul. God has given us a perfect standard of righteousness in his law. "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." This comprehends the whole duty of man to his God and to his neighbor. We owe to God our life, and all that makes life desirable, and when we refuse to render obedience to him, we rob and defraud our own souls. No man can choose his own way without deep ingratitude to God; in so doing he renders to God enmity for love. [Cf: 1888 Mtl. p. 267 para. 02] p. 308, Para. 5, [1889MS].

We felt burdened for those who had been bearing the message of truth to others, lest they should close their hearts to some of the precious rays of heaven's light that God has sent them. Jesus rejoiced when his followers received his messages of truth. At one time he raised his eyes 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." The precious Saviour, who brought life and immortality to light, rejoiced that the plan of salvation

could be understood by those who were humble in spirit, although the proud and self-sufficient could not comprehend its mystery. The worldly-wise cannot see the beauty of that truth which Christ constantly opens to the understanding of those who have a willing, childlike desire to be loyal to God. To the humble the truth is the power of God unto salvation. [Cf: 1888 Mtl. p. 267 para. 03] p. 309, Para. 1, [1889MS].

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of his grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin, and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. Wild, clamorous cries and exercises are no evidence that the Spirit of God is at work. The Lord manifested himself to Elijah in the still small voice. Says Christ, "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." It is the sinner himself who has barred the door. Will he take down the barriers? Will he unbolt the door? The locks are all on his side of the door, not on the Saviour's side. [Cf: 1888 Mtl. p. 267 para. 04] p. 309, Para. 2, [1889MS].

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before viewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we would be partakers with Christ of his glory, we must also be willing to share with him in his humiliation. "Though he were a Son, yet learned he obedience by the things which he suffered." This must be the experience of every true child of God. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." [Cf: 1888 Mtl. p. 267 para. 05] p. 309, Para. 3, [1889MS].

We should not murmur if we are called upon to share the suffering part of religion. There are many who do not feel averse to suffering, but they do not exercise simple, living faith. They say they do not know what it means to take God at his word. They have a religion of outward forms and observances. It is painful to see the unbelief that exists in the hearts of many of God's professed followers. We have the most precious truths ever committed to mortals, and the faith of those who have received these truths should correspond to their greatness and value. There are many who seem to feel that they have a great work to do themselves before they can come to Christ for his salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their life-work. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by him. They lose sight of the fact that Christ himself is "the way, the truth, and the life." When we individually rest upon Christ, with full assurance of faith, trusting alone to the efficacy of his

blood to cleanse from all sin, we shall have peace in believing that what God has promised he is able to perform. As Christ represented the Father, so we are to represent Christ to the world. We cannot transfer our obligation to others. God desires to make known to you what is the richness of his glory, that you may preach the mystery of salvation to those around you,--Christ in you the hope of glory. [Cf: 1888 Mtl. p. 267 para. 06] p. 309, Para. 4, [1889MS].

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. [Cf: 1888 Mtl. p. 267 para. 07] p. 310, Para. 1, [1889MS].

In the early morning meetings I tried to present the paternal love and care of God for his children. The knowledge of God's love is the most effectual knowledge to obtain, that the character may be ennobled, refined, and elevated. Jesus is to be our pattern. The Lord has lessons of the greatest importance for us to learn. He leads us as children to take views of his goodness, mercy, and love, from the simple, lowly life of our dear Redeemer. Christ ever directed the minds of his disciples to God as to a loving Father. He educated his followers to look upon God with confidence and love. When we are overawed with the greatness and justice of God, we are pointed to Jesus, to his spotless character and his infinite love. There we see the Father revealed in the Son, for God is love. [Cf: 1888 Mtl. p. 267 para. 08] p. 310, Para. 2, [1889MS].

Both students and teachers have shared largely in the blessing of God. The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved every one, and felt that they could rest in the love of God. [Cf: 1888 Mtl. p. 268 para. 01] p. 310, Para. 3, [1889MS].

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. No time was lost; for every one had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run its full course; but it was thought best to close it at that time. I was not

able to sleep that night until nearly day. The Lord had visited his people. And there was joy in heaven among the angels over the repentant sinners that had come back to the Father. What a beautiful sight it was to the universe to see that as fallen men and women beheld Christ, they were changed, taking the impression of his image upon their souls. [Cf: 1888 Mtl. p. 268 para. 02] p. 310, Para. 4, [1889MS].

There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self. In the parable, the father saw the returning prodigal son. He saw his repentance and contrition of soul, and he had compassion on him, and ran, and fell on his neck and kissed him. The son spoke his penitence, saying, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." The prodigal made a full confession of his sin. He made no excuse for his wrong-doing, and he was forgiven, and re-established in his father's house. [Cf: 1888 Mtl. p. 268 para. 03] p. 310, Para. 5, [1889MS].

We thank the Lord, we rejoice, that it is not too late for wanderers to return, with humble confession, and receive a welcome in the Father's house,--to be clothed with the righteousness of Christ. I thank God for this with a full heart every day. We should be the most ungrateful of his creatures, were we indifferent when he works for the children of men in such a marvelous way. We should be like the heath in the desert, if we did not praise God when good cometh. I know that there has been rejoicing in heaven because of the good work done in South Lancaster; and if the angels rejoice, why should not we who have also witnessed the return of wanderers from darkness into the marvelous light of God's love? [Cf: 1888 Mtl. p. 268 para. 04] p. 311, Para. 1, [1889MS].

To know God is the most wonderful knowledge that men can have. There is much wisdom with worldly men; but with all their wisdom, they behold not the beauty and majesty, the justice and wisdom, the goodness and holiness, of the Creator of all worlds. The Lord walks among men by his providences; but his stately stepplings are not heard, his presence is not discerned, his hand is not recognized. The work of Christ's disciples is to shine as lights, making manifest to the world the character of God. They are to catch the increasing rays of light from the word of God, and reflect them to men enshrouded in the darkness of misapprehension of God. The servants of Christ must rightly represent the character of God and Christ to men. Says the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called

you out of darkness into his marvelous light." [Cf: 1888 Mtl. p. 268 para. 05] p. 311, Para. 2, [1889MS].

MS - 19 - 1889 Diary - March 1889 [Battle Creek,] Sabbath, March 2, 1889 Spoke in the tabernacle in the forenoon from Revelation 3. I urged upon the people the necessity of religion in their homes, and of educating and training their children to have well balanced characters that the Lord can approve. [Cf: 1888 Mtl. p. 269 para. 01] p. 311, Para. 3, [1889MS].

In the afternoon I spoke about thirty minutes, then we had a social meeting. Again I urged the necessity of thorough work in the home life. While these duties so essential were neglected we need not expect the blessing of God. The Lord will work with our efforts but all will not do the work He has given us to do. [Cf: 1888 Mtl. p. 269 para. 02] p. 311, Para. 4, [1889MS].

[Battle Creek,] Sunday, March 3, 1889 Devoted my time to writing important letters to Dr. Maxson and wife and Brother T. in Oregon in regard to investing money in an institution in Fresno. The past course of Dr. Maxson does not appear straight in leaving the health Retreat as he did. [Cf: 1888 Mtl. p. 269 para. 03] p. 311, Para. 5, [1889MS].

Met with the ministers in the college chapel, Spoke about forty minutes with great freedom, then the ministers spoke in their turn. We had a refreshing season. [Cf: 1888 Mtl. p. 269 para. 04] p. 311, Para. 6, [1889MS].

Visited Elder Olsen. [Cf: 1888 Mtl. p. 269 para. 05] p. 311, Para. 7, [1889MS].

[Battle Creek,] Monday, March 4, 1889 This day I have had very threatening symptoms of the heart. This alarms me. There are some things that trouble me in regard to my writings--how much to write and how much to let alone. [Cf: 1888 Mtl. p. 269 para. 06] p. 312, Para. 1, [1889MS].

Attended meeting in the evening and spoke to a good congregation upon the duty of parents to their children, laying before them the state of things which brings the frown of God upon us. There were many testimonies borne but as yet they do not see or sense their wicked course in neglecting properly to train their children. [Cf: 1888 Mtl. p. 269 para. 07] p. 312, Para. 2, [1889MS].

[Battle Creek,] Tuesday, March 5, 1889 We had Dr. Kellogg's team and rode out to Richard Godsmark's. Emma White and Sister Whitney went with me. Found the roads not very bad. Sister Godsmark was at Battle Creek. Otho, who was with his wife and wife's sister at Brother Godsmark's, went to Battle Creek for his mother and we took dinner together. [Cf: 1888 Mtl. p. 270 para. 01] p. 312, Para. 3, [1889MS].

Wednesday, March 6, 1889 Rode down to see Sister _____ and her husband in regard to Sister Klose's money. Sister Klose is dying. [Cf: 1888 Mtl. p. 270 para. 02] p. 312, Para. 4, [1889MS].

At five p.m. received news of Sister Klose's death. [Cf: 1888 Mtl. p. 270 para. 03] p. 312, Para. 5, [1889MS].

Visited Henry Miller and had some talk with him that I think was profitable. Called and saw where Mary Stewart was at work, preparing in books all that I have written which has been put into print. At seven p.m. took electric bath. Visited Aunt Mary. Listened to the reading of manuscript for Volume I. [Cf: 1888 Mtl. p. 270 para. 04] p. 312, Para. 6, [1889MS].

[Battle Creek,] Thursday, March 7, 1889 Mailed letters to Elder Fulton. Listened to reading of manuscript for Volume I. Conversated with Brother Hanson. [Cf: 1888 Mtl. p. 270 para. 05] p. 312, Para. 7, [1889MS].

In evening attended meeting at tabernacle. Spoke about one hour, then called for those who had backslidden to come forward for prayers. About thirty responded. Many of them spoke and some confessions were made. While praying for those who requested prayers, the blessing of the Lord rested upon me and I was comforted and encouraged. [Cf: 1888 Mtl. p. 270 para. 06] p. 312, Para. 8, [1889MS].

I was in a perspiration when I left the meeting. It was past nine o'clock. My rooms were cold and I was chilled through. Could not sleep until midnight. [Cf: 1888 Mtl. p. 271 para. 01] p. 312, Para. 9, [1889MS].

[Battle Creek,] Friday, March 8, 1889 I thank the Lord this morning that I am as well as I am. I feel no ill effects from the exposure last night. Surely the Lord is good and I will praise His holy name. [Cf: 1888 Mtl. p. 271 para. 02] p. 312, Para. 10, [1889MS].

I had a profitable interview with Sister Rankin, matron of the college. Attended to some business in the city of Battle Creek. Was called from my visiting to have an interview with a young brother in the faith named Kellogg. He is in perplexity as to whether he shall study to be a doctor or a minister. I advised him to pray in faith that God would give him light, for His promise is sure: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . . and it shall be given him. But let him ask in faith, nothing wavering." James 1:5, 6. [Cf: 1888 Mtl. p. 271 para. 03] p. 313, Para. 1, [1889MS].

In the evening we had a consultation with Brother A.T. Jones and Brother Daniel Jones in regard to the work to be done in this church. We feel intensely anxious that the church as a whole shall recover herself from her lukewarm state. [Cf: 1888 Mtl. p. 271 para. 04] p. 313, Para. 2, [1889MS].

[Battle Creek,] Sabbath, March 9, 1889 Elder A. T. Jones occupied the forenoon, speaking from the fifth commandment. The Lord gave him freedom in addressing the people. In the afternoon I spoke to the people from Hebrews 2. I felt a solemn burden upon me for the church and urged upon them the necessity of taking up their neglected duties in their families. Home religion is needed. The congregation were somewhat stirred. [Cf: 1888 Mtl. p. 271 para. 05] p. 313, Para. 3, [1889MS].

We then called for backsliders and sinners to come forward and about

one hundred responded, mostly young men and young women. We had a season of fervent prayer and then many excellent testimonies were borne. Many confessed their pride, their backsliding, their partaking of the spirit of the world, and their determination to live a different life. [Cf: 1888 Mtl. p. 272 para. 01] p. 313, Para. 4, [1889MS].

[Battle Creek,] Tuesday, March 14, 1889 Spoke to the people assembled at the tabernacle. Felt deeply over the condition of the church. The burden was heavy upon me. [Cf: 1888 Mtl. p. 272 para. 02] p. 313, Para. 5, [1889MS].

[Battle Creek,] Friday, March 15, 1889 Sick all day. Had chills and quite a high fever. Had to keep my bed all day. [Cf: 1888 Mtl. p. 272 para. 03] p. 313, Para. 6, [1889MS].

Sabbath, March 16, 1889 Sick Saturday; unable to attend meeting. [Cf: 1888 Mtl. p. 272 para. 04] p. 313, Para. 7, [1889MS].

Sunday, March 17, 1889 Sick Sunday. I am weak and debilitated. [Cf: 1888 Mtl. p. 272 para. 05] p. 313, Para. 8, [1889MS].

Monday, March 18, 1889 Thank my heavenly Father I am able to think and have a little strength to write today. [Cf: 1888 Mtl. p. 272 para. 06] p. 313, Para. 9, [1889MS].

Thursday, March 21, 1889 I was very weak, but tried to be in the committee meeting today. But after being helped up the stairs I grew so faint W.C. White helped me down and home. [Cf: 1888 Mtl. p. 272 para. 07] p. 314, Para. 1, [1889MS].

Friday, March 22, 1889 Again I tried to be at the committee meeting and succeeded, and said to them some very plain things in reference to the spirit that prevailed at Minneapolis. [Cf: 1888 Mtl. p. 272 para. 08] p. 314, Para. 2, [1889MS].

[Battle Creek,] Sabbath, March 23, 1889 In afternoon attended meeting, where the subject of the two covenants was presented by Elder A. T. Jones. I could not be pleased with the spirit that was manifested by Elder Underwood. He seemed to ask questions not for the sake of obtaining light, but of bringing confusion and perplexity by questions he did not believe himself. [Cf: 1888 Mtl. p. 272 para. 09] p. 314, Para. 3, [1889MS].

I felt it my duty to state to my brethren that those who acted so unchristian a part at Minneapolis had a work to do in confessing the spirit which prompted them to action, and in seeking as far as lies in their power to remove the impression they have left on other minds that was misrepresenting their brethren and misrepresenting me. If all who commit wrongs would feel that Jesus loves us more dearly for the temptation that has been yielded to and confessed, than if there had been no error, no breach in the armor! [Cf: 1888 Mtl. p. 273 para. 01] p. 314, Para. 4, [1889MS].

[Battle Creek,] Wednesday, March 27, 1889 Had a long talk with Brother Conradi, speaking plainly of the unchristlike spirit in which nearly all of our ministering brethren acted a part. When the questioning voice, full of earnest interest, should have been asking, "Watchmen,

what of the night?" there were pale faces peering out into the darkness. The response comes, "The night cometh, and also the day." [Cf: 1888 Mtl. p. 273 para. 02] p. 314, Para. 5, [1889MS].

Thursday, March 28, 1889 Left Battle Creek at twelve o'clock p.m. in company with Fanny Bolton, Arrived at Chicago at half past seven. We met Brother Sisley in the depot and he accompanied us to the mission. We were above one hour in reaching our destination. We were welcomed, and a very nice room was prepared for us--a parlor and bedroom curtained off from the parlor. [Cf: 1888 Mtl. p. 273 para. 03] p. 314, Para. 6, [1889MS].

Chicago, Illinois, April 4, 1889 Dear Brother Morrison,--As the time is drawing near when we must make decisions what camp-meetings we shall attend and what meetings pass by, the invitation extended to me while attending the meetings at Des Moines makes it necessary for me to say a few words to you by letter. [Cf: 1888 Mtl. p. 274 para. 01] p. 314, Para. 7, [1889MS].

I have felt pained at heart to read letters from you that evidences that you are filled with doubts and unbelief still in the very message that I know to be present truth for the people of God for this time. I thought the light and blessing of God that came in at the meeting when I was with you would help you to put away the doubts and unbelief that is so natural to you, and that you would let go your prejudice and you would come to the light and walk in the light, and that you would be in harmony with the work for this time. But I have not the evidence that I ought to attend your camp-meeting for I do not think we would labor in harmony. [Cf: 1888 Mtl. p. 274 para. 02] p. 315, Para. 1, [1889MS].

I might work as God has given me a message to bear to His people and you might treat it as you did me and my work in Minneapolis. I know the Lord would not have me connect with you in camp-meetings and I bearing a message which I know to be the message for this time and you and Brother Nicola and others working to make of none effect my message. It is hard enough for to meet the skepticism and unbelief and prejudice and evil surmisings of those not of our faith; and in addition to this, to have the very leading men in our conferences standing ready to trig the wheels whenever an occasion offers to labor with those who have questionings and doubts and who pursue a similar course as was pursued at Minneapolis, would be altogether too great a tax upon my strength, And I should have no confidence that the work that I might do would be followed up. [Cf: 1888 Mtl. p. 274 para. 03] p. 315, Para. 2, [1889MS].

If you had walked in the light as God would have had you, you would have seen and understood what manner of spirit you were of at the General Conference; but as you have had nothing to say in regard to the course you pursued at that meeting, I dare not trust myself to connect with you until I have some evidence that a decided change has taken place in you since the Minneapolis meeting. [Cf: 1888 Mtl. p. 275 para. 01] p. 315, Para. 3, [1889MS].

I would love to bear my testimony to the people of Iowa, but as long as you shall stand directly in the way to undo that which the Lord shall bid me to do, things would be left in a worse condition than before. For I have a special message to bear. The trumpet must give no

uncertain sound. I shall cry aloud and seek to arouse the people to do the very work I am trying to do. I have no different position in regard to the contested question in Galatians. I feel no special anxiety upon that point for I know light will not come till as a people we are in a different condition spiritually. The only great burden with me now is that our ministers, especially the presidents of our conferences, shall be converted men and have the meekness and lowliness of Christ, and where they can preach Christ and Him crucified and the righteousness of Christ. [Cf: 1888 Mtl. p. 275 para. 02] p. 315, Para. 4, [1889MS].

There have been so many Christless sermons and so much theory that the poor flock is starving for food, meat in due season. This is my burden and I have no concern but that when we shall do the will of God, we shall know of the doctrine. But there must be far more praying and far more humility and meekness before we shall see the salvation of God among us as a people. Then we shall have a living testimony to bear that will reach hearts. We will have brokenness of hearts. All this cruel prejudice and unbelief that is so offensive to God will be swept away and all this hard spirit will be removed from us. [Cf: 1888 Mtl. p. 276 para. 01] p. 315, Para. 5, [1889MS].

Well I will write no more now. I have tender love for you all but if there is no change in your spirit and in your faith, than when at Minneapolis, I know the Lord would not lay upon me the burden to connect with you unless He gave me as plain an evidence as He did while we were in Minneapolis. I have a decided work to do, and wherever I go, shall labor in the same spirit, bearing the same message as I did at Minneapolis, at Des Moines. [Cf: 1888 Mtl. p. 276 para. 02] p. 316, Para. 1, [1889MS].

May the Lord help you to see He has great light for us at this time is my prayer. Ellen G. White. [Cf: 1888 Mtl. p. 276 para. 03] p. 316, Para. 2, [1889MS].

B-85-1889 [Cir. April, 1889] My dear Brethren: I must speak to you in reference to the meetings in Minneapolis. I at one time decided to leave the meeting because I saw and felt the strong spirit of opposition that prevailed. I could not for one moment acknowledge the spirit which moved with a controlling power upon Brother Morrison and Brother Nicola. I cannot for a moment question what manner of spirit you were of. Certainly it was not the Spirit of God, and lest you should continue in this deception I now write to you. [Cf: 1888 Mtl. p. 277 para. 01] p. 316, Para. 3, [1889MS].

The night after I had decided not to remain longer in Minneapolis, in a dream or vision of the night--I cannot tell certainly which--a person of tall, commanding appearance brought me a message and revealed to me that it was God's will for me to stand at my post of duty, and that God Himself would be my helper and sustain me to speak the words He should give me. He said, "For this work the Lord has raised you up. His everlasting arms are beneath you. From this meeting decisions will be made for life or for death; not that anyone need to perish, but spiritual pride and self-confidence will close the door that Jesus and His Holy Spirit's power shall not be admitted. They shall have another chance to be undeceived, and to repent, confess their sins, and come to Christ and be converted that He shall heal them." [Cf: 1888 Mtl. p. 277 para. 02] p. 316, Para. 4, [1889MS].

He said, "Follow me." I followed my guide and he led me to the different houses where brethren made their homes, and he said, "Hear the words here spoken, for they are written in the book of records, and these words will have a condemning power upon all who act a part in this work which is not after the spirit of wisdom from above, but after the spirit that descendeth not from above, but is from beneath." [Cf: 1888 Mtl. p. 277 para. 03] p. 316, Para. 5, [1889MS].

I listened to words uttered that ought to make every one of those ashamed who uttered them. Sarcastic remarks were passed from one to another, ridiculing their brethren A. T. Jones, E. J. Waggoner, and Willie C. White, and myself. My position and my work were freely commented upon by those who ought to have been engaged in the work of humbling their souls before God and setting their own hearts in order. There was seemingly a fascination in brooding over imaginary wrongs and expressions of imagination of their brethren and their work, which had no foundation in truth, and in doubting and speaking and writing bitter things as the result of skepticism and question and unbelief. [Cf: 1888 Mtl. p. 277 para. 04] p. 316, Para. 6, [1889MS].

Said my guide, "This is written in the books as against Jesus Christ. This spirit cannot harmonize with the Spirit of Christ, of truth. They are intoxicated with the spirit of resistance and know not any more than the drunkard what spirit controls their words or their actions. This sin is peculiarly an offense to God. This spirit bears no more the semblance to the Spirit of truth and righteousness than the spirit that actuated the Jews to form a confederacy to doubt, to criticize and become spies upon Christ, the world's Redeemer. [Cf: 1888 Mtl. p. 278 para. 01] p. 317, Para. 1, [1889MS].

I was told by my guide that there had been a witness to the Christless talk, the rabble talk which evidenced the spirit that prompted the words. When they entered their rooms evil angels came with them, because they closed the door to the Spirit of Christ and would not listen to His voice. There was not a humbling of the soul before God. The voice of prayer was seldom heard, but criticism and exaggerated statements and suppositions and conjectures and envy and jealousy and evil surmising and false accusing were current. Had their eyes been opened they would have seen that which would have alarmed them, the exulting of evil angels. And they would have seen also a Watcher who had heard every word and registered these words in the books of heaven. [Cf: 1888 Mtl. p. 278 para. 02] p. 317, Para. 2, [1889MS].

I was then informed that at this time it would be useless to make any decision as to positions on doctrinal points, as to what is truth, or to expect any spirit of fair investigation, because there was a confederacy formed to allow of no change of ideas on any point or position they had received any more than did the Jews. Much was said to me by my Guide that I have no liberty to write. I found myself sitting up in bed in a spirit of grief and distress, also with a spirit of firm resolve to stand at my post of duty to the close of the meeting and then wait for the directions of the Spirit of God telling me how to move and what course to pursue. [Cf: 1888 Mtl. p. 278 para. 03] p. 317, Para. 3, [1889MS].

There are ways by which the Lord leads and guides His people. God has

all wisdom and all knowledge. He has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. Oh that all those who claimed to be God's chosen servants would have felt that they were in need of wisdom, in the place of their feeling the perfect wholeness which they did feel. Much talking and inflaming one another were not wanting, and ridiculing those whom God had raised up to do a special work. They had, like brethren, taken their Bibles and searched the Scriptures and bowed upon their knees before God in earnest prayer, claiming the promises of God for divine guidance. In this time of peril, as we are nearing the period of an important crisis, it is only reasonable that we should expect something of the revealings of greater light to the people; and how did these men who had allowed their minds to be filled with prejudice and jealousy know but God had made these men messengers to give light and truth to the people? What right had they to set themselves in dead array against these ministers of Christ, even if they thought that their ideas did conflict with previous ideas on some points? Why not spend the hours together in prayer to God, in fasting, in deep heart-searching? "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind and tossed. For let not that man think that he shall receive any thing of the Lord." James 1:6, 7. The true, earnest seeker will give up his way for God's ways, that he may be guided into paths wherein God may choose to lead him, where the Lord has great blessings awaiting him, although it may seem to short-sighted human beings there is only loss and disaster. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. [Cf: 1888 Mtl. p. 279 para. 01] p. 317, Para. 4, [1889MS].

I have been shown the low spiritual condition of the churches in Iowa, and I knew that the influence of Elder Morrison and others who united with him was not of a character to uplift the people unless there were great changes made by the Spirit of God in their faith and manner of labor. Christ joined His divine nature with humanity to show us that God would have us in the closest union with Himself. "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: 1888 Mtl. p. 280 para. 01] p. 318, Para. 1, [1889MS].

April 7, (1889) We left Battle Creek for Chicago, accompanied by Sister Fanny Bolton, March 28. We have up to this time, April 7, been having meetings almost continuously. Elder A. T. Jones has labored faithfully to instruct those assembled, and in breaking to their souls the Bread of Life. We have felt sorry that not only every Seventh-day Adventist church but every church, whatever their faith and doctrines, could not have the precious light of truth as it has been so clearly presented. I know it would have been a rich feast to very many souls not of our faith to see the plan of salvation so clearly and simply defined. We must remember that the Lord has very many souls in all the churches throughout the world who are living up to the very best light they have; and could these hungry souls, as well as those of our own faith, have the instructions that have been given here for the last ten days, and their hearts accepted the light and truth of the gospel, they would have been greatly blessed. [Cf: 1888 Mtl. p. 280 para. 02] p. 318, Para. 2, [1889MS].

The religion of Jesus Christ has not been as clearly defined as it should be, that the souls who are seeking for the knowledge of the plan of salvation may discern the simplicity of faith. In these meetings this has been made so clear that a child may understand that it is an immediate, voluntary, trustful surrender of the heart to God--a coming into union with Christ in confidence, affectionate obedience to do all His commandments through the merits of Jesus Christ. It is a decisive act of the individual, committing to the Lord the keeping of the soul. It is the climbing up by Christ, clinging to Christ, accepting the righteousness of Christ as a free gift. The will is to be surrendered to Christ. Through faith in the righteousness of Christ is salvation. [Cf: 1888 Mtl. p. 281 para. 01] p. 318, Para. 3, [1889MS].

We have seen evidences in this meeting how far apart has been faith and the righteousness of Christ, from the religious life of those even who claim to be keeping the commandments of God. There has been the great want of a knowledge of Jesus Christ. The want in the religious experience is the acceptance of Jesus Christ as presented in the gospel. Many have not yet received Christ. They have accepted a theory of the truth, and have been in a large degree left to this kind of experience. And how hard it has been to impress the minds with the necessity of justification by faith! "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. [Cf: 1888 Mtl. p. 281 para. 02] p. 318, Para. 4, [1889MS].

Faith in Jesus Christ's righteousness in the behalf of every individual soul should be held before the people for their study and for them to contemplate thoroughly. This theme cannot be dwelt upon too often and too earnestly. The people are suffering for the gospel of Christ. The mind and heart need to be informed and educated to believe in Christ. Truth must be communicated and through patient, painstaking effort the people must learn to take advanced steps in faith. All who have teachable minds, all who are unprejudiced, will see the simplicity of faith in Jesus Christ. [Cf: 1888 Mtl. p. 281 para. 03] p. 318, Para. 5, [1889MS].

It has seemed really discouraging at first to see how hard it was for some to give up their dependence on their own merits. But as minds were fastened upon the truth presented we were hopeful that the palsy of unbelief which paralyzes all the powers of mind and soul would be broken, and that the words so fitly spoken would not be to the hearer as idle tales. Jesus spoke of those who heard Him, having ears but hearing not, having eyes but seeing not, lest they should be converted and He should heal them. Attentive hearing, with desire to know the truth, will be the opening of the understanding that the soul may really have possession of the truth, that it may be sanctified through the truth. The individual soul must itself accept the truth which the Lord has sent through His messenger to him. You accept the gracious words and thus show honor to God who has sent you a message in love. [Cf: 1888 Mtl. p. 282 para. 01] p. 319, Para. 1, [1889MS].

This work was being accomplished for the hearers, and wrongs and sins were confessed. Their hearts began to be softened, self-righteousness was seen to be worthless. They cannot understand the great mystery of godliness. They cannot understand how our sins can be removed by the

Substitute, and Christ's righteousness imputed to sinners deserving of wrath. The mind faints in its effort to define it, to comprehend it. But has not God said it? Has He not plainly stated in His Word that the sacrifice of Jesus Christ does expiate human guilt? "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26. [Cf: 1888 Mtl. p. 282 para. 02] p. 319, Para. 2, [1889MS].

Is not this a true declaration of God? We must take it as such. We may not understand how it can all be, and theologians may try to explain it, but we can see it no better and can do no better than to believe God is true. He says it and it must be so. Take the gracious gift in the promises of God, believe all the Scripture tells us, although you cannot explain it and no one can explain it to you. Herein is faith put to the stretch. Christ died for the ungodly. [Cf: 1888 Mtl. p. 282 para. 03] p. 319, Para. 3, [1889MS].

We have been earnestly and steadily at work to encourage faith in our brethren. This seemed to be as difficult as to teach a child to take its first steps alone. But thank the Lord, all this labor has not been thrown away. The gracious Spirit of God has witnessed to the words spoken, and those who have heard could only understand as they moved in faith. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. Souls are depending on the promises of the gracious power of Jesus Christ to combine with human effort. They move by faith, not by feeling. Such efforts God owns. The Holy Spirit has been convicting the hearts of men and women, convincing them that "Without me, ye can do nothing." [Cf: 1888 Mtl. p. 283 para. 01] p. 319, Para. 4, [1889MS].

The testimonies from Thursday had a different ring. The tame, lukewarm tone was gone. They were characterized by deep, earnest feeling. Men and women confessed how destitute of the love of Christ in the soul and of love for their brethren their religious experience had been. They humbly and thankfully expressed their gratitude for the light received. They had been clinging closely to their own righteousness; now by faith they trust in Christ's might and His power and His righteousness. They can do literally nothing without divine help. Their prayers now are filled with earnest, simple faith that takes God at His word. All now seem to have warm hearts. The love of Christ is assurance to them of their acceptance, and they long to speak and acknowledge the great goodness of God in providing them a righteousness which is pure, spotless, efficacious. Well may we trust in Jesus. Who is so worthy of honor and confidence as He who suffered and died for us? [Cf: 1888 Mtl. p. 283 para. 02] p. 319, Para. 5, [1889MS].

We are glad in the Lord that our brethren and sisters have begun to see and to understand what Jesus is to them. Just in proportion as they humble themselves will be their discernment and appreciation of Jesus Christ. The Lord is in our midst. Praise His holy name. [Cf: 1888 Mtl. p. 284 para. 01] p. 320, Para. 1, [1889MS].

Friday was a precious day. The rubbish has been removed from the door

of the heart and they have opened it to Jesus. Everything has been without excitement or extravagance. The leaven of Christ's righteousness has been introduced into the experience and has energized the soul. Oh, that it may continue to work in its mysterious power until its diffusive influence quickens the lukewarm souls with whom it is brought in contact. Softly and silently the power of the divine Spirit does its work, wakening the dulled senses, quickening the soul and arousing its sensibilities, until each member of the church shall indeed be the light of the world. [Cf: 1888 Mtl. p. 284 para. 02] p. 320, Para. 2, [1889MS].

When the Sabbath came to us, with the going down of the sun, we assembled to welcome its sacred hours with thanksgiving and praise. Many bore precious testimonies that they never loved Jesus, never viewed Him in the character of such a Friend and so gracious as they now did. [Cf: 1888 Mtl. p. 284 para. 03] p. 320, Para. 3, [1889MS].

In the morning all nature seemed to be full of joyfulness. We assembled at half past five for social meeting. The Spirit of the Lord was in our midst. Many stated that they came to the meeting with hearts as hard as a stone, but as soon as they opened their lips to confess their faith in the love of Jesus, the light came in and their hearts were melted and subdued with the love of Jesus. One brother said he would bear his testimony for he knew it to be right, but he had no feeling. But his heart was broken; he fell upon the Rock and he was so impressed with the love of Jesus that he wept aloud. Ministers bore testimony that when they came to the meeting they were cold and their hearts hard, but when by faith they confessed to God their backslidings they knew Jesus forgave their sins and they were happy, newly converted, and they now bear a testimony that is free and joyful. "Thou shalt call his name Jesus, for he shall save his people from their sins." [Cf: 1888 Mtl. p. 284 para. 04] p. 320, Para. 4, [1889MS].

W - 1 - 1889, Chicago, Ill. April 7, 1889. Dear Son Willie,--We feel deeply grateful for the blessing of God that has come into the meeting here. We have all been blessed indeed. There began to be a break on Thursday, and on Friday the meetings were excellent, but oh, how hard it was to educate the people to look away from themselves to Jesus and to His righteousness. A continuous effort has had to be put forth. I am sure that those who are present begin to see now what they have lost in the past by their unbelief, and by the Christless sermons that have been presented. If this message that has been preached here is not present truth for this time, I know not how we can determine what is truth. [Cf: 1888 Mtl. p. 286 para. 01] p. 320, Para. 5, [1889MS].

Did I tell you that Mrs. Miles Grant was one of my hearers last Thursday? I had an introduction to her in my room, and we had a pleasant visit. She said that she did not know that I would care to meet the wife of Miles Grant, as he and I were such sharp antagonists, but I said to her that I had made no raid upon her husband, it was he that had followed me and made a raid upon me. She talked very pleasantly, and commended the manner in which we are doing our work in such cities as Chicago. She said that she had told her husband that as a people we were showing a commendable zeal in live missionary work, while they, as a people, were doing very little, and were really dying out for want of just such methods of labor as Seventh-day Adventists were employing. [Cf: 1888 Mtl. p. 286 para. 02] p. 320, Para. 6,

[1889MS].

Friday morning the work of the Lord was manifested in our meeting. Hearts were moved upon by the Spirit of God, and good confessions were made. My heart rejoiced as I heard the people acknowledge that they were obtaining an education in faith which they had never had before, and that Jesus was precious to their souls. They said that they had never before known by an experimental knowledge what the love of God was, but now they had heard, they had believed, and they would go forth to preach as they had never before preached the merits of a crucified and risen Saviour. They felt that indeed they had had a new conversion. Their souls were free, their sins forgiven, the love of Jesus was in their hearts. The tenderness of heart, the contrition of spirit that makes evident the work of the Holy Spirit and grace of Christ in the soul. The Sabbath came to us as a joy, a blessing. We hailed the Sabbath with grateful hearts as the best Sabbath we had ever enjoyed. The half-past five meeting commenced where the evening meeting closed. Every heart seemed to respond to the love of God, and souls were burdened to express the precious love they had found. [Cf: 1888 Mtl. p. 286 para. 03] p. 321, Para. 1, [1889MS].

The universal testimony now is that they regret most deeply that they had not seen and known before what they now understand. They now have the assurance of the favor of God, and have the indwelling peace of Christ. One soul after another has testified to a new conversion. Our meetings have been truly melting seasons. We know that Jesus has been in our meetings. Joy and tears have been mingled. I rejoice in the Lord to see the good work progressing. [Cf: 1888 Mtl. p. 287 para. 01] p. 321, Para. 2, [1889MS].

On Sabbath forenoon Brother A. T. Jones gave a discourse full of the meat and fatness of good things. In the afternoon I spoke of the precious plan of salvation with much freedom to a large audience. I remained through a blessed social meeting, and how different were the testimonies from those we heard at the beginning of the meetings. They were full of joy and praise to God for the precious light that souls had received. The brethren expressed themselves as so much better acquainted with God because of the light that they had received. They comprehended to so much greater a degree His character, His goodness, His mercy, His love. They knew more of what it meant to have living faith. They said that they had a more intelligent idea of what it meant to abide in Christ, and to have Him abide in them. Many testimonies were borne by the ministering brethren to the effect that they could now see how little of the righteousness of Christ they had brought into their discourses, how ignorant they had been of the Scriptures and of the power of God! They felt that they could now go forth to their labors with new courage and hope, that they could now present Jesus and His love to the people. [Cf: 1888 Mtl. p. 287 para. 02] p. 321, Para. 3, [1889MS].

From the commencement of the Sabbath to its close it was a day of especial blessing, and it forms one of the most precious pictures that I have to hang in memory's hall to look upon with delight and rejoicing. Good is the Lord and greatly to be praised. Brothers Kilgore and Starr sent telegrams to some of the brethren in adjoining churches who were absenting themselves from the meeting because of their temporal affairs. They arrived on Friday, and rejoiced as they drank in

the spirit of the meeting. [Cf: 1888 Mtl. p. 288 para. 01] p. 321, Para. 4, [1889MS].

Sunday, April 7, is in the past. The chapel was filled, and the halls and rooms adjoining were also well occupied. The meetings began at half-past five in the morning, and continued through the day with scarcely any intermission. Some time was devoted of course to obtaining refreshments. Elder Jones and myself occupied the preaching hours, and the Lord imparted to the speakers His grace in rich measure. The congregation were deeply interested, and many who were undecided have balanced in the right direction, and we believe that many more will decide for the truth as a result of this meeting. The sweet peace and quietness of God seem to be in all. There have been no outbursts of fanaticism, but rather the peace and joy that is born of heaven has been manifested. With tearful eyes and trembling lips, testimonies have been borne, full of faith and hope, courage and joy. [Cf: 1888 Mtl. p. 288 para. 02] p. 321, Para. 5, [1889MS].

We have reason to praise God with heart and soul and voice. After the evening meeting baptism was administered to eleven candidates in the baptistry. Now that the enlightenment of the Spirit of God has come, all seem to be learning fast; but at first the lessons presented seemed strange and new, and their hearts and minds could not take them in. More real good could now be accomplished in one day than in one full week before, because they have now opened their hearts to Jesus, and He is abiding with them. All regret that they have been so long ignorant of what constituted true religion. They are sorry that they have not known that it was true religion to depend entirely upon Christ's righteousness, and not upon works of merit. [Cf: 1888 Mtl. p. 289 para. 01] p. 322, Para. 1, [1889MS].

April 8, half-past ten a.m. We had a most precious meeting at half-past five this morning, and it would have done your soul good to have heard the heartfelt testimonies that were borne. Brother John Sisley bore a good free, heartfelt testimony. Brother Ballenger proclaimed himself a converted man, and there is a right ring to his testimony. He says he can take hold of the work now as he never could take hold of it before, because he simply did not know how to exercise faith and cling to the righteousness of Christ. I wish you could see and hear Elder Kilgore. He talks things right out. He weeps and rejoices. He says he has had a new conversion, that his eyes are opened, that he no longer sees men as trees walking in his religious experience, but that he sees clearly that it is Christ's righteousness that he must rely upon or he is a lost man. Brother Tait is also out into the clear light, and his testimony rings out in decided tones. He has found Jesus and is so happy. He says that there are young men at this meeting who have been brought into the truth through his labors, and we can judge how glad he feels to hear them express their joy and gratitude for the light that has shown upon us, and to see the deep movings of the Spirit of God on their hearts. [Cf: 1888 Mtl. p. 289 para. 02] p. 322, Para. 2, [1889MS].

Oh, if they had only known when they first embraced the truth that which they now understand, how much further advanced they might have been in the divine life! Oh, how much time, how many opportunities have been left unimproved, because the people of God have not brought faith and love of Jesus into their religious experience! Brother Tait says,

"Oh that I had preached the gospel of Christ to the souls for whom I have labored, how much better it would have been for them! But I will preach Jesus Christ and Him crucified in all my ministerial labors henceforth." Brother Kilgore is just as happy in the Lord. He now sees the mistakes he made at Minneapolis, and is so glad of the privilege of these meetings. This morning's meeting was, as some expressed it, the best of the wine at the last of the feast. Such happy faces! Such thankfulness and joy was expressed by the people of God that we are all glad in the Lord. [Cf: 1888 Mtl. p. 290 para. 01] p. 322, Para. 3, [1889MS].

Willie, I am in distress for the poor sheep in Iowa. What have they done that they must be left unvisited? The sin of the shepherd should not be visited upon the sheep. I am pained at heart to think of those who are laboring for the churches in Iowa. Could not the camp meetings be arranged so that Brother A. T. Jones could go with me to Iowa? We could go without the waiting for these blind shepherds to signify their wishes to have us come. You know I told you that the people gave an invitation by a rising vote for me to attend the Iowa camp meeting. I will go if it can be arranged so that Brother Jones can accompany me. If this can not be arranged, please state the same. If it can be so managed, let me know at once. Many of our brethren expect me to attend the Illinois camp meeting, but I think they have got a good start at these meetings, and that we could go elsewhere, where they know nothing of our labor. I have not thought of this because anyone has proposed it, but because I feel that the poor sheep need the very help that we can give them. Let me know by telegraph what your mind is. [Cf: 1888 Mtl. p. 290 para. 02] p. 322, Para. 4, [1889MS].

I think that Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject, and if he goes to the canvassers' meetings only, how can the light come before the largest number? You cannot expect that any of the canvassers can present this matter in the light in which he presents it. I think that it is robbing the churches of the light and the message for the present time for him not to attend the camp meetings. [Cf: 1888 Mtl. p. 291 para. 01] p. 323, Para. 1, [1889MS].

Let the outsiders understand that we preach the gospel as well as the law, and they will feast upon these truths, and many will take their stand for the truth. Please think this matter over carefully, and then after prayer over it, make your decision. I will send this proposition at once. I cannot see why half the time spent at Kansas might not be given to Iowa, or to some other needy place. I am willing to go where I am most needed. [Cf: 1888 Mtl. p. 291 para. 02] p. 323, Para. 2, [1889MS].

A far greater number should have been to this meeting, for the truth has been given line upon line and precept upon precept. Brother Jones has patiently instructed the people, speaking four times each day. The third discourse was given at four o'clock to the Scandinavians on the west side. [Cf: 1888 Mtl. p. 291 para. 03] p. 323, Para. 3, [1889MS].

I will now close. I desire to hear from you as soon as possible and if you see any way that I can attend Pennsylvania and Iowa camp meetings make it known to me. I mean to attend both these meetings if I can.

Much love to dear Mary. May the Lord bless her abundantly, is the prayer of your Mother. [Cf: 1888 Mtl. p. 291 para. 04] p. 323, Para. 4, [1889MS].

Fragment of letter to Edson White--W-14a-1889--Chicago, Ill--[Cir. April 7, 1889] ct. W-66--If I can possibly get off from the appointment to the Scandinavians I will do it and return home and see what you are all about. I shall be glad to have No. 33 out for the people need it. I am up writing at three o'clock in the morning. There are many questions to be considered and settled. It is understood that you are going to Kansas meeting. I cannot lay out the matter clearly in my mind. [Cf: 1888 Mtl. p. 292 para. 01] p. 323, Para. 5, [1889MS].

Have had some thoughts like this about Iowa: Morrison and Nicola have run the conference until there is but little life and soul in it. Now whether Elder Jones and I ought not to attend that conference and bring to the poor sheep and lambs food, is the question. [Cf: 1888 Mtl. p. 292 para. 02] p. 323, Para. 6, [1889MS].

I never saw the condition of things as since coming here. The people seemed to be in a maze. They could not seem to get hold of the subjects presented until last Thursday [Apr. 4]; then there was a break, and since that time the meetings have increased steadily in interest and the people have been greatly benefited. Brother Kilgore is a free man. He no longer sees men as trees walking. His trumpet will give a certain sound. He is a converted man. [Cf: 1888 Mtl. p. 292 para. 03] p. 323, Para. 7, [1889MS].

Brother Tait (?) is another who has been greatly blessed and will give the trumpet a certain sound. Brother Ballenger has been in great distress of mind but he is now free and has a new conversion. It does my soul good to see these old men and young men drinking in of the Spirit of God and planting their feet on solid Rock. [Cf: 1888 Mtl. p. 292 para. 04] p. 324, Para. 1, [1889MS].

I have so desired that Frank and yourself would share in the benefits of this meeting, for if you both act a part in the work of God then you both need to be supplied with divine grace, that your works shall be wrought in God. I see the great need of less of self and more--a great deal more--of Jesus, and young and old have been getting hold from above and becoming acquainted with faith and the righteousness of Christ. [Cf: 1888 Mtl. p. 292 para. 05] p. 324, Para. 2, [1889MS].

Well, I must write no more now. [Cf: 1888 Mtl. p. 293 para. 01] p. 324, Para. 3, [1889MS].

We want the testimony out as soon as possible. I shall not wait here, I think, any longer, although they want me to do so. As far as anyone to consult with is concerned, I am alone. I scarcely see Fannie; only in meeting and a few moments in evening. I do not know what she is doing except to attend the meetings, which I am confident means to her very much. I shall not have her travel with me. [Cf: 1888 Mtl. p. 293 para. 02] p. 324, Para. 4, [1889MS].

This Kansas meeting is somehow to me unexplainable. I cannot understand it--that four weeks' work should be put in in one place and then other places where my testimony is much needed be passed by. [Cf:

1888 Mtl. p. 293 para. 03] p. 324, Para. 5, [1889MS].

I have been really worried over this matter of Iowa--whether I ought not to go there, and Elder Jones go, and leave some other places. I should have to give up Pennsylvania. Had I thought you would not have attended this meeting at all I should have made calculations accordingly. Now I do not know what to do. I verily believe it was the work of the enemy that you have not been here all through this meeting. You might have waited here for news from Emma if she was worse, and then matters might have shaped themselves so that you would have had the benefits of this meeting which I knew you needed. I am sorry, so sorry; but I must close. (Signed) Mother. [Cf: 1888 Mtl. p. 293 para. 04] p. 324, Para. 6, [1889MS].

Canton, Penn. May 2, 1889--Dear Brother Fargo: I have been reading the letter of Elder Butler's written in answer to the letter I wrote to him just before the Week of Prayer. In that letter he made the statement that the position I took at the General Conference nearly broke the heart of my ministering brethren, and he thought the wound was not healed and never would be healed. He stated to me that Eld. Goodrich and Eld. Fargo and some of my very best friends had made this statement to him. [Cf: 1888 Mtl. p. 294 para. 01] p. 324, Para. 7, [1889MS].

Now, Bro. Fargo, if you did go from that conference and make such statements to Elder Butler, have you had no evidence to change you mind? and how could you represent this as you did to Elder. B. who was broken in mind and diseased in body, who was in a condition to exaggerate every statement made? How can God look upon this work of my good ministering brethren? If you have acted a part because of blindness of mind in helping Eld. Butler to remain under a deception, making statements to him which his diseased imagination would construe into the worst possible light, God will not look on this work with any favor, for if this, your work, is of God, then He has not been leading me. Did not you see enough at that meeting if your mind had not been wrongly impressed by the prevailing leaven at work in that meeting at Minneapolis to know that God was not with those who were so stirred up over the Law in Galatians? Did you not have evidence that the Spirit that controlled at that meeting was not the spirit of Jesus? What evidence had you or any one at that meeting that I was changed in my relation to the work of God and what did you perceive in my speaking to the people when the testimonies God had given me were of a different order and character than they had been? When I came to Potterville I bore the same testimonies. Wherein did you distinguish in the message I bore, and uncertain sound that would lead you to suppose it was not the voice of the true Shepherd through His humble messenger? [Cf: 1888 Mtl. p. 294 para. 02] p. 324, Para. 8, [1889MS].

I want you to look over the past since that meeting in Minneapolis and then consider whether you are in the line of duty to maintain a silence and the same position as you did at that meeting, Is God glorified with this position? Does it bring to you any strength or hope? You have had evidence as much as you will ever have, that the Lord gave me the burden of message for His people while they were assembled at Minneapolis. You have evidence that the Lord was with me at Potterville, but you make no change in your feelings or your attitude, and just as surely as you stand where you did while you were at Minneapolis no additional light will come to you. You will be accounted

as one who will not open their eyes that they may see and their ears that they may hear. Darkness will just as surely come upon you as you stand in the position you did at Minneapolis. I have no evidence that you, Brother Howard Miller, Bro. Rubert have made the least acknowledgments that you were wrong in your views and feelings in regard to myself, W.C.W., A.T. Jones or Brother E. J. Waggoner. If God has ever spoken by me I speak to you now decidedly that you were deceived. You came to that meeting deceived. You had wrong ideas of your brethren and you worked and our ministering brethren worked under a false impression. You had an opportunity to test the spirits at that meeting. If you had not been blinded you could have seen and understood that the spirit brought to that meeting was not the spirit of Christ. The different views in regard to the law in Galatians need not have produced any such exhibitions. I have not the slightest burden upon that subject. God has not inspired all this intense feeling over that subject. I have not a particle of burden on that subject. My only trouble is the position of those ministers who were at that conference who manifested so little of the spirit of Christ and possessed more largely the spirit which controlled the scribes and Pharisees which planned the betrayal and acted a prominent part in the trial of Christ, in false statements, in accusing of Christ and making Him appear before the people in the worst possible light. [Cf: 1888 Mtl. p. 294 para. 03] p. 325, Para. 1, [1889MS].

Repeating these statements, they acted upon the human minds and hearts, stirring up the worst elements of the character of the natural heart, unsanctified by the truth. When I sensed at the conference the condition of things I knew God would not illuminate the minds thus inflamed by what the spirit of the enemy, for it was nothing else. God's truth needed no such a spirit to stand in its defense. I knew that there were men there who were proclaiming the truth who were unworthy and whose hearts were vessels of dishonor. [Cf: 1888 Mtl. p. 295 para. 01] p. 325, Para. 2, [1889MS].

I had messages of reproof for some but the spirit that prevailed which was not of Christ but of the enemy made of no effect my words. Christ was wounded in the house of His friends. It was not by me! Not by me, that Christ was dishonored! It was by my brethren who had no just cause for thus making of none effect my labors at that meeting. I was about to leave the meeting for Kansas for I could not see that my remaining would do any good. Bro. Kilgore urged me to speak Sabbath. I said, "No, I will not be guilty of wasting my words and strength further for a people who are filled with prejudice and evil surmisings, who withstand my labors and whom I cannot convince of truth. I will speak in the afternoon to the Scandinavians because they desire it so much." [Cf: 1888 Mtl. p. 296 para. 01] p. 325, Para. 3, [1889MS].

That night the angel of the Lord stood by my bed and said to me many things which I will not attempt to write here, but I was commanded to stand at my post of duty; that there was a spirit coming in taking possession of the churches, that if permitted would separate them from God as verily as the churches who refused light that God sent them in messages of warning and of light that they might advance in regard to His second coming to our world. [Cf: 1888 Mtl. p. 296 para. 02] p. 325, Para. 4, [1889MS].

I have been shown that the people of God are not fully enlightened in

regard to the many devices of the relentless foe whom they will have to encounter. Those who should be well experienced are, in a large measure, ignorant of the workings of Satan and he is taking them unawares. There is a great, grand charge to be made by a united front against the enemy and Satan has great victories because there is a difference in views in our ranks upon some points of Scripture not (of) a vital character. Men who claim to believe the truth, I have been shown, will develop their true standing before God. My guide said, "Follow me." I was then taken to the different houses where our people made their homes. I heard the conversation, the remarks, made in reference to myself; the testimonies borne at that meeting were commented upon. W.C.W. was talked of and presented in a most ridiculous light. I could define the speakers by their voices. A. T. Jones was commented upon in like manner, so was E. J. Waggoner, Said my guide, "Where is the earnest prayer, the seeking of God with humble heart for light?" I was listening in the different rooms to the sarcastic remarks, unchristian comments, the excitable, exaggerated statements made all because that there was a difference in the views of the law in Galatians. O consistency, hast thou departed from the midst of Seventh-day Adventists? After listening some time to the free, unchristlike words, then my work was appointed me. [Cf: 1888 Mtl. p. 296 para. 03] p. 326, Para. 1, [1889MS].

I was told this spirit had been gathering strength for years and the leavening influence was at work and spiritual life was going out of the churches. In their gatherings for meeting there was lightness, trifling, jesting, joking,--a spirit that God frowns upon. I was promised that if I stood faithfully at my post of duty the Lord would sustain me to do the work given me of God. His everlasting arms would be beneath me, but I must bear the message the Lord gave me whether men would hear or forbear. I have tried to do this. I sent word that I would speak Sabbath forenoon and I did speak and I did not leave the meeting until my work was ended. I bore my testimony in Battle Creek but there was not one of my brethren who had the moral courage to stand by my side and take back or confess that they had pursued a wrong course and misjudged their brethren and misjudged me. [Cf: 1888 Mtl. p. 297 para. 01] p. 326, Para. 2, [1889MS].

I bore my testimony in Potterville. The Spirit of the Lord attended me, but not one of those who had drank in that spirit of doubt and questioning, who had withdrawn their confidence from me and the work God had entrusted to me, confessed their mistakes and the deception they had been under. The Lord wrought for His people in Battle Creek but notwithstanding the evidences of the work of God, not one who was leavened with the spirit of doubts and suspicion and evil surmisings after they saw that life and freedom and the blessing of God was brought in to the churches by the messages borne by the very ones they had misjudged and demerited and had misstated and falsified had any words of confession. They did not then admit their wrong and confess their errors and take their stand firmly for the right. Were they too proud to do this? What has come over our people? I have the same testimonies to bear I ever have borne during the last forty-five years. I did plead that our ministering brethren should act like Christians at Minneapolis, which many of them did not do. You are well aware that the power of God attended the messages I gave to the people but all this is neutralized by hearsay, by the strong feelings that had been worked up and the suggestions made by Elder Butler which suggestions he has no

delicacy in making to my face in his letters to me. I tell you, for Christ's sake, as I have told others, give up your false ideas and be not deceived. [Cf: 1888 Mtl. p. 297 para. 02] p. 326, Para. 3, [1889MS].

In regard to the meeting in Kansas I had not been there over the first night when I had opened to me the true condition of things, The leaven of Minneapolis was brought from Iowa and its work was being carried on to make of none effect the labors of Eld. A. T. Jones and my work. The next morning I spoke decidedly upon this matter and plainly stated in substance that which I have traced with pen and ink in this letter. Brother Hall, President of Kansas conference arose and said, "My confidence in the testimonies the Lord gives Sister White is confirmed. I was in one of the very rooms she mentions, the very statements made are more clearly pictured than I could possibly describe the incidents myself. Minneapolis was the first general conference that I ever attended. I was but a child in the truth, three years old. I had implicit confidence in my ministering brethren. I believed them to be conscientiously doing their work. I looked up to them, trusted in them, respected them, but the remarks I listened to day after day did make an impression upon my mind. I bore this talk, thinking it must be so but it became too strong for me and on one occasion I just boiled over. I told them just what I thought of such talk and the manifestation of such a spirit. For a little time it was better but whenever something fresh would come up all and more was repeated. I said if this was a sample of the spirit brought into the General Conference, I never desired to attend another. "He humbly confessed that he did become carried away with the current for which he heartily repented. Bro. McCreynolds bore testimony that the description given by Sister White was true to the letter. He was unfortunate enough to be one of the number in the room with the Iowa brethren and he was distressed for two weeks. He was not drawn in but the current became too strong and he lost his bearings and confessed he united in the spirit to some degree. He said for two weeks as Sister White has said, there was not a vocal prayer offered in the house. He had before this made humble confessions to me of this matter which he repeated at the meeting. Our meeting had to close before we could go any farther. Young Brother Washburn and his wife came to our tent and talked with me and I talked with them freely and told them if they had come to me I would have gladly explained everything to their satisfaction. Brother Porter came. I talked with him freely and told them not half as much as I have told you when you came to Battle Creek and it helped their minds. Friday again the Lord gave me a decided testimony to bear which made as decided impression on minds. [Cf: 1888 Mtl. p. 298 para. 01] p. 327, Para. 1, [1889MS].

Sabbath day Brother Porter was wonderfully exercised. He was in meeting. He said, "I thought I was going to faint. I felt that I was dying. I dropped my head on the seat before me (and) when I raised my head, I was revolutionized. Every point which had been clouded with darkness was clear as Eld. A.T. Jones has presented it. I wrote it and as the Lord had presented it to me in a clear line from Adam down, the righteousness of Christ in the law." [Cf: 1888 Mtl. p. 299 para. 01] p. 327, Para. 2, [1889MS].

Sunday I bore in the morning meeting a testimony upon the same point in regard to the Christless wicked surmisings and misrepresentations that had been made in Minneapolis by my ministering brethren. The break

came, thank God! My words were not to them as idle tales. Brother Porter, minister from Iowa, arose and said, "I came to this meeting in complete darkness. Satan was at work with me to raise my combative spirit and I was growing darker and darker but I am converted. I see the light. I was not at Minneapolis. If I had been, I fear I should have been the worst among my brethren but I rejoice in God. I see now clearly. I am now determined to work in an opposite direction from that which I have been hitherto working. I want you, my brethren, to forgive me for my blindness and for my stubbornness, "Young Brother Washburn arose and talked quite lengthily. He said when at Minneapolis he was one who thought Sister White's testimony could not be truth when she stated she had had in California no conversation with A.T. Jones and E. J. Waggoner. He did not say that Sister White lied but he might as well said it for he stated to others it could not be so. And he did not believe that Sister White told the truth. But he said, "I confess this to my shame. I have confessed it to Sister White and I confess it to God. I repent of this everlastingly." He was free in the Lord. Bro. Wakeham was also free to confess he with Brother Conradi were in that room where many ministers made their home and he acted a part in the talking. He had enjoyed more of the blessing of God in the last twenty-four hours than he (had) done in all his life before. Our meeting moved off after this much more freely and the blessing of the Lord rested upon the people. I write you these particulars that you may see if you have done all that you ought to do in regard to the removing the impression you and your ministering brethren have left upon Elder Butler's mind which have misled him and he was, poor man, sick both in body and mind, broken in mind, yet treated as one who was sound and his imaginings as correct as the mind of God. [Cf: 1888 Mtl. p. 299 para. 02] p. 327, Para. 3, [1889MS].

There was poor Brother Ostrander that went to that meeting, unbalanced in mind, little less than insane man. His brethren were in so great blindness they were so wrought up over the law in Galatians, they had no sense to discern his true condition and the question was gravely asked me by the committee who visited me, for my counsel of Bro. Ostrander. Would not he be one whose name should be put on the paper as one to run for the presidency of General Conference? This man was even dangerous in his home in his insanity before he left home, for his wife has told me in regard to it. But this man was fully in the confidence of Elder Butler and in his weak condition strong impressions from this man were made on his mind. As Brother Butler stated, my best and most experienced ministering brethren could tell him their hearts were nearly broken at the positions Sister White took at the General Conference. I wish for these ministers' sake, the breaking of the heart would have been more thorough for then there would be reformation and the mould of God would be upon them in the place of the mould of men. Would that these brethren would be illuminated by the spirit of God rather than to continue longer walking in the sparks of their own kindling. They talk thru mist, thru doubts, thru darkness but do not open their hearts to the light that God has sent them to clear away the fog. They close their hearts to knowledge that God would give them but open them to all the doubts that are floating from one to another. [Cf: 1888 Mtl. p. 300 para. 01] p. 328, Para. 1, [1889MS].

The work they ought to do they do not do and God will give them no greater light than they have had until they acknowledge the light He has already given them. They have caused Brother Butler to stumble.

They have to remove the stumbling blocks from his path and make straight paths for their feet lest the lame be turned out of the way. The Lord will no more excuse the rejection of light in any one of those who claim to believe in the truth in our day than He excused the Jews for their rejecting light that came from the Lord's appointed agencies. In this our day the refusal to walk in the light leaves men in darkness always. [Cf: 1888 Mtl. p. 301 para. 01] p. 328, Para. 2, [1889MS].

Ms 2, 1889-- *Picking Flaws*-- Morning Talk by Mrs. E. G. White, Ottawa, Kansas, May 12, 1889--The enemy is at work with those who have placed themselves in doubt and unbelief; and they are not satisfied only to be there themselves, but all the time they are strengthening others in the same line, and they want others to believe just as they do. From the light God has given me, there never was any new light that came from heaven but that Satan could find something in it to pick at. And so it is with some of the people of today--they will pick at little things. They want the light, but there comes along the enemy just as he did to the men of Nazareth, and although the Spirit of God told them that Jesus was the anointed one and Christ told them what His work was--to break the power of the enemy and let the oppressed go free, to loose the bands of wickedness and to preach the gospel to the poor [see Luke 4:18]--[they remained in doubt and unbelief]. [Cf: 1888 Mtl. p. 302 para. 01] p. 328, Para. 3, [1889MS].

But it seems to me that we do not take these things and learn the lessons from them that we should. Now the unbelieving came up and the devil took advantage of it and began to work, and they began to say among themselves, Who is this? Is not this the son of Joseph and Mary? And just the minute this thought came into their minds they began to work it out. And you know how it worked. They arose right up and laid hold of Christ and led Him to the brow of the hill and were going to destroy Him. Now, there has not been any improvement made in human nature since that time. Human nature is human nature still. If there is any little point where they can divert the mind, they make the most of it. You see it in the counsels. It has been presented to me again and again. They [church leaders] are laying plans for the work of God, trying to make arrangements whereby they can advance the work of God, and there stands someone trying to trig [block] the wheels. As I said to one of our brethren not long since, "You have done more to set back the work of God than ten or twenty of our enemies, because you construe some point into something wonderful, and you have held the committee for hours over nothing, only to throw in a block to trig the wheel, and the time wasted and the good resolutions that should have been carried have been lost. You come in and they think you are a good man, a moral man, and what you say is all right, but every time you have a chunk to throw in, and they are worried out in their counsels and nothing is accomplished which should have been done, on account of this hindrance." [Cf: 1888 Mtl. p. 302 para. 02] p. 328, Para. 4, [1889MS].

Now brethren I want to tell you, when the Spirit of God comes into our midst, it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken. In the place of coming to God and asking Him to give them a new heart and a new mind, that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It doesn't strike them, and it must harmonize with their ideas and they will stand right there

until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis. [Cf: 1888 Mtl. p. 303 para. 01] p. 329, Para. 1, [1889MS].

It is because I know the very same spirit is here, and that we should not give place to it for a moment that I say these things. I know that while the Spirit of God will make impressions upon human minds the enemy will come in and make the most of any little thing that it is possible to make and the leaven will begin to work because the devil wants it so. Now brethren and sisters I want to place you on your guard. I want to ask you if you are satisfied with your coldness, your unbelief, your backslidings. Have you not had enough of it? If not, the devil will give you all you desire. We don't want any more. [Cf: 1888 Mtl. p. 304 para. 01] p. 329, Para. 2, [1889MS].

We see that we are in no better condition than the Jewish people. God gave them the clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself came in order that He might present the truth to them. But when His own nation rejected Him, He turned away. He told them, "Ye have ears, but ye hear not, eyes have ye but ye see not." (cf. Jer. 5:21.) Then they inquired, "Are we blind also?" Christ said, "If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light." (See John 9:14.) Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his blinder before their eyes, and they received it not. [Cf: 1888 Mtl. p. 304 para. 02] p. 329, Para. 3, [1889MS].

Now brethren, there is a blessing here for you. You may think it strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God's earth; and if God gives me strength I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist him. "The Lord rebuke thee," He said, "is not this a brand plucked out of the fire?" (Zech. 3:2). [Cf: 1888 Mtl. p. 304 para. 03] p. 329, Para. 4, [1889MS].

Now here are the people of God and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting-up, that you may have a message for the people that will cut its way through the fleshy heart, and that you may go crying through the porch and the altar, "Spare thy people, O Lord, and give not thine heritage to reproach" (Joel 2:17). Now open your ears to the truth you have had and put away your doubts, unbelief, and Christless surmisings. [Cf: 1888 Mtl. p. 305 para. 01] p. 329, Para. 5, [1889MS].

God wants you to come and drink of the clear waters of the streams of Lebanon, and when you have drunk yourselves you will want to call others to drink. Convert after convert is presented to me who does not know what it is to have faith in Christ. It seems they are ready to die; there is no light in them; they are dying for the want of God. [Cf: 1888 Mtl. p. 305 para. 02] p. 330, Para. 1, [1889MS].

I went to a meeting where I could stay only three days, and in that time I spoke to them seven times. They begged of me to stay longer; they seemed starved, and they would get up and talk of how they wanted this truth and this light, but the devil was ready to bring in something to shut out the light, and many are ready to have it so. They don't know what the pure atmosphere is, but may the Lord help us that the clear light of His glory may surround us. May God help us to stand on vantage ground before the enemy that we shall have our minds broken off from things below and get hold from above. [Cf: 1888 Mtl. p. 305 para. 03] p. 330, Para. 2, [1889MS].

Christ, when talking to the people of His time, told them that they had blinded their eyes and closed their ears lest they should see with their eyes and hear with their ears and be converted and He should save them. (See Matt. 13:15.) Light had been given them, but they would not receive it. Darkness was upon them, and they would come and pick the little flaws, and draw the minds of the people away from the solemn truth that was for them. Now, how will it be with us? We don't want to kill ourselves here laboring for you, but will you labor for yourselves? We want to know whether we will have the rich blessing of the Lord resting upon us, and we realize that He sheds His rich light and glory upon us. This is my prayer.--Manuscript 2, 1889. [Cf: 1888 Mtl. p. 306 para. 01] p. 330, Para. 3, [1889MS].

Letter 14, 1889--May 12, 1889-- *Reflections on the Minneapolis Conference* Dear children of the Household: I have good news to report this morning. There has been a break in the meeting. Praise the Lord, He is at work for His people. We have felt surely that the enemy of Christ and all righteousness was upon the ground.[From Ottawa, Kansas campmeeting.] There were some ministers from Iowa who came armed and equipped to leaven the camp with the very same spirit that was so prominent in Minneapolis. Brother Jones had labored every day, speaking three times a day, but it seemed so hard to make an impression. [Cf: 1888 Mtl. p. 307 para. 01] p. 330, Para. 4, [1889MS].

We arrived here on Tuesday evening [May 7]. Wednesday I attended the early morning meeting and bore a decided testimony and entreated all present not to act over Minneapolis, and not to be like those Paul describes in Hebrews 4:2. I then entreated them to humble their hearts before God and put away their sins by repentance and confession, and receive the messages God sends them through His delegated servants. [Cf: 1888 Mtl. p. 307 para. 02] p. 330, Para. 5, [1889MS].

Thursday morning I attended the early morning meeting and felt that I must be more explicit. I was led out to speak more freely in regard to the conference held in Minneapolis, and the spirit that our brethren brought to that Conference. I felt that it was not enough to longer deal in general terms uttering truths which might be assented to, but that would not cut deep in the fleshy tables of the heart. The work to be done demanded something more than smooth words, for God would put His rebuke upon anything and everything savoring of the same kind of spirit and influence that was brought into Minneapolis--doubts, cavilings, playing upon words, turning aside from the close reproofs of the Spirit of God, and regarding them as idle fables and ridiculing and misrepresenting and quibbling upon words. [Cf: 1888 Mtl. p. 307 para. 03] p. 330, Para. 6, [1889MS].

All this was an offense to God and must not have any place here at this meeting. There were souls starving for food and they must be fed. I told them that which the Spirit of God had revealed to me as I was conducted to the rooms of those who came to the conference. I was made to hear the conversation, the sarcasm, the evil feelings expressed, the bearing false witness, the making light of the message God sent, and the messenger who brought the message. I was told all this was wisdom that was from beneath in marked contrast to the wisdom that was from above, which has been specified by God through His apostles. [James 3:13-18 quoted.] [Cf: 1888 Mtl. p. 308 para. 01] p. 331, Para. 1, [1889MS].

I related in the Thursday morning meeting some things in reference to the Minneapolis meeting. I told them by what means the Lord had opened to me the spiritual condition of many of those who came to that conference. They came under a delusion, with false impressions upon their minds. This was Satan's work, for the Lord was to revive His people and give them light in clear distinct rays that would lead to the magnifying of Christ. The Lord's command to His people through His messengers was, "Go forward." And now Satan determined to hold the people away from the light that the rich blessing of God should not come upon the delegates. [Cf: 1888 Mtl. p. 308 para. 02] p. 331, Para. 2, [1889MS].

Satan raised an alarm. They thought the law in Galatians would come up and they would go armed and equipped to resist everything coming from those men from the Pacific Coast, new and old. [Cf: 1888 Mtl. p. 308 para. 03] p. 331, Para. 3, [1889MS].

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts. [Cf: 1888 Mtl. p. 308 para. 04] p. 331, Para. 4, [1889MS].

I had been, during the forty-five years of experience, shown the lives, the character and history of the patriarchs and prophets who had come to the people with a message from God, and Satan would start some evil report, or get up some difference of opinion or turn the interest in some other channel, that the people should be deprived of the good the Lord had to bestow upon them. And now in this case a firm, decided, obstinate spirit was taking possession of hearts, and those who had known of the grace of God and had felt His converting power upon their hearts once, were deluded, infatuated, working under a deception all through that meeting, and it took but a tiny seed of doubt and questioning to find fruitful soil in the hearts of those who had no living connection with God, whose hearts were hard and unimpressionable. Their base passions were stirred and it was a precious opportunity to them to show the mob spirit. [Cf: 1888 Mtl. p. 309 para. 01] p. 331, Para. 5, [1889MS].

I could but have a vivid picture in my mind from day to day of the way reformers were treated, how slight difference of opinion seemed to

create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus--all this had passed before me point by point. The Satanic spirit took control and moved with power upon the human hearts that had been opened to doubts and to bitterness, wrath and hatred. All this was prevailing in that meeting. I decided to leave the meeting, leave Minneapolis. I refused to speak again to our people, but consented to speak to the Scandinavians. [Cf: 1888 Mtl. p. 309 para. 02] p. 331, Para. 6, [1889MS].

In the night season, one of God's messengers stood by my side and asked: "Did not I raise you up when you were sick nigh unto death in Healdsburg? Did not I put My Spirit upon you and sustain you to bear your testimony in Oakland? Did not I your Lord strengthen you to come the long journey to this place? Have not I kept you mind in peace amid the strife and confusion of tongues, and now I have a work for you to do in this place. My everlasting arms are beneath you. I have given you a message to bear. I will show you many things." [Cf: 1888 Mtl. p. 310 para. 01] p. 332, Para. 1, [1889MS].

I was conducted to the house where our brethren made their homes, and there was much conversation and excitement of feelings and some smart, and as they supposed sharp, witty remarks. The servants, whom the Lord sent were caricatured, ridiculed, and placed in a ridiculous light. The comment of words passed upon me and the work that God had given me to do was anything but flattering. Willie White's name was handled freely and he was ridiculed and denounced, also the names of Elders Jones and Waggoner. [Cf: 1888 Mtl. p. 310 para. 02] p. 332, Para. 2, [1889MS].

Voices that I was surprised to hear were joining this rebellion and those with whom I had labored in past years, without any evidence or any sure knowledge of any change in Sister White, were hard, bold, and decided in denouncing her. And of all those so free and forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true. I was represented as telling things untrue, when I made the statement that not a word of conversation had passed between me and Brethren Jones and Waggoner nor my son Willie upon the Law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the Law in Galatians. [Cf: 1888 Mtl. p. 310 para. 03] p. 332, Para. 3, [1889MS].

After hearing what I did my heart sank within me. I had never pictured before my mind what dependence we might place in those who claim to be friends, when the spirit of Satan finds entrance to their hearts. I thought of the future crisis, and feelings that I can never put into words for a little time overcame me. [Mark 13:9, 12 quoted.] [Cf: 1888 Mtl. p. 311 para. 01] p. 332, Para. 4, [1889MS].

All this passed through my mind like a flash of lightning and I was sensible how little trust or dependence could be put in the friendship of men when human thoughts and human passions bear sway. Just as sure as the enemy is permitted to bear sway then we may expect anything. Human friendship, bonds, and ties of relationship are severed, and why? Because there is a difference of opinion in interpretation of the

Scriptures. It is the same spirit which condemned the Lord of life and glory. The truth that sanctifies the soul produces no briars and thorns. "By their fruits ye shall know them" (Matt. 7:20). Then the words were spoken, "Only lay hold of the strength of the Mighty One. He is a Friend that will never leave thee, never betray thee. He is thy refuge. No storm or tempest can move thee. In God is thy strength. Faith in God is thy shield and buckler. His grace is sufficient for thee." [Cf: 1888 Mtl. p. 311 para. 02] p. 332, Para. 5, [1889MS].

And what created all this stirring up of human passions which was bitterness of spirit, because some of their brethren had ventured to entertain some ideas contrary to the ideas that some others of their brethren had entertained, which were thought from their understanding to be inroads upon ancient doctrines? [Cf: 1888 Mtl. p. 311 para. 03] p. 333, Para. 1, [1889MS].

The guide which accompanied me gave me the information of the spiritual standing before God of these men, who were passing judgment upon their brethren. They were not keeping their own souls in the love of God. Had they been growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they would have distinguished light from darkness, and truth from error. [Cf: 1888 Mtl. p. 312 para. 01] p. 333, Para. 2, [1889MS].

I had declared my intention of leaving the meeting as soon as the Sabbath should close, but when I was assured I had a work to do, to stand at my post, that God had given me a message to bear in His name, and even if I had foreseen the consequences, I could not be clear before God, and have my peace. And my work must not cease here, for my testimony of this character must continue as God should direct until these wrongs were expelled from the churches. Unless the faithful testimonies are continually repeated in the ears of the people of God, the mold which has been left upon the work would not be removed. [Cf: 1888 Mtl. p. 312 para. 02] p. 333, Para. 3, [1889MS].

There have been, I was informed, misunderstandings not only of the testimonies, but of the Bible itself. Men have exalted themselves and esteemed themselves too highly, which leads to the denouncing of others and passing judgment upon their brethren. Envy, jealousy, evilspeaking, evil surmising, judging one another, has been considered a special gift given of God in discernment, when it savors more of the spirit of the great accuser who accused the brethren before God day and night. There has been a spirit of Phariseeism, a hard, unsympathetic spirit towards the erring, a withdrawing from some and leaving them in discouragement, which is leaving the lost sheep to perish in the wilderness. There has been a placing of men where God alone should be. [Cf: 1888 Mtl. p. 312 para. 03] p. 333, Para. 4, [1889MS].

You must do your work with fidelity. You must under the constraining influence of the love of Christ do the work God has given you. Let not your zeal diminish. Then trust the result with God. This was not all that was said, but I did not hesitate a moment in my decision. I prayed the Lord to unite me more fully to Himself. I decided I must work, bearing the message God should give me without calculating the consequences, whether men would hear or forbear. I must not abate one jot or tittle of the message given me to bear, either for favors or because of frowns and alienations of any mortal. [Cf: 1888 Mtl. p. 313

para. 01] p. 333, Para. 5, [1889MS].

I sent word to Brother Kilgore that I would speak to the Scandinavians in the afternoon, and to the American brethren in the forenoon. I stated to the brethren that I had continued the same work since the Minneapolis meeting. Success has attended my labors, but only one man has had the moral courage to confess that he had done and spoken wrong both of me and the work God had given me. They have not repented of their evil work. I had testimonies for individuals that were in sin, but I had no liberty to reprove them, for these were joined with those who held responsible positions and had a mob spirit, the spirit of the devil to berate, to falsify and inflame the minds of those who ought to have had the spirit of Jesus. [Cf: 1888 Mtl. p. 313 para. 02] p. 333, Para. 6, [1889MS].

While in Europe, in different ways, at different times, in different places, I was speaking to the people in America, and warning, cautioning, entreating them to have their spirit and works corresponding with the character of the truth which they profess to believe and love. I was shown that there was coming into the ranks of Sabbathkeepers a self-sufficient spirit. [A self-sufficient spirit] was cherished by young men in responsible positions. A worldly wisdom was taking the place of the wisdom from above. Men were trusting in men. Form and ceremony were taking the place of true piety. [Cf: 1888 Mtl. p. 314 para. 01] p. 334, Para. 1, [1889MS].

Men were almost devoid of love. Those who praised and glorified them, they would praise and glorify in return. Those who highly esteemed their capabilities were getting above the simplicity of the work. They shaped the work to go in their line, and God would disappoint them and move in His own mysterious way His wonders to perform; and God's ways would not be seen and acknowledged by those who had brought in their own spirit to take the place of the Spirit of God. [Cf: 1888 Mtl. p. 314 para. 02] p. 334, Para. 2, [1889MS].

That which was presented to me at Minneapolis opened to me the true state of many conference [workers]. If the testimonies which they have long professed to believe crossed their track, or rebuked and corrected their errors, there must be, they thought, some mistake in the testimony. [Cf: 1888 Mtl. p. 314 para. 03] p. 334, Para. 3, [1889MS].

I told them plainly [that] the position and work God gave me at that conference was disregarded by nearly all. Rebellion was popular. Their course was an insult to the Spirit of God. The Lord sustained me by His Holy Spirit and told me that my work was to stand at my position of trust to do the work the Lord had set me to do, and raised me up from a bed of sickness to do, and His sustaining power would be with me, for His everlasting arms were beneath me; [that] the spirit that was brought at that meeting was a zeal not according to knowledge; that wrong ideas and a spirit not of God had been for years taking control of those who were standing in responsible places. They were lifted up, exalted. [Cf: 1888 Mtl. p. 314 para. 04] p. 334, Para. 4, [1889MS].

Many things were specified that were being cherished as truth, but which were not in harmony with the message of the truth, and Satan was having things very much his own way. He was taking advantage of human nature. The disposition and strong traits of character which had not

been under subjection to the Spirit of God were stirred into activity as worked against Jesus Christ at His first advent, and led to their taking the first steps in the rejection of Christ. And after their feet were once set in a wrong path, their pride, their jealousy, and self-righteousness would not allow them to acknowledge they had made a mistake. [Cf: 1888 Mtl. p. 315 para. 01] p. 334, Para. 5, [1889MS].

Many were drawn into this snare by the misrepresentation of others, knowing not what they were doing, not understanding what they were stirred up about. A bewitching power attends all rebellion of whatever order. After they had taken the position with the more responsible ones in attempting to destroy the Son of God after His discourse at Nazareth, they would not repent and retract. Jesus gave them an opportunity after His character and His work were more fully known. He had wrought miracles. He had done works that no other man had done or ever could do, but they did not afterward repent and give Him glory. [Cf: 1888 Mtl. p. 315 para. 02] p. 334, Para. 6, [1889MS].

I was encouraged to stand firmly against the human impulses that were bearing strongly against [the] light and truth which the Lord had for this time for His people. I was told that, comparatively, I should stand almost alone; but I was not alone, for His Spirit was moving upon many hearts who were like-minded with the Spirit of God. [God said to me], "I have a testimony for you to bear before My people who are hungering for truth. Be not of a doubtful heart, neither be discouraged. My word shall be as a hammer to break the flinty hearts. Be zealous only for the honor of God." [Cf: 1888 Mtl. p. 315 para. 03] p. 335, Para. 1, [1889MS].

The president of the Kansas Conference solicited an interview with me and said his confidence in the testimonies was greater than ever before, for he was in that house where it seemed indeed to be as I had said, a godless, prayerless house. Such comments as were made of me and my work from men he supposed would never speak such words, so astonished him that he felt that he must speak and let them know he was not of the same mind. He reproved the spirit, the words, that had been spoken. [Cf: 1888 Mtl. p. 316 para. 01] p. 335, Para. 2, [1889MS].

Several others were in the same house and stated the same things. They thought they would never mention the matter to anyone, but now they felt that they must speak. They acknowledged [that] every word Sister White had spoken was true, that her name, her work, her testimonies of the Spirit of God were freely commented upon; and the statement was made that Sister White was under the influence of Willie White, A. T. Jones, and E. J. Waggoner, and that they were not reliable. These brethren named were treated in words and charged with many things, that there was, I had stated, a wrong spirit. They deeply regretted they were in that company where for a long time not a vocal prayer was offered, but [there was] enough talk to confuse the minds of those who had not a long experience in the work of Sister White. [Cf: 1888 Mtl. p. 316 para. 02] p. 335, Para. 3, [1889MS].

Thursday afternoon I spoke to the people, although I was weak, for the air was depressed. The word was received in just that way and in just that spirit that the individual hearers possessed. Those who were watching to find somebody to pick flaws in, whose hearts were barricaded with unbelief, thought Sister White did not talk with much

spirit. Those who wanted light and truth were fed and considered the words spoken as from God. I had a long talk with young Brother Washburn, who opened his heart frankly to me. [Cf: 1888 Mtl. p. 317 para. 01] p. 335, Para. 4, [1889MS].

Friday morning again I read some things before the people assembled, in reference to Minneapolis and the way my brethren treated the servants whom the Lord sent to them with messages of truth. Then several bore testimony in regard to their experience at the meeting at Minneapolis; and yet we did not seem to break through. [Cf: 1888 Mtl. p. 317 para. 02] p. 335, Para. 5, [1889MS].

Sabbath Brother A. T. Jones talked upon the subject of justification by faith, and many received it as light and truth. I spoke in the afternoon, and the Lord strengthened me to bear my testimony with freedom. Then there were many testimonies borne, testifying that they appreciated the light and truth presented to them. But it seemed difficult for those who had been dwelling in an atmosphere of doubt, to take the position of learners. They would quibble at little points that were of no consequence. The leaven that has wrought in Iowa Conference, was in our midst. [Cf: 1888 Mtl. p. 317 para. 03] p. 335, Para. 6, [1889MS].

Sunday morning I attended the meeting, and prayed and talked. I bore to the company assembled a plain, clear, sharp testimony, taking up again a solemn reproof against the sin of our doubts and unbelief; that in every congregation Satan had his agents right among us through whom he could work. Their natural and acquired abilities he could use if there was any chance for him to do so. [Cf: 1888 Mtl. p. 317 para. 04] p. 336, Para. 1, [1889MS].

There are those who have lived in an atmosphere of doubt, men of talent and acquirements who attend our special meetings for business and for counsel, whom Satan works through, to hinder the work of God. When propositions are made to advance the work, when the glory of God alone is considered, these men, supposing themselves to be wise and of far-seeing judgment, will catch at a little item of no particular consequence, and they will talk over it and make everyone else talk over it, and hinder the work which might have moved right along to its completion. And when once they start a thing, they will hold tenaciously to their ideas. They consider it a virtue, a matter of praise in them, to appear to have this great caution and wonderful foresight, when [they] are only carrying the stones to trig the wheels, making the work exceedingly trying in these business meetings because these men intrude themselves to notice, when the "Well done" would have been said to them in heaven and in earth if they had kept silence. [Cf: 1888 Mtl. p. 318 para. 01] p. 336, Para. 2, [1889MS].

The very thing that the Lord had impressed upon the minds of His servants that ought to be done has not been done at the right time, because these men advanced their own ideas under the suggestions the devil had put in their minds to hinder the work of God and to disgust those who would see the work of God move. There have been suggestions made by themselves which have carried, which God never put into their minds. Satan attends every board meeting, every business meeting, every committee meeting, and if he can impress anyone's mind to make objections or to throw in suggestions that will delay the work hours

and weary out those who are called upon to attend these meetings, he is wonderfully pleased. He has had his way in the matter. And the business which should be pushed through with dispatch, yet in an intelligent manner, is made tedious and to drag along because of the human, unsanctified elements in the character of some who are placed in responsible positions, who do not have knowledge when to speak and when to keep silent. [Cf: 1888 Mtl. p. 318 para. 02] p. 336, Para. 3, [1889MS].

This is the way Satan has wrought among us effectively. If these men are not converted, [these men] who are so ready to block the wheel, who will oppose things which commend themselves to the judgment of those who generally preside at these meetings, let them be left off the board, for although they may have some excellent ability they have mingled with it a self-esteem and ideas that they wish to have prevail which will be carrying out Satan's line as he wants it. They are a detriment, a hindrance, to your business meetings, and make them unsatisfactory, wanting in dignity and make most tedious delays of business that might be executed with expedition and thoroughness. [Cf: 1888 Mtl. p. 319 para. 01] p. 336, Para. 4, [1889MS].

Another thing where Satan comes and uses his power is to work upon the human elements to foster unbelief, and they have lived and breathed in the atmosphere of unbelief until it is second nature to hunt up doubts and sow the seeds of doubts. They have some precious qualities, but when doubts and quibbling take hold of their mind, all the gifts and abilities entrusted to them from God are used as weapons of darkness. They do not know that they are under the influence of the great deceiver, to assault the most sacred things of God with wicked self-deification. They use the power they possess and the confidence entrusted in them by other minds to rivet more firmly the bonds of infidelity, questioning, and doubts of the very truths God would have them, His people, respect and reverence. [Cf: 1888 Mtl. p. 319 para. 02] p. 336, Para. 5, [1889MS].

I say, let not these be deceived. Mistake not your influence to deceive others for the final come out of the matter. There is a decision to be pronounced by Him who is a true Watcher, who weighs with other scales than those who are deluded. Your time has not been employed in a manner to meet the "Well done," when the last decision shall be made. [Cf: 1888 Mtl. p. 320 para. 01] p. 337, Para. 1, [1889MS].

Think ye not that the heavenly Watcher sees your unbelief and opposition? Think ye not your ridiculing, scoffing words are never to appear before you again? Even the outpouring of the Spirit of God you have treated with contempt, and have passed your unsanctified judgment upon; and when the messages have come to you that you must be converted to God, how you have misunderstood and perverted the meaning of these words. The voice of unbelief and contempt of God's work and God's servants have been by those blinded by selfishness and self-deception, as the voice of God. But an almighty hand is at work for His people, to purge from them the spirit of self, the base material that they flattered themselves was gold. [Cf: 1888 Mtl. p. 320 para. 02] p. 337, Para. 2, [1889MS].

Who shall comfort God's servants when they are grieved and

disappointed? Will their faith steer clear? Will they be Christlike amid the rocks without shipwreck? God does not take pleasure in disappointing our hopes and bowing our souls down with anguish. God will fulfill the desire of them that are faithful to do His bidding. But we must not prescribe to Him time, place, or manner, when this must be done. He will not suffer His servants to spend their strength for naught. There may be an appearance that they are frustrated for a time. It is for their good, for their success is not of him that willeth nor of him that runneth. [Cf: 1888 Mtl. p. 320 para. 03] p. 337, Para. 3, [1889MS].

The Lord has His eyes upon the workers. He suffers obstructions and apparent failures to take place that His wisdom and His power may be more decidedly manifested, and that His own Name may be glorified, for the Lord alone is to be exalted. God's workers must walk in the way of duty and commit themselves, their work, their time and talents, to God. [Cf: 1888 Mtl. p. 321 para. 01] p. 337, Para. 4, [1889MS].

In the providence of God I bore my testimony in Battle Creek, in Potterville, in Des Moines. There the reports have been circulated in regard to the meeting at Minneapolis, but God gave me perfect freedom before [our] ministering brethren and the church, but those who had misinterpreted me and made statements that were in accordance with their feelings, have said nothing to retract their evil work upon the mind of Elder Butler and upon the minds of others. [Cf: 1888 Mtl. p. 321 para. 02] p. 337, Para. 5, [1889MS].

Jesus says in solemn accents, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." While Christ was teaching the most important truth, there arose a question between some of John's disciples and the Jews, about purifying. This was one of the ways the Pharisees worked when the truth they saw was affecting men's consciences. They would start some question of little importance to create a dispute, and thus divert the minds that they saw were being convicted. [Cf: 1888 Mtl. p. 321 para. 03] p. 337, Para. 6, [1889MS].

This plan of Satan has been carried on through the ages. He will work upon some minds to get into a dispute about some things in the church whenever the Lord begins to revive His people. He lays hold of human elements in the church, upon something that might be as well left wholly alone, to quench the spirit of harmonious action and to divert the mind from living issues. In every church gathering for worship, Satan is there also, to use every element that he can use in human nature to serve his purpose. He will use to bring in unbelief, evil surmising, and [he will endeavor] to get up side issues to divert the mind from the living issues; and [so] the Lord Jesus has warned us to watch and pray [lest] ye enter into temptation. [Cf: 1888 Mtl. p. 321 para. 04] p. 338, Para. 1, [1889MS].

When our brethren were engaged in their unholy work of contempt for their brethren whom the Lord sent with a message to them, did they think that they were doing God service? Did it not enter their minds that they were entering into temptation? They did not pray. They had no disposition to humble their hearts before God and stop their contention and plead with God for the enlightenment of His Spirit. [Cf: 1888 Mtl. p. 322 para. 01] p. 338, Para. 2, [1889MS].

Have they not examples before them in the past and in the present, where the banners of rebellion against the messages God sends and against His servants, are waving around us? Are there not enough blasphemers and despisers who have rejected light and cast aside His counsel? Must there be, even in our very midst, those who claim to be doing the work of God but who are openly profaning His name in word, in spirit, and in actions; and will this unhallowed work go on, that the measure of iniquity shall be still swelling the figures, before the church shall feel the importance of wrestling with God for the revealing of His power? [Cf: 1888 Mtl. p. 322 para. 02] p. 338, Para. 3, [1889MS].

Are prayerless companies to associate together in their spirit of opposition against light and truth, but not associate together to seek the Lord with all their hearts? Did these who formed a confederacy expect that this was the sanctifying influence of the truth upon them? Did they expect the Lord would guide them into all truth [while they were so] lukewarm [and] lifted up in self-sufficiency that they felt no need of keeping their hearts with all diligence, out of which are the issues of life? Personal piety, practical piety and spiritual-mindedness, were not kept up by secret and vocal prayer. Is not this the true state of the case? Was the course pursued by those congregated in these houses, of a character to kindle the fire of devotional love in their hearts? [Cf: 1888 Mtl. p. 322 para. 03] p. 338, Para. 4, [1889MS].

The light given me was that after a few superficial performances in private or public, they were filled with the accusing spirit, with evil surmisings, and several have acknowledged they did not want to say that Sister White lied, but they did say they did not believe she told the truth when she stated that she had not had conversation with W. C. White, Elder Waggoner, or Elder Jones. Have not these, my brethren, been wrought up by the spirit of Satan to thus judge me? And yet not one of them sought an interview with Sister White. Not one tried to obtain the true state of the case from her. In all the scenes of rebellion that have arisen, not one has charged me with untruth before this, and if they judge of me in this light, fired with a zeal that certainly is from beneath, they have thought and said worse things of Brethren Jones and Waggoner. Is this the course that we are to pursue in standing by the "old landmarks"? Is this the zeal for the Lord of hosts and for the spiritual interest of our brethren? [Cf: 1888 Mtl. p. 323 para. 01] p. 338, Para. 5, [1889MS].

Where is the spirit that Moses had when he cried earnestly to God day and night that He would exalt His own name among the nations? Where is that disinterested self-devotion which prompted the prayer of Moses, "Yet, if now Thou wilt forgive their sin, and if not, blot me I pray Thee, out of Thy book"? Where [was] there anything of this shown in the zeal of these brethren? God forbid [that] anything should ever take place again like that which transpired at Minneapolis. All this undue excitement of natural feelings of chagrin and vexation was not the zeal heaven-born to stand in defense of the truth. [Cf: 1888 Mtl. p. 323 para. 02] p. 339, Para. 1, [1889MS].

Would God that those who acted a part in this work would have repented before God, after reflection, that they had seen that they were

mistaken in Sister White and in their brethren ministers, [that] they had been as humble as Willie White and made as clean a confession as he did, broad enough to cover the wound he feared he had made. His course put to blush and shame those who have displeased God and injured their brethren in a most unchristian manner, which has involved them in darkness and perplexity, in which their own spirit and natural hearts have involved them. [Cf: 1888 Mtl. p. 324 para. 01] p. 339, Para. 2, [1889MS].

You may be annoyed because I keep this matter before you, but happy will you be if you see this matter as it is, if your eyes are opened to see the spiritual darkness and corruption of your own hearts, and repent. [Cf: 1888 Mtl. p. 324 para. 02] p. 339, Para. 3, [1889MS].

May 13. This morning there was a precious meeting of confession. Brethren Porter, Washburn, and Wakeham, all have yielded their opposition and surrendered to God. Brother Wakeham's testimony was that he had enjoyed more of the Spirit of God in the last 24 hours than he had done in all his life before. He was getting free and rejoicing in the Lord. [Cf: 1888 Mtl. p. 324 para. 03] p. 339, Para. 4, [1889MS].

Brother Porter bore a clear, free testimony. Brother Washburn also rejoiced in God. Oh, how grateful is my soul to see these, who have been enshrouded in an atmosphere of unbelief, now talking faith, now grasping the righteousness of Christ; and these who, ignorantly and in their unbelief, have let unholy thoughts and feelings into their hearts, and then grieved the Spirit of God, seek God while He may be found, call upon Him while He is nigh. [Cf: 1888 Mtl. p. 324 para. 04] p. 339, Para. 5, [1889MS].

Your feelings, your words that have been spoken against your brethren, have been registered against you in the books of heaven as done to Jesus Christ in the person of His saints. "Inasmuch as ye have done this to one of the least of these, My brethren, ye have done it unto Me." [Cf: 1888 Mtl. p. 325 para. 01] p. 339, Para. 6, [1889MS].

Repent before the Lord. If you do not repent, "I will come unto you and remove the candlestick out of its place." Then the result will be moral darkness. I attended the afternoon meeting, and after Brother Jones had spoken upon faith, there were many free testimonies borne. As many as six and eight were on their feet at a time, and they seemed like starved sheep who were feeding upon meat in due season. [Cf: 1888 Mtl. p. 325 para. 02] p. 339, Para. 7, [1889MS].

I pray that this good work may go on and that Zion may arise, because her light has come and the glory of the Lord has risen upon her. Let the individual members of the church humble themselves before God, and accept the message which will bring healing to her bruises and wounds. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 325 para. 03] p. 340, Para. 1, [1889MS].

Several times during the past winter 88-89 . I have met the report that, during the Conference at Minneapolis, "Sister White was shown that the judgment, which since 1844 had been passing upon the righteous dead, had now begun upon the living." This report is not true. A similar rumor, which has been afloat for about two years, originated in this wise: In a letter written from Basel, Switzerland, to a minister

in California I made a remark substantially as follows: "The judgment has been over forty years in progress on the cases of the dead, and we know not how soon it will pass to the cases of the living." The letter was read to different persons, and careless hearers reported what they thought they heard. Thus the matter started. The report from Minneapolis arose from someone's misunderstanding of a statement to the same effect as the one quoted from the letter. There is no other foundation for either report than this. [Cf: 1888 Mtl. p. 326 para. 01] p. 340, Para. 2, [1889MS].

Secondly, report has it that a minister now living has been seen by me in vision as saved in the kingdom of God, thus representing that his final salvation is assured. There is no truth whatever in this statement. The word of God lays down the conditions of our salvation, and it rests wholly with ourselves whether or not we will comply with them. [Cf: 1888 Mtl. p. 326 para. 02] p. 340, Para. 3, [1889MS].

Says the Revelator: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. *He that overcometh*, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." [Cf: 1888 Mtl. p. 326 para. 03] p. 340, Para. 4, [1889MS].

"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." "Ye therefore, beloved, seeing ye know these things before, *beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.*" "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." "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." [Cf: 1888 Mtl. p. 326 para. 04] p. 340, Para. 5, [1889MS].

Here we have the Bible election plainly stated. Here are specified who shall be crowned in the city of God and who shall have no part with the just. "*Blessed are they that do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: 1888 Mtl. p. 327 para. 01] p. 341, Para. 1, [1889MS].

The third report states that, in the Conference at Minneapolis, "Sister White confessed that in some of her remarks at that meeting she had been in error and had manifested a wrong spirit." This report also is wholly without foundation. I could not forbear giving to the Conference the light that God had given me. This I presented both in messages of warning and reproof and in words of hope and faith. But nothing spoken by me at that meeting has been taken back or confessed to be wrong. I still view matters from the same standpoint, and am of the same mind, as when at Minneapolis. All the dangers which I then saw, and which brought such a burden upon me, have been more clearly developed since that meeting. As I become more fully acquainted with the condition of our churches I see that every warning given at

Minneapolis was needed. [Cf: 1888 Mtl. p. 327 para. 02] p. 341, Para. 2, [1889MS].

The influence of this report from Minneapolis, tended to destroy confidence in all reproofs and warnings given by me to the people. One example of this I will here relate. [Cf: 1888 Mtl. p. 327 para. 03] p. 341, Para. 3, [1889MS].

A sister connected with one of our missions had been reprovved for her wrong influence over the young people with whom she was associated. She had encouraged a spirit of lightness, trifling, and frivolity, which grieved away the Spirit of God and which was demoralizing to the workers. When the report came by letter from Minneapolis concerning Sister White's wrong course which called for a confession there, the relatives of Sister T at once remarked: "Well, if Sister White was wrong in regard to matters in the Conference at Minneapolis, and had to confess this, she may have made a mistake as to the message she gave my sister and may have to confess that also." And they justified the wrongdoer in her course. Since that time, however, Sister T has acknowledged the wrong for which she was reprovved. Those who originated and spread the report have exerted an influence to embolden wrongdoers in rejecting reproof, and souls have thus been imperiled. Let all who have engaged in this work beware lest the blood of these souls be found upon them in the great day of final judgment. [Cf: 1888 Mtl. p. 328 para. 01] p. 341, Para. 4, [1889MS].

The cases mentioned will serve to show how little reliance can be placed upon reports concerning what I have done or taught. During my labors in connection with the work of the Lord I have not made it a practice to vindicate my own cause or to contradict reports that have been put in circulation in regard to myself. To do this would occupy my time to the neglect of the work which God has appointed me. These matters I have left to Him who has a care for His servants and His cause. [Cf: 1888 Mtl. p. 328 para. 02] p. 341, Para. 5, [1889MS].

But I would say to my brethren: Beware how you give credence to such reports. The Saviour bade His disciples: "Take heed therefore how ye hear." And He speaks of a certain class that hear and will not understand lest they should be converted and be healed. Again He said: "Take heed what ye hear." "He that is of God heareth God's words." [Cf: 1888 Mtl. p. 328 para. 03] p. 342, Para. 1, [1889MS].

Those who listened to the words of Christ heard and reported. His teaching just according to the spirit that was in them. It is ever thus with those who hear God's word. The manner in which they understand and receive it depends upon the spirit which dwells in their hearts. [Cf: 1888 Mtl. p. 328 para. 04] p. 342, Para. 2, [1889MS].

There are many who put their own construction upon what they hear, making the thought appear altogether different from that which the speaker endeavored to express. Some, hearing through the medium of their own prejudices or pre-possessions, understand the matter as they desire it to be,--as will best suit their purpose,--and so report it. Following the promptings of an unsanctified heart, they construe into evil that which, rightly understood, might be a means of great good. [Cf: 1888 Mtl. p. 329 para. 01] p. 342, Para. 3, [1889MS].

Again, an expression perfectly true and right in itself, may be wholly distorted by transmission through several curious, careless, or caviling minds. Well-meaning persons are often careless and make grievous mistakes, and it is not likely that others will report more correctly. One who has himself not fully understood a speaker's meaning repeats a remark or assertion, giving to it his own coloring. It makes an impression on the hearer just according to his prejudices and imaginings. He reports it to a third, who in turn adds a little more and sends it forward; and before any of them are aware of what they are doing, they have accomplished the purpose of Satan in planting the seeds of doubt, jealousy, and suspicion in many minds. [Cf: 1888 Mtl. p. 329 para. 02] p. 342, Para. 4, [1889MS].

If persons listen to God's message of reproof, warning, or encouragement while their hearts are filled with prejudice, they will not understand the true import of that which was sent them to be a savor of life unto life. Satan stands by to present everything to their understanding in a false light. But the souls that are hungering and thirsting for divine knowledge will hear aright, and will obtain the previous blessings that God designs to convey to them. Their minds are under the influence of His Holy Spirit, and they hear aright. [Cf: 1888 Mtl. p. 329 para. 03] p. 342, Para. 5, [1889MS].

When hearts are purified from selfishness and egotism, they are in harmony with the message God sends them. The perceptions are quickened, the sensibilities refined. Like appreciates like. "He that is of God heareth God's words." [Cf: 1888 Mtl. p. 329 para. 04] p. 342, Para. 6, [1889MS].

And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said. [Cf: 1888 Mtl. p. 329 para. 05] p. 343, Para. 1, [1889MS].

Between Elmira and Canton--June 2, 1889--Dear Brother Howard Miller:--My mind is burdened on your account. From time to time your case has been presented before me in connection with the work and cause of God. In assemblies where you were present, I have presented general principles, knowing that if you had an ear to hear, and a heart to understand, you would take these things to yourself. While at Minneapolis I had a testimony from the Lord to His people; but you as well as others did not recognize the voice. You did not respond, but went from the meeting with matters perverted in your mind. Acting under false impressions yourself, you have given false impressions to others. [Cf: 1888 Mtl. p. 330 para. 01] p. 343, Para. 2, [1889MS].

When I visited Pottersville, you were also at that meeting; but you were not in real harmony with me in the work that the Lord gave me to do. The message which He gave me to bear came to ears that heard not, to hearts that were not impressed. Had you and others who had entered into a similar deception, there convened and acknowledged that you had taken a wrong view of matters, you would have come out of the darkness into the light. But your pride, your self-righteousness, was similar to that which the Jews cherished; and it kept you from accepting the light

as it did the Jews. That which was a light and a blessing to those who received it, was darkness to those who rejected it. I had a message from God to the people, but you did not receive it. [Cf: 1888 Mtl. p. 330 para. 02] p. 343, Para. 3, [1889MS].

For years you have been in great need of spirituality, and have not discerned the necessity of weaving Christ into all your labors. You should have less of self and more of Jesus. You are not naturally demonstrative, and it is essential for you to have a life-giving power that will bring greater earnestness into your labors. When you are placed where you feel authorized to dictate and be a controlling power, you magnify your office; but you are not one yourself to become a learner. You do not want to be counselled. You are inclined to take course according to your own judgment, to dictate, to criticize; and indulging in these habits has strengthened your tendency in this direction. You have been filled to a great degree with Pharisaism. Jesus looks upon you with grief; for you evidence by your actions in this day that if you had lived in the days of Christ you would have done as the Pharisees did in their rejection of Christ. [Cf: 1888 Mtl. p. 330 para. 03] p. 343, Para. 4, [1889MS].

You may point to some of our leading brethren who have not accepted and rejoiced in the light given, but have intercepted themselves between the light and the people, that it should not reach them; but they must answer to God for their position. They are certainly working away from Christ, instead of working in harmony with Him; but will their attitude and position excuse you for turning from the light which the Lord has thrown upon you pathway? I am sorry that you are in such great blindness that you are unable to distinguish the voice of God from that of the enemy. I have repeatedly presented before you and others that there would come a shaking time, when everything that can be shaken will be shaken, that those things which cannot be shaken may remain. We are now entering upon that time. Your spirit is an offense to God, for you receive not the things that are of God, but range yourself on the enemy's side to oppose God in the very work He is doing for this time. Your discourses are dry and spiritless. Your strength is weakness, yet you rely upon your own wisdom. Unless you fall upon the Rock and are broken, the mold of God cannot be placed upon you. [Cf: 1888 Mtl. p. 331 para. 01] p. 343, Para. 5, [1889MS].

Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery--the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose?--That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds. The wonderful things to take place in our world--the greatest events of all ages--are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when

the mysteries of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without me ye can do nothing." Then there must be far less of self and more of Jesus. [Cf: 1888 Mtl. p. 332 para. 01] p. 344, Para. 1, [1889MS].

External forms cannot take the place of inward piety. The Jewish teachers exalted themselves as righteous; they called all those who differed from them accursed, and closed the gates of heaven to them, declaring that those who had not learned in their schools were not righteous. But with all their criticisms and exactions, with all their forms and ceremonies, they were an offense to God. They looked down upon, and despised the very ones precious in the sight of the Lord. And among the people who claim to believe the doctrines of our faith are those also who are filled with Pharisaism. Unless they are laying hold, moment by moment, of the merits of the blood of a crucified and risen Saviour, they will preach Christless sermons, and will become stumbling-blocks to souls who are inquiring the way to be saved. Human devices, human plans, and human counsels will be without power. Only in Christ Jesus will the church near the period of Christ's coming be able to stand. She is required of her Redeemer to advance in piety, to have increased zeal, understanding better as she nears the end that her own "high calling is of God in Christ Jesus." [Cf: 1888 Mtl. p. 332 para. 02] p. 344, Para. 2, [1889MS].

There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines. The baptism of the Holy Spirit will dispel human imaginings, will break down self-erected barriers, and will cause to cease the feeling that "I am holier than thou." There will be an humble spirit with all, more faith and love; self will not be exalted. "Look and live." Christ's spirit, Christ's example will be exemplified in His people. We shall follow more closely the ways and works of Jesus. The pulpit, the press, and the church will be more humble, more forbearing, more patient and kind, and the love of Jesus will pervade our hearts. It is impossible for me to picture before you the result of this influence. [Cf: 1888 Mtl. p. 333 para. 01] p. 344, Para. 3, [1889MS].

I tried while at Potterville to present before you what might be done if all would stand in right relation to God. I stated how essential it was that men who have intelligence, and an experience in the knowledge of our Lord and Saviour Jesus Christ, should connect with Elder Van Horn, whom they had chosen as their president. If all the burdens were left to fall upon him he would be unable to do the work assigned him. He is not quick to discern the necessities of the case, or quick to devise means to forestall the evils which may arise. No man is perfect. But if those associated with him as committee men will stand in their place and act their part with unselfish interest, they will, as a perfect whole, accomplish a good work. [Cf: 1888 Mtl. p. 333 para. 02] p. 345, Para. 1, [1889MS].

Michigan needs in all her churches men to labor, not in their own finite wisdom, but with divine enlightenment. I have much trembling of heart for Michigan. It is in a sad condition. As I saw that you and

Elder Fargo did not comprehend the truth for this time, that that which was light from heaven was resisted, I had no hope that the committee associated with Elder Van Horn would be any help to him, but they would be only a burden. He could not feel free to act without consulting the committee; and they were not walking in the light and advancing with the work, and so would be no help, no light, no strength, to him. If there are grave duties neglected, those who have stood directly in his way will be guilty before God of neglecting the work of the Master. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 334 para. 01] p. 345, Para. 2, [1889MS].

Brother Howard Miller, I have written a large letter to you and Brother Madison Miller but have not been able, because I was obliged to attend to so many things that were pressing upon my attention, to complete a copy for you both. I must say to you that as you now are blind spiritually you are not fitted to be a help to your brethren. When thou art converted, strengthen thy brethren. You will sow the seeds in your labor that you will not be pleased to harvest. Your spirit is not right with God. You feel that you are qualified to do a large work, but this is because you do not know yourself. I beseech of you to humble your heart before God and be converted. Said Christ, "Without me ye can do nothing." Do not try to help others when you are in darkness yourself, and need to see many things in altogether a different light. Pray much, humble yourself before God, for this is your only safety. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 334 para. 02] p. 345, Para. 3, [1889MS].

Rome, N.Y. June 14, 1889--Dear Brother Smith: Last night I was awake at midnight with a heavy burden on my soul from you. I saw you walked upon a path that almost imperceptibly diverged from the right way. A noble personage stood beside me and said, "Uriah Smith is not on the brink of a precipice but he is in the path that will shortly bring him to the brink and if he is not warned now it will soon be too late. He can now retrace his steps. He is walking like a blind man into the prepared net of the enemy but he feels no danger because light is becoming darkness to him and darkness light. His only hope is in being undeceived." [Cf: 1888 Mtl. p. 336 para. 01] p. 345, Para. 4, [1889MS].

I awoke and thought it must be daylight but on lighting the match looking at my watch, I saw it was only twelve o'clock. This morning I have read your article in Review. Now there was no call whatever for you to write as you did. You place Elder Jones in a false position just as Elder Morrison and Nicola and yourself and others place him in at Minneapolis. Did he (incomplete) [Cf: 1888 Mtl. p. 336 para. 02] p. 345, Para. 5, [1889MS].

Manuscript 5, 1889-- *Christ and the Law*-- (Sermon given at Rome, New York, June 19, 1889) [Matthew 5:14-16 quoted.] We read in the following verse, verse 17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, they could not get it out of their minds that it was the law, the law, the law that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to reveal that light in the

framework of the gospel, that they might understand in regard to this light that it was essential for them to have. [Cf: 1888 Mtl. p. 337 para. 01] p. 346, Para. 1, [1889MS].

Here He shows the exceeding breadth of the law of Jehovah--its extended character--and He presents it before them in a light they had not comprehended before. And the moment He does that, there arises a resistance against that light. Why should they accept it? It was not as they had taught it; it was in a different setting; and they could not harmonize this with their misconceived ideas. [Cf: 1888 Mtl. p. 337 para. 02] p. 346, Para. 2, [1889MS].

Christ reads their thoughts, and their thoughts were that he did not make the law as prominent as they had done. He takes up their thoughts and says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. . . . 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" [verses 17, 19]. And He makes it still more plain: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" [verse 20]. Now, they had built over that law, and around it, exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that law, even the letter of it, as they interpreted it; it was impossible. [Cf: 1888 Mtl. p. 337 para. 03] p. 346, Para. 3, [1889MS].

Now Christ goes on and tells what the principles of the law are, and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God's law. [Cf: 1888 Mtl. p. 338 para. 01] p. 346, Para. 4, [1889MS].

When Christ came into the world, He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets, and had been obtaining their education, were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, "Ye do err, not knowing the scriptures, nor the power of God" [Matt. 22:29]. They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth. [Cf: 1888 Mtl. p. 338 para. 02] p. 346, Para. 5, [1889MS].

One part of Christ's great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don't know but you have heard me say it in years past, "I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion." [Cf: 1888 Mtl. p. 339 para. 01] p. 347, Para. 1, [1889MS].

There was one who came to me and said, "Sister White, can you tell me

how I am to know that Jesus forgives me my sins as I repent of them?" "Yes, I can. I point you to Calvary, to the dying Saviour upon the cross." There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sins. The light reflected from the cross of Calvary speaks to us of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified. [Cf: 1888 Mtl. p. 339 para. 02] p. 347, Para. 2, [1889MS].

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, "Is that dream any stronger than a 'Thus saith the Lord!'" I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said, and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Saviour, because I am a sinner. [Cf: 1888 Mtl. p. 339 para. 03] p. 347, Para. 3, [1889MS].

And when the devil comes and points to your sins and hateful crimes, tell him, "Yes, I am a sinner, but Christ is a Saviour, and He says, 'I am not come to call the righteous, but sinners to repentance'" [Matt. 9:13]. Thus you arm yourself with the whole armor of Christ's righteousness? How is it you have not on the armor of Christ's righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world; but He came here because it was impossible for man to redeem himself and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our substitute and surety. [Cf: 1888 Mtl. p. 340 para. 01] p. 347, Para. 4, [1889MS].

Before He came they were under a yoke; but Christ was above law, He was the originator of the law, so there was no yoke upon Him; and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast to the whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel. This is the only hope of life, and when Christ cried out, "It is finished," He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave. [Cf: 1888 Mtl. p. 340 para. 02] p. 347, Para. 5, [1889MS].

As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it. [Cf: 1888 Mtl. p. 340 para. 03] p. 348, Para. 1, [1889MS].

Why did not God blot Satan out of existence? Why did He not blot sin

out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of his disaffection upon Christ and the Father. But he had an opportunity here in this world to develop his new principles, and he did it when he crucified the Lord of glory. He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today--what these lawless principles will lead to. [Cf: 1888 Mtl. p. 341 para. 01] p. 348, Para. 2, [1889MS].

The enemy has worked, and he is working still. He is come down in great power, and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown (Pennsylvania). He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect. [Cf: 1888 Mtl. p. 341 para. 02] p. 348, Para. 3, [1889MS].

What is God going to do for His people--leave them with no new light? "Ye are," says He, "the light of the world." Then we are to get more light from the throne of God, and have an increase of light. Now, we do not tell you in the message that has been given to you here and in other places that it is a grand new light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms he began to understand who the great I AM was--that there was a power above, whom Pharaoh, the king of Egypt, could not compete with or overcome with all his experience and resistance. Therefore he said to the children of Israel, "Go." [Cf: 1888 Mtl. p. 341 para. 03] p. 348, Para. 4, [1889MS].

But what was there to do the last night? They were to kill a lamb and take the blood and mark the lintels and the doorposts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the firstborn, and would see the blood that marked the lintels and the doorposts, he was to pass over those who had the blood upon the doorposts. [Cf: 1888 Mtl. p. 342 para. 01] p. 348, Para. 5, [1889MS].

Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his saviour. And why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine

nature, having escaped the corruption that is in the world through lust. Now here is the redemption. [Cf: 1888 Mtl. p. 342 para. 02] p. 349, Para. 1, [1889MS].

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Then they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today; and if any oppose the law, they are the ones that God condemns, because we are not left in uncertainty. [Cf: 1888 Mtl. p. 343 para. 01] p. 349, Para. 2, [1889MS].

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious Sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshiped. [Cf: 1888 Mtl. p. 343 para. 02] p. 349, Para. 3, [1889MS].

Now the test is coming between the Sabbath that the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day. [Cf: 1888 Mtl. p. 343 para. 03] p. 349, Para. 4, [1889MS].

There are to be trying times before us, and what does God mean? He means that we seek to understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me and sin is constantly at work to have the supremacy. If you could see what Christ is, one that can save to the uttermost all that come unto God by Him, then you would have that faith that works. [Cf: 1888 Mtl. p. 343 para. 04] p. 349, Para. 5, [1889MS].

But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me." [Cf: 1888 Mtl. p. 344 para. 01] p. 349, Para. 6, [1889MS].

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). [Cf: 1888 Mtl. p. 344 para. 02] p. 349, Para. 7, [1889MS].

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to

believe. [Cf: 1888 Mtl. p. 344 para. 03] p. 350, Para. 1, [1889MS].

As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah. [Cf: 1888 Mtl. p. 344 para. 04] p. 350, Para. 2, [1889MS].

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His son to die for fallen man, that he might keep the law of Jehovah. [Cf: 1888 Mtl. p. 345 para. 01] p. 350, Para. 3, [1889MS].

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God. [Cf: 1888 Mtl. p. 345 para. 02] p. 350, Para. 4, [1889MS].

O, I am glad I have a saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without me, ye can do nothing." "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" [Rev. 3:20]. I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory--even your faith, feelings, and good works? Is that it? No; "This is the victory. . . , even your faith" John 5:4 . [Cf: 1888 Mtl. p. 345 para. 03] p. 350, Para. 5, [1889MS].

What is faith? It "is the substance of things hoped for, the evidence of things not seen." Then what? "Faith, if it hath not works, is dead, being alone" [James 2:17]. Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ. [Cf: 1888 Mtl. p. 345 para. 04] p. 350, Para. 6, [1889MS].

Now, there has been coming in among us a self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it: [Rev. 3:14-16 quoted.] [Cf: 1888 Mtl. p. 346 para. 01] p. 350, Para. 7, [1889MS].

What is the matter? They have left their first love. "So then because thou art lukewarm. . . I will spue thee out of My mouth." What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that he will not take their names into His mouth to present them to the Father. [Cf: 1888 Mtl. p. 346 para. 02] p. 350, Para. 8, [1889MS].

"I know thy works." "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" [verse 17]. [Cf: 1888 Mtl. p. 346 para. 03] p. 351, Para. 1, [1889MS].

Now what is the difficulty? "Tried in the fire." Christ had such love for us that He could go through all that trying of the crucifixion, and come off conqueror. And the white raiment, what is that? Christ's righteousness. "Anoint thine eyes with eyesalve"--spiritual discernment, that you may discern between true righteousness and self righteousness. Now here is the work. The heavenly merchantman is passing up and down before you saying: "Buy of Me. Here are heavenly goods; buy of Me." "Will you do it? It is "Me" you are to buy of. There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness. [Cf: 1888 Mtl. p. 346 para. 04] p. 351, Para. 2, [1889MS].

Then He says, "Be zealous therefore, and repent." That message is to us. We want the brethren and sisters in this conference to take hold of this message, and see the light that has been brought to us in new settings. [Cf: 1888 Mtl. p. 347 para. 01] p. 351, Para. 3, [1889MS].

God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: "For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace" [Isa. 9:6]. Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them. [Cf: 1888 Mtl. p. 347 para. 02] p. 351, Para. 4, [1889MS].

Brethren, do not let any of you be thrown off the track. "Well," you say, "What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ. [Cf: 1888 Mtl. p. 348 para. 01] p. 351, Para. 5, [1889MS].

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is the very principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in heart. [Cf: 1888 Mtl. p. 348 para. 02] p. 351, Para. 6, [1889MS].

Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we

have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will? [Cf: 1888 Mtl. p. 348 para. 03] p. 352, Para. 1, [1889MS].

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. [Cf: 1888 Mtl. p. 348 para. 04] p. 352, Para. 2, [1889MS].

Brethren in New York, we want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you. [Cf: 1888 Mtl. p. 349 para. 01] p. 352, Para. 3, [1889MS].

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and women who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself where you may have a knowledge of the truth as it is in Jesus. [Cf: 1888 Mtl. p. 349 para. 02] p. 352, Para. 4, [1889MS].

He wants you to attend the school where Biblical lectures are being given. "Well," says one, "I will go the school in Battle Creek." But they are about full there, and are going to start a school in Kansas. But here is South Lancaster; now why not, you who are so near, patronize South Lancaster? There will be those there who will be able to teach and stand at the head in giving Biblical lectures. [Cf: 1888 Mtl. p. 349 para. 03] p. 352, Para. 5, [1889MS].

No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. Now, you would not think of such a thing as going to a man who never worked at the carpenter trade and asking him to put you up a fine building; and so it is in God's work. God wants you to learn, and the angels will be right by [you] to impress your mind, and if you will go to the Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice, and learn to teach, [teach others] as God commanded Timothy to take the things He had given him and commit them to faithful men who would be able to teach others also. Now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the minister will not be worked to death and you can take them and drill them in the truth, and their hearts be burning with it and they want to tell it to others. [Cf: 1888 Mtl. p. 350 para. 01] p. 352, Para. 6, [1889MS].

Now, you have had light here, and what are you going to do about it? Are you going home and sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. Oh, how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the light of the world. "A city that is set on a hill cannot be hid." [Cf: 1888 Mtl. p. 350 para. 02] p. 353, Para. 1, [1889MS].

Now, Brethren, Go to Work. Parents, send your children to these schools. Those near to South Lancaster can go there, and those near the college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as you go to your homes. [Cf: 1888 Mtl. p. 350 para. 03] p. 353, Para. 2, [1889MS].

MS 30, 1889--Experience Following the 1888 Minneapolis Conference; The Danger of Legalism; Emphasizing Religious Liberty--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: 1888 Mtl. p. 352 para. 01] p. 353, Para. 3, [1889MS].

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: 1888 Mtl. p. 352 para. 02] p. 353, Para. 4, [1889MS].

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: 1888 Mtl. p. 353 para. 01] p. 353, Para. 5, [1889MS].

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: 1888 Mtl. p. 353 para. 02] p. 354, Para. 1, [1889MS].

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: 1888 Mtl. p. 353 para. 03] p. 354, Para. 2, [1889MS].

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 or 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: 1888 Mtl. p. 354 para. 01] p. 354, Para. 3, [1889MS].

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: 1888 Mtl. p. 354 para. 02] p. 354, Para. 4, [1889MS].

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: 1888 Mtl. p. 354 para. 03] p. 354, Para. 5, [1889MS].

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: 1888 Mtl. p. 355 para. 01] p. 355, Para. 1, [1889MS].

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: 1888 Mtl. p. 355 para. 02] p. 355, Para. 2, [1889MS].

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: 1888 Mtl. p. 356 para. 01] p. 355, Para. 3, [1889MS].

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: 1888 Mtl. p. 356 para. 02] p. 355, Para. 4, [1889MS].

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: 1888 Mtl. p. 356 para. 03] p. 355, Para. 5, [1889MS].

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: 1888 Mtl. p. 356 para. 04] p. 355, Para. 6, [1889MS].

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: 1888 Mtl. p. 357 para. 01] p. 356, Para. 1, [1889MS].

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: 1888 Mtl. p. 357 para. 02] p. 356, Para. 2, [1889MS].

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: 1888 Mtl. p. 357 para. 03] p. 356, Para. 3, [1889MS].

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: 1888 Mtl. p. 358 para. 01] p. 356, Para. 4, [1889MS].

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: 1888 Mtl. p. 358 para. 02] p. 356, Para. 5, [1889MS].

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: 1888 Mtl. p. 359 para. 01] p. 357, Para. 1, [1889MS].

There must be no defying 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: 1888 Mtl. p. 359 para. 02] p. 357, Para. 2, [1889MS].

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: 1888 Mtl. p. 359 para. 03] p. 357, Para. 3, [1889MS].

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: 1888 Mtl. p. 360 para. 01] p. 357, Para. 4, [1889MS].

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: 1888 Mtl. p. 360 para. 02] p. 357, Para. 5, [1889MS].

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: 1888 Mtl. p. 360 para. 03] p. 357, Para. 6, [1889MS].

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: 1888 Mtl. p. 361 para. 01] p. 358, Para. 1, [1889MS].

How my soul longed to see these ministers walking in the footprints 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: 1888 Mtl. p. 361 para. 02] p. 358, Para. 2, [1889MS].

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: 1888 Mtl. p. 362 para. 01] p. 358, Para. 3, [1889MS].

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: 1888 Mtl. p. 362 para. 02] p. 358, Para. 4, [1889MS].

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: 1888 Mtl. p. 362 para. 03] p. 358, Para. 5, [1889MS].

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: 1888 Mtl. p. 363 para. 01] p. 359, Para. 1, [1889MS].

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: 1888 Mtl. p. 363 para. 02] p. 359, Para. 2, [1889MS].

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 have 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: 1888 Mtl. p. 363 para. 03] p. 359, Para. 3, [1889MS].

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: 1888 Mtl. p. 364 para. 01] p. 359, Para. 4, [1889MS].

[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: 1888 Mtl. p. 364 para. 02] p. 359, Para. 5, [1889MS].

This extract from a letter written to Brother Butler expressed the earnest desire of my soul in his behalf, but the answer I received to this letter pained my heart, for I knew he did not understand the work God has given me to do, neither did he understand the spirit which prompted the answer to this letter. [Cf: 1888 Mtl. p. 364 para. 03] p. 359, Para. 6, [1889MS].

Brother Ballenger became very much distressed in mind. He was almost in despair, and he solicited an interview with me, but I was engaged in other work and could not see him at that time. He tried to obtain an interview with his brethren but he was not favored in this, and then he decided there was no help for him except in God. He began to see that without Him he was in a state of spiritual nakedness and in the dark midnight of despair. He went to the dear Saviour just as He had invited him to come. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He sought the Lord with earnestness of purpose and he found Jesus was close by him. The atoning death, the sufficient propitiation, was presented to him. He laid hold on Christ by living faith, and the cloud was rolled back and he was clothed in the righteousness of Christ. [Cf: 1888 Mtl. p. 364 para. 04] p. 360, Para. 1, [1889MS].

He came into the meeting full of peace and hope, for the Lord had put a new song in his heart, even praise to our God. He then made confession of his great want of spirituality in his labors, and how he had received a view of Jesus and His love, and that this should be his theme in his future labors. [Cf: 1888 Mtl. p. 365 para. 01] p. 360, Para. 2, [1889MS].

Such experiences as these characterized all our meetings after the first week. One brother bore testimony that he had been a Sabbathkeeper many years but he had felt the great lack of faith in Jesus Christ. Coldness and the want of the love of God and of spiritual fervor had discouraged him. He went to other denominations to find that for which his soul hungered, but he found greater dearth among them than among Seventh-day Adventists. He said he had heard at this meeting just the

truth for which his soul hungered. "This," he said, "is the truth, present truth. I accept it. And as I have withdrawn from the church of Seventh-day Adventists, I now want to unite heart and soul with you." [Cf: 1888 Mtl. p. 365 para. 02] p. 360, Para. 3, [1889MS].

During the week of prayer in Battle Creek [Dec. 15-22] we labored earnestly, speaking at the sanitarium in the early morning, and at the office chapel to the workers in the office, and at the tabernacle. I had reason to give praise to God that strength was given me for this labor. At times the power of God rested upon me in large measure. It seemed at times while I was speaking that the unseen realities of the eternal world were opened to my view, and I know that the Lord was speaking through me to His people. I take no credit to myself. It was all of God, every bit of it, and the Spirit of God rested upon the congregation. I was glad of this for the sake of the people, for I knew that those who had been in doubt and evidence for their faith if their hearts were open to receive the impression of the Spirit of God. [Cf: 1888 Mtl. p. 365 para. 03] p. 360, Para. 4, [1889MS].

I longed to hear those who had considered it a virtue to brace themselves against light and evidence acknowledge the movings of the Spirits of God, cast away their unbelief, and come to the light. I knew that unless they did this their path would become darker, for light unconfessed and unacknowledged and unimproved becomes darkness to those who refuse to receive it and walk in it. Up to this late date there are souls still in darkness, who know not at what they stumble. And it will be much harder now for them to go back and gather up the rays of light which they have scorned to receive, and to acknowledge the light God graciously gave them to heal them of their spiritual diseases. [Cf: 1888 Mtl. p. 366 para. 01] p. 360, Para. 5, [1889MS].

The first step taken in the path of unbelief and rejection of light is a dangerous thing, and the only way for those who have taken this step to recover themselves from the snares of Satan is to accept that which the Lord sent them but which they refused to receive. This will be humiliating to the soul but will be for their salvation. God will not be trifled with. He will not remove all reason to doubt, but He will give sufficient evidence upon which to base faith. [Cf: 1888 Mtl. p. 366 para. 02] p. 361, Para. 1, [1889MS].

If my brethren had sensed their own weakness, their own inability, and had never lost sight of this, they would have humbled their hearts before God, confessed their errors, and come into light and freedom. Are we ready to boast in pride that we are rich and increased with goods and have need of nothing? This has been done and is being done still. The voice of the True Witness is heard: "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 spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing" (Rev. 3:15-17). All this boasting is vain. Christ sees to the very center of the soul and tells us just what we are and what we must be in order to be saved. [Cf: 1888 Mtl. p. 366 para. 03] p. 361, Para. 2, [1889MS].

The message that was given to the people in these meetings presented in clear lines not alone the commandments of God--a part of the third angel's message--but the faith of Jesus, which comprehends more than is

generally supposed. And it will be well for the third angel's message to be proclaimed in all its parts, for the people need every jot and tittle of it. If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands. [Cf: 1888 Mtl. p. 367 para. 01] p. 361, Para. 3, [1889MS].

There was precious truth and light presented before the people, but hearts that were obdurate received no blessing. They could not rejoice in the light which, if accepted, would have brought freedom and peace and strength and courage and joy to their souls. [Cf: 1888 Mtl. p. 367 para. 02] p. 361, Para. 4, [1889MS].

The blessings of that week of prayer extended through the church. Confessions were made. Those who had robbed God in tithes and in offerings confessed their wrong and made restitution, and many were blessed of God who had never felt that God had forgiven their sins. All these precious fruits evidenced the work of God, and yet those who had set their feet in the path of doubt and unbelief did not backtrack and confess their wrongs and come to the light. God was at work, but those who had been pursuing a course of their own devising, contrary to God's word, contrary to His will, in place of yielding their wills and wishes and permitting their hearts to be melted with thankfulness, felt more confirmed and determined to resist. What shall we name this element? It is rebellion, as in the days of Israel, when they stubbornly wanted their own way and would not submit to God's way and God's will. [Cf: 1888 Mtl. p. 367 para. 03] p. 361, Para. 5, [1889MS].

We have the example of the children of Israel to warn us off that ground. The Lord wrought in our midst, but some did not receive the blessing. They had been privileged to hear the most faithful preaching of the gospel, and had listened to the message God had given His servants to give them, with their hearts padlocked. They did not turn unto the Lord with all their heart and with all their soul, but used all their powers to pick some flaws in the messengers and in the message, and they grieved the Spirit of God, while those who did receive the message were charmed with the presentation of the free gifts of Jesus Christ. [Cf: 1888 Mtl. p. 368 para. 01] p. 361, Para. 6, [1889MS].

The Lord forces His blessing upon no one. There will be those who stand in resistance against light and will say the same words as did the Jews, "Work a miracle and we will believe. If this is the message of God, why do they not heal the sick, and then we will believe." Others truly may comprehend that miracles have been wrought far greater than to heal bodily infirmities. Has not the divine power of God taken hearts cold as steel and softened them and subdued them so that they became as little children? Their legal religion was seen as it is in its true light--worthless. [Cf: 1888 Mtl. p. 368 para. 02] p. 362, Para. 1, [1889MS].

The religious feelings of many were more natural than spiritual, and although they tried to be satisfied they felt an unrest--cold, dark, and Christless. They remained in ignorance of how they stand toward God, ignorant as far as experimental knowledge was concerned of the office work of our Mediator and Intercessor. When they by faith laid hold of Christ, their hearts were contrite and broken. Christ was being formed within, the hope of glory. This was everything to them. It was

the intelligence of what constituted the mystery of godliness. The miracle is wrought. The Lord and His Spirit break in upon the soul. Life and joy take possession of the heart. How quickly is the soul made sensible of its deficiency. Everything is laid open before Him with whom we have to do. [Cf: 1888 Mtl. p. 368 para. 03] p. 362, Para. 2, [1889MS].

But those who close their eyes to evidence God is pleased to give--as did the Jews--and ask for miracles, will be passed by. The evidences they refused to receive, others will receive, and others will receive the blessing God tendered to them but which they refused because they were proud, self-sufficient, and self-righteous. [Cf: 1888 Mtl. p. 369 para. 01] p. 362, Para. 3, [1889MS].

We thank God for every token of His love and of His grace. We will praise God and take courage. We will not sit as criticizers. We will not turn from the heavenly benefits, neither will we sit in judgment to condemn God's ways and God's manner of working because others feel like doing it. They have no reason for saying the things that they do, no reason to resist the Spirit of God. [Cf: 1888 Mtl. p. 369 para. 02] p. 362, Para. 4, [1889MS].

Jesus upbraided His disciples for their unbelief. Unbelief is the occasion of all sin and is the bond of iniquity. Its work is to make crooked, things that are straight. Faith is the substance of things hoped for, the evidence of things unseen. When we become as little children, sitting at the feet of Jesus, learning of Him self-denial and what it is to live by faith in every word of God, then the soul finds rest and peace. [Cf: 1888 Mtl. p. 369 para. 03] p. 362, Para. 5, [1889MS].

A woe is pronounced upon all such unbelief and criticism as was revealed in Minneapolis and as was revealed in Battle Creek. By their fruits ye shall know them. Evidence at every step that God was at work has not changed the manifest attitude of those who in the very beginning pursued a course of unbelief which was an offense to God. With this barrier they themselves had erected, they--like the Jews--were seeking something to strengthen their unbelief and make it appear they were right. Therefore they could not drink in the great salvation that the Lord proffered them. The riches of divine grace they refused. The longsuffering of God, His goodness, and His love and wonderful forbearance have not broken their hearts because they have not looked upon it and appreciated these favors. I lay these things open plainly before all, for I know their danger. I have labored earnestly to one end--the good of souls and the glory of God. [Cf: 1888 Mtl. p. 369 para. 04] p. 362, Para. 6, [1889MS].

When we see men unconvinced and unchanged, notwithstanding all the marked evidences God has given, we feel sure that they will see no greater evidence. I thought of another thing that I could do--to get out a testimony and set before the questioning, doubting ones general principles, hoping this would bring some to see things in a correct light. I know that it has had an influence upon many minds, but it seems to be no help to others. They stand ready to block the wheels rather than to help pull the car up the steep ascent. [Cf: 1888 Mtl. p. 370 para. 01] p. 363, Para. 1, [1889MS].

I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and the messengers of God in this work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward according to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ. There have been those who have not worked in harmony but in a way to counteract the work God has given me to do. I must leave them with the Lord. [Cf: 1888 Mtl. p. 370 para. 02] p. 363, Para. 2, [1889MS].

We attended meetings in South Lancaster [Jan. 11-22, 1889], and the fruits were good. We had the same spirit and power that attended the first and second angels' messages. I have given you an account of these meetings. The Lord wrought upon all hearts, and many were able to say, "The Lord hath put a new song in my mouth, the matchless love of Jesus." His excellencies were kept before the mind's eye, and souls began to see the delights in Jesus. They could speak of His love and tell of His power. The Sun of righteousness was rising in the hearts of nearly all present. Many were zealous and were repenting of their lukewarmness and complying with the invitation of the Merchantman, "Buy of Me gold tried in the fire," "and white raiment," "and eyesalve." Their testimony was, "I have found the Pearl of great price." Hearts were impressed, confessions were made of wrongs to unbelievers and believers, and restitutions were made. [Cf: 1888 Mtl. p. 371 para. 01] p. 363, Para. 3, [1889MS].

We inquire, as Christ inquired of the Jews, The preaching of this message, is it of heaven or is it from beneath? Jesus rejoiced in spirit as He saw men who had not had the continuous opportunity and privileges the Jews had had, convicted and converted to the truth. He 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" (Matt. 11:25). The Lord rejoiced that the plan of salvation was so plain that a child in its simplicity could understand it, while those who were not spiritual and humble and willing to learn, who were puffed up in their own self-conceit, could not see the beauty of the gospel, because it is spiritually discerned. But all who are honest, teachable, childlike, who desire to know the truth, will see the power of God when it is revealed, and will acknowledge it. [Cf: 1888 Mtl. p. 371 para. 02] p. 363, Para. 4, [1889MS].

Earnest discourses have been given in the power and Spirit of God by His servants, in regard to the hope set before us in the gospel. The love of Jesus and the righteousness of Christ have been presented, and they are so plainly seen the mind grasps them by faith. They have come to many who have long been Christians, as a new revelation. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Oh, this is meat in due season from first to last! [Cf: 1888 Mtl. p. 372 para. 01] p. 363, Para. 5, [1889MS].

The Jews looked upon a veiled Saviour whom they had never seen unveiled, and many even who claim to be God's commandment-keeping people are looking upon a veiled Saviour. They have thought so little upon the great plan of redemption, the atoning sacrifice, and the truth

that through the shedding of a Saviour's blood alone the angels could proclaim peace on earth and good will to men. Talk it. Pray it. Without the shedding of blood there is no remission of sins. Then why not dwell upon the necessity of faith in the blood of Jesus Christ? [Cf: 1888 Mtl. p. 372 para. 02] p. 364, Para. 1, [1889MS].

It is said that Wilberforce once took the great statesman Pitt to hear the celebrated Mr. Scott preach. The preacher's theme was the way by which a sinner can be saved, and it was presented with great plainness, fervor, and earnestness. At the close of the service Pitt was asked what he thought of the sermon. He replied, "I did not know what he was aiming at." Spiritual things are spiritually discerned. The things of the Spirit, the preaching of the cross, are "to them that perish foolishness; but unto us which are saved it is the power of God." [Cf: 1888 Mtl. p. 372 para. 03] p. 364, Para. 2, [1889MS].

We visited Washington, D. C. [Jan. 24-31, 1889], and labored there, and we saw the same fruits attending the message. We felt to thank God for the evidences of His rich grace. We visited Illinois, and there we saw the work of God. His Spirit was poured out in rich measure. I will here insert a letter written while I was at that meeting. (Insert letter to W. C. White.) [Cf: 1888 Mtl. p. 373 para. 01] p. 364, Para. 3, [1889MS].

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. How few realize their personal responsibility to God. The power of free, independent action may fill us with awe. God speaks. What does He say? He says, "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. . . . This do and thou shalt live" (Luke 10:27, 28). [Cf: 1888 Mtl. p. 373 para. 02] p. 364, Para. 4, [1889MS].

It is impossible for us to realize the far-reaching nature of God's law unless we view Christ upon the cross of Calvary--the atoning sacrifice. Through the law is the knowledge of sin. God's moral law is the sin detector, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledge God's moral standard of righteousness? He who has the fullest conceptions of the infinite sacrifice of Christ for the sins of the world, and by faith seizes and appropriates the righteousness of Christ as his righteousness, can see the holiness, beauty, and glory in the law of God, and exclaim with David, "O how I love Thy law! It is my meditation all the day" (Ps. 119:97). [Cf: 1888 Mtl. p. 373 para. 03] p. 364, Para. 5, [1889MS].

God's law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and intents and purposes of the soul. A man may be guilty of sins which God alone knows. God's law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation, and the great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God's law makes a record of all these. These hidden-away, secret sins form character. [Cf: 1888 Mtl. p. 374 para. 01] p. 364, Para. 6, [1889MS].

The law of God condemns not only what we have done but what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have done no positive wrong. The fact that one has done no positive good will be enough to condemn him as a wicked and slothful servant. [Cf: 1888 Mtl. p. 374 para. 02] p. 365, Para. 1, [1889MS].

By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard, and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the righteousness of Christ. "Where sin abounded, grace did much more abound" (Rom. 5:20). [Cf: 1888 Mtl. p. 374 para. 03] p. 365, Para. 2, [1889MS].

But grace does not come in to excuse the sinner in the continuance of sin. God's grace does not detract from the law, but establishes the law as changeless in its character. Here "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). God looks upon His Son dying upon the cross and is satisfied, and Jesus is called "the Lord Our Righteousness." Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case--"the Lord my righteousness." [Cf: 1888 Mtl. p. 375 para. 01] p. 365, Para. 3, [1889MS].

The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs--in the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12). [Cf: 1888 Mtl. p. 375 para. 02] p. 365, Para. 4, [1889MS].

A thorough and complete trust in Jesus will give the right quality to religious experience. Aside from this the experience is nothing. The service is like the offering of Cain--Christless. God is glorified by living faith in a personal, all-sufficient Saviour. Faith views Christ as He is--the sinner's only hope. Faith takes hold of Christ, trusts Him. It says, "He loves me; He died for me. I accept the sacrifice, and Christ shall not have died for me in vain." [Cf: 1888 Mtl. p. 375 para. 03] p. 365, Para. 5, [1889MS].

We have not only lost much to our own souls, but as ministers [we] have neglected the most solemn part of our work in not dwelling upon

the blood of Jesus Christ as the sinner's only hope for eternal life. Tell the story of Christ's leaving the heaven of bliss and the coming to our world, practicing self-denial and self-sacrifice, calling for all to come and learn of Him, for He is meek and lowly of heart, and promising that they should find rest to their souls if they would wear His yoke and lift His burden. Oh, how many will have to have their false props swept away--their self-congratulation, their self-esteem! Nothing will God accept of you but an indwelling Jesus; Christ alone, Christ all and in all. [Cf: 1888 Mtl. p. 376 para. 01] p. 365, Para. 6, [1889MS].

The conversion of souls has been made mysterious and complicated. Oh, tell the sinners, "Look and live." Study and practice Christ. "Thy gentleness," said David, "hath made me great" (Ps. 18:35). Just open the door and let Jesus come in, and He will abide in the soul temple, and we may abide in Christ and rejoice in His love. [Cf: 1888 Mtl. p. 376 para. 02] p. 366, Para. 1, [1889MS].

Bible religion is not made up of theological systems, creeds, theories, and tradition, for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But religion, Bible religion, has a practical, saving energy, elements proceeding wholly from God--a personal experience of God's power transforming the entire man. [Cf: 1888 Mtl. p. 376 para. 03] p. 366, Para. 2, [1889MS].

Many are ignorant of the deception which palms off falsehood for truth. They entertain ideas that men may be saved by their own merit. A false religion has come in among us, a legal religion. We will not keep silent. The church must be roused. We will secure halls in the cities and put out handbills and the people shall be enlightened. God has sent a message of warning. We must soon wrestle with the powers of the land, and we have every reason to fear that falsehood will gain the mastery. We shall call upon our churches in the name of the Lord to view this struggle in its true light. It is a contest between the Christianity of the Old and New Testaments and the Christianity of human tradition and corrupt fables. [Cf: 1888 Mtl. p. 376 para. 04] p. 366, Para. 3, [1889MS].

This contest is to decide whether the pure gospel shall have the field in our nation, or whether the popery of past ages shall receive the right hand of fellowship from Protestantism, and this power prevail to restrict religious liberty. The struggle is right upon us. We are years behind, and yet men in responsible positions will in their blindness keep the key of knowledge, refusing to enter themselves and hindering those who would enter. The message must go broadcast, that those who have been imperceptibly tampering with popery, not knowing what they were doing, may hear. They are fraternizing with popery by compromises and by concessions which surprise the adherents of the papacy. But let us hope it is not yet too late to do a work that our people ought to have done years before this. [Cf: 1888 Mtl. p. 377 para. 01] p. 366, Para. 4, [1889MS].

God has children, many of them, in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light to the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light. The Lord will

have the message of truth proclaimed, that Protestants may be warned and awakened to the true state of things and consider the worth of the privileges of religious freedom which they have long enjoyed. [Cf: 1888 Mtl. p. 377 para. 02] p. 366, Para. 5, [1889MS].

This land has been the home of the oppressed, the witness for liberty of conscience, and the great center of Scriptural light. God has sent messengers who have studied their Bibles to find what is truth, and studied the movements of those who are acting their part in fulfilling prophecy in bringing about the religious amendment which is making void the law of God and thus giving ascendancy to the man of sin. And shall no voice be raised of direct warning to arouse the churches to their danger? Shall we let things drift, and let Satan have the victory without a protest? God forbid. [Cf: 1888 Mtl. p. 377 para. 03] p. 366, Para. 6, [1889MS].

The Lord Jesus understands the pressure that is brought to bear against those who are loyal and true to Him, for He has felt the same in the highest degree. Those who witnessed a good confession in behalf of truth in the Reformation counted not their lives dear unto themselves, that truth might be vindicated. God and angels are looking on as witnesses from their holy dwelling place, and marking the earnestness and zeal of the defenders of the truth in this age. What do they defend? The faith once delivered to the saints. Then let the message go to all nations, tongues, and people. [Cf: 1888 Mtl. p. 378 para. 01] p. 367, Para. 1, [1889MS].

Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, for there are many souls to come out of the ranks of the world, out of the churches--even the Catholic church--whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives. [Cf: 1888 Mtl. p. 378 para. 02] p. 367, Para. 2, [1889MS].

The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to give the trumpet a certain sound. Let the blaze of the beacon light be seen everywhere. Let the ease-loving awake, the tranquil be disturbed, and let them labor for religious liberty. And after we have done all we can, then leave our Lord to do His work. [Cf: 1888 Mtl. p. 379 para. 01] p. 367, Para. 3, [1889MS].

There was at last an opening made for Brother Jones, but it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people. The message borne had a wonderful effect on those that heard it. There were many not of our faith who were deeply stirred with the importance of doing something and doing it now, in the struggle for religious freedom. Many were awakened to see what this religious amendment meant--turning from a "Thus saith the Lord, the seventh day is the Sabbath of the Lord thy God." A spurious sabbath

is presented to be legislated into power, compelling the observance of a sabbath which God has not enjoined upon man. [Cf: 1888 Mtl. p. 379 para. 02] p. 367, Para. 4, [1889MS].

The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, will be more than rivaled when Protestantism and popery are combined. The darkest pages of history will be opened in that great day when it will be too late for wrongs to be righted. Registered in the book are crimes that have been committed because of religious differences. We are not ignorant of the history. Europe was shaken as though with an earthquake, when a church, lifted up in pride and vanity, haughty and tyrannical, devoted to condemnation and death all who dared to think for themselves, and who ventured to take the Bible as the foundation of their faith. [Cf: 1888 Mtl. p. 379 para. 03] p. 367, Para. 5, [1889MS].

Our own land is to become a battlefield on which is to be carried on the struggle for religious liberty to worship God according to the dictates of our own conscience. Then can we not discern the work of the enemy in keeping men asleep who ought to be awake, whose influence shall not be neutral but wholly and entirely on the Lord's side? Shall men cry peace and safety now, when sudden destruction is coming upon the world, when God's wrath shall be poured out? [Cf: 1888 Mtl. p. 380 para. 01] p. 368, Para. 1, [1889MS].

And shall there be with the people of God the cropping out of the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points--not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists--the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have in my last few weeks' experience learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that if possible Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this. [Cf: 1888 Mtl. p. 380 para. 02] p. 368, Para. 2, [1889MS].

Godliness, which the gospel enjoins, never bears briars and thorns, never--because all do not see exactly alike--breaks the closest links of association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit. [Cf: 1888 Mtl. p. 380 para. 03] p. 368, Para. 3, [1889MS].

And Satan is doing his utmost to have those who believe present truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle that when it has a controlling power over minds, leads to certain

results. There is pride of opinion, a stubbornness that shuts the soul away from good and from God. Warnings have been scorned, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews-- fatal hardness of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men.--Manuscript 30, 1889. [Cf: 1888 Mtl. p. 381 para. 01] p. 368, Para. 4, [1889MS].

W-70-1889--Battle Creek, Mich. July 15, 1889--Dear daughter Mary: I have just read your letter sent to Willie and I would say in regard to a horse or carriage, follow your best judgment. I sent you as a present the \$100.00 for you to use as you need in anything either a horse or carriage. Just make it as pleasant for you as possible. [Cf: 1888 Mtl. p. 382 para. 01] p. 368, Para. 5, [1889MS].

In regard to Laura, I am sure she will never consent to live with Walter Harper. She is no more favorable than she has been and will do anything but this. She is a strong girl, but when it comes to tact in furnishing little dishes that is palatable, I fear she has not the experience in the line of cooking. I know Water Harper's anxiety and he hangs to this matter like a dog to a bone, but I have done and said all I shall ever do or say on this subject to Laura Harper. I leave her to settle with her God in regard to this matter. [Cf: 1888 Mtl. p. 382 para. 02] p. 369, Para. 1, [1889MS].

I have thought of one, that is Annie Rasmussen. I do not know as you are prepossessed in her favor, but I know of no one who can prepare nice appetizing little dishes as she can. And as the principal thing now is to get something for you to relish, perhaps Annie might do as well as any one. I have some fears in regard to Laura Harper that Walter Harper will be intruding himself and that the burden of the matter will some how affect you. You must not be troubled with anything of this kind. If Walter Harper would keep himself away then I would feel that Laura would do first rate for she is strong and intelligent and would impart vitality rather than rob you of it. Unless her own troubles, will so torture her brain so she cannot keep her troubles to herself. If you could give her some knowledge how to cook, I do not know but she is the most skillful cook but I would not suppose this being a farmer's daughter. Her parents would feel a wonderful relief if she could be with you for she has had such a strain upon her she has become almost desperate. I really pity her but if Walter Harper wants her to go to Colorado, that he can hope to win her, he will be disappointed. I am quite sure. [Cf: 1888 Mtl. p. 382 para. 03] p. 369, Para. 2, [1889MS].

When I proposed her coming with you, I did not suppose that Walter Harper would be still persistent in his claims and bother her and then that would bother you. I wish she could come and do what she can for you in the home keeping line for the girl needs the very influence you could give her, and it might be to the saving of her soul; but if this does not work, then there is Annie. In all her ways she may not be as attractive as some, but she loves and fears God and she can get you up nice dishes, and Reba and she could agree well. [Cf: 1888 Mtl. p. 383 para. 01] p. 369, Para. 3, [1889MS].

I do not feel that it is best to hurry the children to Colorado, if

they can be well cared for in California and are doing well. I have no prospect of renting my house at present in Healdsburg. I think my debt must be canceled at the Health Retreat by the renting of my house there for twenty dollars per month. I think we will know better what course to take when we go to California. We have picked up furniture here, piece by piece, and got them together so that we are presentable now. [Cf: 1888 Mtl. p. 383 para. 02] p. 369, Para. 4, [1889MS].

We have three bushels of fruit, black and red raspberries. Put up seventy-five quarts of sour cherries, twenty-five quarts of strawberries and currants, grapes, tomatoes yet to come. We will be prepared for our winter campaign here and expect to spend the winter here. We find work to do all the time in the same line we have been at. [Cf: 1888 Mtl. p. 384 para. 01] p. 369, Para. 5, [1889MS].

I had a long good talk last Sabbath with Elder Smith. Read many articles to him and I think his mind will be enlightened. I then, yesterday morning, had a long session in my good pleasant room with Elders Kilgore, Olsen, Underwood, Farnsworth and Dan. Jones. I read to them for three hours letters written to Elder Butler by me and letters that he had written to me and articles written by me while in Minneapolis and read to the General Conference there assembled I had read these all to Cap. Eldridge and the voice of Captain Eldridge and all the committee was these articles should be put in print just as they are for the delegates of the Conference to have in their hands. Then there can be from this material for another Testimony, No. 34, which I must get out. I see so much before me. I feel almost dizzy in contemplating it but the Lord will give strength and grace for me to do all that there needs to be done. [Cf: 1888 Mtl. p. 384 para. 02] p. 370, Para. 1, [1889MS].

Our prayers are daily ascending to God for strength and divine wisdom that I may move in the order of God, walk in the clear light and make no false steps. [Cf: 1888 Mtl. p. 384 para. 03] p. 370, Para. 2, [1889MS].

I find that there is nothing like coming close to persons and seeking to help them by individual effort, but it is not always an easy pleasant task; but this seems to be my work which I cannot get rid of. We pray for you daily and the Lord does hear our prayers and answers them. We need the intelligence you have in our work and we shall make our request to God for your life, your health to be restored that you can engage with us in the work. But all you are required to do now is to be happy, cheerful, hopeful in God and comfortable. We want that you shall have every convenience. Many prayers are sent up to heaven for you and we do not forget Elder Olsen in our prayers. [Cf: 1888 Mtl. p. 384 para. 04] p. 370, Para. 3, [1889MS].

I have been so weak and debilitated since attending the four camp-meetings that I have been unable to do much, but to hang my helpless soul upon Jesus Christ. I have hope in God. I trust in God. My heart goes out after God. I shall see of His salvation. If I walk in the line of duty, I shall be sustained. I must say goodbye. Bless the Lord O my soul. Mother. [Cf: 1888 Mtl. p. 385 para. 01] p. 370, Para. 4, [1889MS].

Tuesday, July 23, 1889.--Camp-Meeting at Ottawa, Kansas.--By Mrs. E.

G. White. We left Battle Creek, Mich., May 6, 1889, to attend the camp-meeting at Ottawa, Kan. After a pleasant and profitable visit with our friends at the Chicago mission, and a lay-over of five hours at Lawrence, Kan., we arrived at Forest Park, Ottawa, at eight o'clock, Tuesday evening. The workers' meeting had been in progress several days. Through the kindness of Bro. and sister Rousseau, who gave up their nicely furnished tent for our accommodation, we were pleasantly situated throughout the meeting. [Cf: 1888 Mtl. p. 386 para. 01] p. 370, Para. 5, [1889MS].

The atmosphere was oppressive, and my heart was in so weak a condition that it was difficult for me to speak to the people. My continual prayer to God was, "Give me physical strength, mental clearness, and spiritual power, that through thy grace I may be a blessing to the people." The words, "Look unto me, and be ye saved all the ends of the earth," were very precious to me. I felt that I needed to be saved, to be healed physically, to be strengthened mentally, to be invigorated spiritually, that I might help those who were assembled to worship God. [Cf: 1888 Mtl. p. 386 para. 02] p. 370, Para. 6, [1889MS].

There are powerful agencies continually at work to oppose those who are sent with messages of warning, reproof, or encouragement to the people of God, to strengthen the things that remain, that are ready to die. Satan is continually seeking to defeat the purpose of God, and he has his agents, who are blinded to the results of their evil course, by which he works to accomplish his designs. [Cf: 1888 Mtl. p. 386 para. 03] p. 371, Para. 1, [1889MS].

There is danger that our brethren and sisters will become careless, and will be blinded to their spiritual needs, so that they will not be on their guard at these general meetings; and when they should grow strong by accepting light, they will become weak by refusing it, because they neglect to watch and pray. Wherever the people of God are assembled, Satan and his angels are found to exercise their power through human agencies. If the evil one can find one soul open to his suggestions, he presses his advantage. When earthly tendencies control the mind, the spiritual nature is benumbed, and men, "seeing see not; and hearing they hear not, neither do they understand." The natural current of the thought is not spiritual, and it is difficult for those whose minds are open to suspicion, evil surmisings, envy, and unbelief, to receive the truth, or to be impressed with the message of God. [Cf: 1888 Mtl. p. 386 para. 04] p. 371, Para. 2, [1889MS].

Satan finds ample opportunity to sow tares in the soil that is all prepared for the seed. If he can secure for his agents those who know the truth, through them he can come to others who have assembled to worship God, and the seeds of unbelief cherished in one mind, will find an entrance into the minds of many others. But although Satan may work diligently, we need not be discouraged; for the Captain of the Lord's host has said, "All power is given unto me in heaven and in earth;" "Lo, I am with you alway, even unto the end of the world;" "Be of good cheer, I have overcome the world." [Cf: 1888 Mtl. p. 386 para. 05] p. 371, Para. 3, [1889MS].

When the Lord gives us a work to do, if we do it in his fear, it will be wholly acceptable to God. Not one jot or tittle of his promises will fail to those who act their part with fidelity, who live by every word

that proceedeth out of the mouth of God. We are to believe and obey the commandments of God. I have to fight many battles with the powers of darkness, that I may not yield to infirmities, and give up aggressive warfare for the cause of truth. I praise God that I have been enabled to look to Jesus, and go forward in my work when my feelings were opposed to the effort; and I bear testimony to the glory of God that his promises have not been like sliding sand to my feet, but as solid rock and a sure foundation. None of his words have failed. [Cf: 1888 Mtl. p. 386 para. 06] p. 371, Para. 4, [1889MS].

I was never more certain that the Lord strengthened me, than at the Kansas meeting. Bro. A.T. and D. T. Jones, and others, had wrought perseveringly to impress the people with the truth, but it seemed difficult for the people to realize the necessity of exercising living faith. In a vision of the night, my work was laid open before me, and though weak and faint and trembling, I attempted to follow the directions given. No one but myself can know how difficult it was for me to engage in the work when my heart was in so feeble a condition. But the comforting assurance came to me, "Fear not, I am with thee. I have a message which must come to this people." And strength was given me at every effort. At times I was greatly depressed in spirit, and on leaving my tent I would struggle with weakness; but as I stood before the people, strength, freedom, and power from God rested upon me, and I could say with assurance, "I know whom I have believed." I knew that God alone could accomplish the work that was necessary to be done at this meeting. Christ has said, "Without me, ye can do nothing." How vain are the wisdom and help of man! [Cf: 1888 Mtl. p. 386 para. 07] p. 371, Para. 5, [1889MS].

I greatly feared that the work so essential to be done for the people assembled, would not be accomplished. The prince of darkness exerts his power in every conceivable manner to keep the moral sensibilities of our people paralyzed, that he may hold them under his control to support his cause. He watches every opportunity to work upon human minds, that he may influence them to serve his interest. He seeks to hold men in spiritual blindness, that they may not discern the voice of the True Shepherd. [Cf: 1888 Mtl. p. 386 para. 08] p. 372, Para. 1, [1889MS].

At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, new to many minds, as old truth in new frame-work. The understanding of the people of God has been blinded; for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people clothed in the attributes of Satan, and men and women who have been seeking for truth, have so long regarded God in a false light that it is difficult to dispel the cloud that obscures his glory from their view. Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ. [Cf: 1888 Mtl. p. 386 para. 09] p. 372, Para. 2, [1889MS].

On Friday evening a heavy thunder-storm, with sharp lightnings, swept over the camp. We expected that this commotion in the atmosphere would purify the air; and as I listened to the roll of the thunder, my soul earnestly desired that the power of God might be displayed among the

people, that the moral atmosphere also might be purified. On Sabbath, truths were presented that were new to the majority of the congregation. Things new and old were brought forth from the treasure-house of God's word. Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness, which seemed to souls who were hungry for truth, as light too precious to be received. But the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of those assembled. There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the good news that Christ is our righteousness. The conflict was severe, but the Lord was at work with him, and his mind was changed, and his strength renewed. The Lord presented the truth before him in clear lines, revealing the fact that Christ alone is the source of all hope and salvation. "In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as the only begotten of the Father,) full of grace and truth." [Cf: 1888 Mtl. p. 386 para. 10] p. 372, Para. 3, [1889MS].

One of our young ministering brethren said that he had enjoyed more of the blessing and love of God during that meeting than in all his life before. Another stated that the trials, perplexities, and conflicts which he had endured in his mind had been of such a character that he had been tempted to give up everything. He had felt that there was no hope for him, unless he could obtain more of the grace of Christ; but through the influence of the meetings he had experienced a change of heart, and had a better knowledge of salvation through faith in Christ. He saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul. At every social meeting, many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light. [Cf: 1888 Mtl. p. 387 para. 01] p. 372, Para. 4, [1889MS].

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to his people, "Go forward." The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness says of a cold, lifeless, Christless church, "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 spue thee out of my mouth." Mark the following words: "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." Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been

full of rebellion, ingratitude, and forgetfulness of God; and still he has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted his grace, abused his privileges, slighted his opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich and increased with goods, and have need of nothing." [Cf: 1888 Mtl. p. 387 para. 02] p. 373, Para. 1, [1889MS].

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to these self-satisfied ones! Have not his counsels been despised and rejected? Have not his delegated messengers been treated with scorn, and their words been received as idle tales! Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of his help, who claim to know and possess everything. [Cf: 1888 Mtl. p. 387 para. 03] p. 373, Para. 2, [1889MS].

The great Redeemer represents himself as a heavenly merchantman, laden with riches, calling from house to house, presenting his priceless goods and saying, "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 eye-salve, 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 to him, and will sup with him, and he with me." [Cf: 1888 Mtl. p. 387 para. 04] p. 373, Para. 3, [1889MS].

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as he did of them, "Ye will not come to me, that ye might have life." [Cf: 1888 Mtl. p. 387 para. 05] p. 373, Para. 4, [1889MS].

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess,--gold of faith and love, white raiment of Christ's righteousness, eye-salve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul. [Cf: 1888 Mtl. p. 387 para. 06] p. 374, Para. 1, [1889MS].

M-4-1889--Battle Creek, Mich. July 23, 1889--Elders Madison and Howard

Miller,--My Brethren, There are lessons that are essential for you to learn. You have a theory of the truth, but you have not the spirit of it. You have not the power of God in your hearts to draw souls to Jesus. Brother Madison Miller has been placed in a responsible position, where he could be a great blessing to the churches, if he were in right relation to God Himself, but he thinks that he has all the qualifications necessary for his position, when he has not the sanctifying grace of Christ. He has not the blessed assurance that the promises of God are for him. He does not know what it is to walk by faith. He fails to carefully consider points of doctrine that are new to him, and is ever ready to question and cavil over that which he does not understand, and unbelief is the first thing that presents itself. He scatters seeds of doubt, and does not seek earnestly for the grace of Christ in His soul. He does not possess a personal interest in the truth as it is in Jesus. He does not glorify God for the marvelous display of His love in bringing salvation within his reach. He is imbued with the spirit of Phariseeism which excludes from the soul the light of heaven. Self-satisfied he does not see his own spiritual destitution. [Cf: 1888 Mtl. p. 388 para. 01] p. 374, Para. 2, [1889MS].

If he would be a successful soldier of the cross, he must be transformed by the power of divine grace. His spirit must be softened and subdued, before he can work in harmony with Christ. [Cf: 1888 Mtl. p. 388 para. 02] p. 374, Para. 3, [1889MS].

Brother Miller, why did you and your brother Howard appear so listless at the Wexford Meeting? The Spirit of the Lord was manifestly at work; but you did not recognize the fact. You bore no testimony that harmonized with the testimony of those through whom God was working. Why did you come to the meeting, have your expenses paid, your time recompensed, when you could offer nothing that would bring light to the souls of others? Did you think your indifference would be counted a virtue? You acted no part to advance the meeting. You did not partake of the spirit, and it would have been better for you to have remained at home, with your doubts and criticisms, than to come to the meeting. [Cf: 1888 Mtl. p. 389 para. 01] p. 374, Para. 4, [1889MS].

The Lord was in the encampment, souls were cheered, encouraged, and blessed; but you remained outside of the healing benefit of the spirit of God. A stream of water will rise to the height of its source. So it is with religion; it if comes from God, it will lead to God. He who has a connection with Christ is a living missionary. As he receives the water of life, he gives it again to others. Have you been drinking of the living waters? Have you been giving it to others? The Lord has committed to us a message full of interest, that is as far reaching in its influence as eternity. We have tidings to give to the people which should bring joy to their souls. [Cf: 1888 Mtl. p. 389 para. 02] p. 374, Para. 5, [1889MS].

You act a part in the Sabbath school work. Men in this work are needed who do not labor mechanically, but with earnestness, because the transforming grace of Christ is upon their hearts. We want men in this branch of the cause who can avail themselves of the privilege of drinking at the fountain of life, whose souls are full of gratitude and praise, and who can lead others to the well of living waters. [Cf: 1888 Mtl. p. 390 para. 01] p. 375, Para. 1, [1889MS].

Bro. Howard, in your labors in the tract and missionary work, you should have the spirit of Christ in all you do and say. You need the spirit of the great teacher. You need the spirit of a little child, conscious of your weakness, and willing to be instructed in the right way. If you had this spirit, you would not be dry and formal, and lifeless, you would learn from the great teacher precious lessons of wisdom. Self-esteem, which is hateful to God, has been nourished and strengthened by many of our brethren, and some of them have thought it a virtue to criticize the ideas, plans and work of others. Brn. Madison and Howard Miller, have taken a prominent part in criticizing plans which were made for the advancement of the work. They have felt that they must fasten upon everything objectionable, and make every difficulty apparent; and if their opinions had been received, and their counsel acted upon, far less would have been done, than has been accomplished to advance the work of God. While they are ready to suggest plans, and to criticize the efforts of others, they do not put their whole soul in the work, even to carry out their own plans. It is not pleasant for others to unite with them, because of their habit of holding back and criticizing. It is hard for workers to advise with them, or for them to take advice. When these men are placed upon committees to consult in regard to ways and means to advance the cause of God, they often burden the work with criticisms, so that it is difficult to carry it forward. Their words not only fail to give encouragement, but often they are a positive hindrance. [Cf: 1888 Mtl. p. 390 para. 02] p. 375, Para. 2, [1889MS].

Bro. Fargo would have been a wise counselor to Eld. Van Horn had he not had the unfortunate experience that he did at Minneapolis. His understanding has been perverted since that meeting. Bro. Howard Miller, in his present condition, will be a hindrance in any meeting of counsel. He will keep silent, or if he speaks, he will frequently speak to discourage those who lay plans before him for his consideration. Time and again, methods wisely devised have been set before him, and, because he did not originate them himself he disapproved of them, and they have been given up, when they should have been carried out. He should not think that his main business in his official capacity is to raise objections and block the wheels. Eld. Van Horn needs no such hindrance. He needs men who will lift and push [words missing here]. If these Brn. Miller think their course is wise, they are greatly deceived. They must have a transformation of character in order to be useful men in the cause of God, that they may be able to receive the overcomer's reward hereafter. [Cf: 1888 Mtl. p. 391 para. 01] p. 375, Para. 3, [1889MS].

It is an easy matter to find objections to plans, and see difficulty in the way of carrying them out. Far better [to] venture in some risks than stubbornly do nothing but question. The unfaithful spies had no trouble in seeing and presenting obstacles that appeared insurmountable in the way of the advancement of the people of God. Satan is ever ready to suggest unbelief, to point out objections over which to quibble, to reveal difficulties that seemingly cannot be overcome. But those who are on the Lord's side, on the faith side, [have] not allowed the voice of men to turn them aside from the voice of God they must press on with more determined effort. They must press forward in the way of the Lord with as much earnestness as the doubters manifest in seeking to hinder them. Those who are so eager to find fault know not what spirit they

are of. They think they love the truth, and the cause of God; but their own ideas, their own ways are dearer to them than the advancement of the Lord's work if it does not go according to their own mind. It is like plucking out a right eye or taking off a right arm, to give up their own way or will, and receive and act upon the counsel or direction of others. [Cf: 1888 Mtl. p. 392 para. 01] p. 376, Para. 1, [1889MS].

Separation from the world is required of all the children of light; but separation in feeling and sympathy, from brethren in the faith, is a mistake, and comes through the working of Satan. May the Lord help these brethren to work in his way. They are now enshrouded in darkness; they know not at what they stumble. [Cf: 1888 Mtl. p. 392 para. 02] p. 376, Para. 2, [1889MS].

The Brn. Millers have walked in unbelief, Phariseeism, and darkness, to such an extent that they do not know what it is to breathe the free atmosphere of heaven, of faith, love, confidence, and truth. If they stood in the clear light, they would not see anything in the way of hearty co-operation with the work of others. God is displeased with the spirit that prompts them to combat and oppose their brethren. But they do not realize that their criticism results from the natural, and cultivated traits of their own character. They have never seen these to be evil as they really are, or the necessity of overcoming them. The Lord can do without the aid or co-operation of these men, he does not need their acknowledgment, and is not really hindered by their objections and resistance for God will work just the same, but some are influenced by their example, and they themselves are losing much because they have not a teachable spirit. Bro. Howard is self-sufficient and feels not his great poverty. [Cf: 1888 Mtl. p. 393 para. 01] p. 376, Para. 3, [1889MS].

"Who is a wise man and embodied 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. 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 fruits of righteousness is sown in the peace of the that make peace". [Cf: 1888 Mtl. p. 393 para. 02] p. 376, Para. 4, [1889MS].

If Christ should come in contact with these objections, he would say to them, as he said to Nicodemus, "Ye must be born again-- except a man be born again, he cannot see the kingdom of God." An entire surrender of the will to God, repentance, faith, and reception of Christ, in the spirit of a little child, will ever bring freedom, light, blessing, and peace to the soul. [Cf: 1888 Mtl. p. 394 para. 01] p. 377, Para. 1, [1889MS].

When in meeting of counsel, you should be under the influence of the spirit of God. You should be ready to advance along the line, keeping step with the soldiers of Christ. There is a great work to be done, and will you not take hold with heart and soul to do this work as a faithful sentinel for God? Will you let others carry the load, and then seek to hinder them to the extent of your ability; or will you be

baptized with the spirit of God, and let the truth have its moulding, fashioning power upon your life and character, that you may come into union and harmony with your brethren? [Cf: 1888 Mtl. p. 394 para. 02] p. 377, Para. 2, [1889MS].

At the meetings at Minneapolis, at Pottersville, and at Battle Creek, I presented general principles before you, hoping that you might hear, be impressed, and be converted, that I might not be under the painful necessity of addressing you personally. But as you have had the privilege of hearing the message which God has given me and others to bear, and yet your doubts and unbelief have been strengthening instead of diminishing. I am alarmed for you. I know you and others in a similar position are not in the light, you are on the enemies ground. Both of you are placing yourselves where the spirit of God can no more find access to your hearts than it could find access to the hearts of the Jewish people when they gave themselves up to unbelief. Through Christ, light is shining to man; heaven is connected with earth, and the angels of God are ascending and descending upon the mystic ladder, they bring messages of warning, reproof, instruction, encouragement, and love. The glory of God is above the ladder, and shining down all its length. God will not devise some new way to reach the hearts of those who have shut themselves away from the light. It is at the peril of their souls that they refuse the light. [Cf: 1888 Mtl. p. 394 para. 03] p. 377, Para. 3, [1889MS].

Bro. Howard Miller, you have encased yourself in an armor of unbelief and spiritual pride. You do not recognize him whose goings forth have been from old, from everlasting. [Cf: 1888 Mtl. p. 395 para. 01] p. 377, Para. 4, [1889MS].

The king of glory appeared in the form of a servant, clothed in the garb of humanity. When he began his public ministry in Nazareth, there was a sad and terrible exhibition of what human nature can and will be when Satan works on the heart. Jesus proclaimed himself to be the anointed one. No man had before, ventured to assume as much, not the learned or noble of the earth, not even the prophets or kings. He arose in the synagogue, and read from the prophet Isaiah these gracious words; "The spirit of the Lord God is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, 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." [Cf: 1888 Mtl. p. 395 para. 02] p. 377, Para. 5, [1889MS].

The eyes of all in the synagogue were fastened upon him; for divinity flashed through humanity, and with one voice they witnessed to the gracious words that proceeded from his lips. God had spoken to their hearts, and given them a testimony which they acknowledged to be the truth; but soon doubt and unbelief arose. Who was this that claimed to be the Messiah? They did not expect Christ to come in this way. His family connections were humble, pious people, but not distinguished for riches, learning, rank, or power. [Cf: 1888 Mtl. p. 396 para. 01] p. 378, Para. 1, [1889MS].

The Jews expected the Messiah to come with pomp and ceremony as a great king. They looked for him to appear as a conqueror, to deliver Israel from the Roman yoke. They thought they would be able to cry,

"This is the king that will reign on David's throne". But this man who made the claim that he was the anointed one of God, was from the humble walks of life, the son of Joseph and Mary. They had seen him going up and down the hills, they had seen him toiling daily at the carpenter's bench, and could he be the Messiah? The very humiliation which Christ bore was foretold in the scriptures as a specification of his divine character and mission, and should have commended him to every home and heart in the land. But to the proud and unbelieving Jews his humility was an offense. [Cf: 1888 Mtl. p. 396 para. 02] p. 378, Para. 2, [1889MS].

The men of Nazareth refused the prince of life. The power of God which has stirred their hearts as he read and expounded to them the scriptures, was resisted, and their passions were stirred as he spoke truths that revealed to them their real condition. The lips that had so recently acknowledged and blessed him, now uttered curses, and with the fury of demons they laid hands on him, and dragged him from the synagogue, out of the city, and thought to thrust him over the brow of the hill. But the angels of God protected him, and hid him from the sight of the infuriated throng, and he passed on his way unnoticed. [Cf: 1888 Mtl. p. 397 para. 01] p. 378, Para. 3, [1889MS].

The men of Nazareth did Satan's work; but Christ could not give them up without granting them another opportunity for salvation. After his fame has spread through the country to every region, after they had had time for prejudice to subside, and reason to take control of their minds, he came again to test them, that they might redeem their past rejection of him. [Cf: 1888 Mtl. p. 397 para. 02] p. 378, Para. 4, [1889MS].

Jesus had given the people of Nazareth clear and distinct evidence that his mission was just what he had claimed it to be. Would they not retrace their steps? With such tokens of his truth before them, would these blind, fanatical men see in Jesus nothing more than the carpenter of Nazareth, the son of Mary? At the beginning of his ministry, they had taken their first steps in the rejection of Christ, they had committed themselves to the work and the will of Satan, and their pride was so strong, their prejudices so great, that at his second call, they would not acknowledge him as the Messiah although they had the most convincing proof of his divinity. O, what will not pride, unbelief, and prejudice lead men to do! [Cf: 1888 Mtl. p. 397 para. 03] p. 378, Para. 5, [1889MS].

The Lord has shown that we are in just as much danger in our day as were the people in the days of Christ. The Lord is speaking through his delegated messengers; but the same unbelief is exhibited. Men close their hearts against Jesus, and hold themselves in the veriest bondage to Satan, supposing that they are preserving their dignity as free men; that they are maintaining their right to act and think for themselves, to believe or doubt; and like the despisers of the gospel in the apostolic times, they wonder and perish. [Cf: 1888 Mtl. p. 398 para. 01] p. 379, Para. 1, [1889MS].

Those who on special occasions of controversy have taken a course similar to that of the men of Nazareth, should take heed lest they follow their example when a second opportunity is given to accept the gracious light of truth. After the first rejection, when excitement and

confusion are over, you may again be called upon by the divine messenger, and you should beware lest you harden your hearts in prejudice and pride, and in final rejection of the message that would work for your salvation. [Cf: 1888 Mtl. p. 398 para. 02] p. 379, Para. 2, [1889MS].

You may encase yourselves in pride, and continue to reject Christ in the person of his messengers. If you do this, the words of the apostle will find an application in your case, as in the time of the Jews:--"He came to his own, and his own received him not. But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name." Said Christ, "I am come in my father's name, and you receive me not. If another shall come in his own name, him ye will receive." [Cf: 1888 Mtl. p. 398 para. 03] p. 379, Para. 3, [1889MS].

We are less excusable than were the Jews; for we have before us their example of rejection of Christ and his apostles, and we have been warned not to fall after the same example of unbelief. Throughout the history of the church in all ages, and especially in that of the Seventh-Day Adventists, we have examples of those who have refused the light God sent them by his chosen agents. They have had opportunities and privileges that should have enabled their faith to rest on God, and yet they have revealed the evil heart of unbelief. Their course has been similar to that of Pharaoh. The light that the Lord sent to the king of Egypt was shunned and rejected by him. His stubborn heart caused him to brace himself against the light. [Cf: 1888 Mtl. p. 399 para. 01] p. 379, Para. 4, [1889MS].

My brethren, the Lord is not pleased to have us settle down in unbelief, and question and quibble over matters of truth as you have done. It is indeed human to err, and the wisest often make mistakes, but it is noble to confess error, and not enclose the heart in prejudice. To make yourselves and others believe you have pursued a righteousness you reject Christ by rejecting the message he sends; in so doing, you place yourselves under the control of the prince of darkness. Your spiritual discernment has been blunted. God has sent messages of light to his people which would have been as healing balm had they received them; but you did not do this, like the men of Nazareth, you set yourselves to refuse the light, you exalted your own opinion and judgment as more valuable than the judgment of those whom God has made channels of light. This course has brought you where your faith has become confused. The sweet, subduing love of God has not characterized your labors. You have presented dry theories of doctrine, which are not productive of fruit. You would be satisfied with the present senders launching an exposition of what is truth but remain dry and spiritless. [Cf: 1888 Mtl. p. 399 para. 02] p. 379, Para. 5, [1889MS].

When you receive the words of Christ as if they were addressed to you personally, when each applies the truth to himself as if he were the only sinner on the face of the earth for whom Christ died, you will learn to claim by faith the merits of the blood of a crucified and risen saviour in your own case. Your religious experience will have a different mould from what it now has. Pharisaism will not then exist you will think it the highest honor to lift up Jesus before the people, saying, "Behold the Lamb of God which taketh away the sin of the

world". Your manner, your attitude, your voice, your language, your thoughts will represent Jesus, and then there will be a great change in your presentation of truth. The message you bear, the efforts you make in the work, do not now rightly present Christ. Jesus is not now lifted up by you as the supreme object of thought, as the one who can draw all men to himself. We must teach those for whom we labor that they must hear, obey, and follow Christ. You need not wait for a great occasion to do his work. You need not ask for great ability; all you need is to hide in Jesus, that your works may be wrought in God. If you do this, your work will not be merely mechanical, but it will have life and power; it will arouse and vivify. You will tell the story of Christ from a heart softened by his love with simple faith, as a little child tells its trials and sorrows to its mother, so the child of God will go to his heavenly father, never doubting the reality of his love, to tell him all his griefs and joys. [Cf: 1888 Mtl. p. 400 para. 01] p. 380, Para. 1, [1889MS].

"Learn of me," says the divine teacher; "for I am meek and lowly in heart", and the promise is positive--"ye shall find rest unto your souls." O that all who are in any way connected with the work of God were endowed with heavenly wisdom, that they might reveal the fact that they have learned in the school of Christ. If every man who has entered the ministry depended upon the Lord and not upon self, the power of God would attend the efforts of his servants, and great good would be accomplished. Those who labor in word and doctrine, must be men who search the scriptures daily, who pray earnestly and constantly for divine enlightenment, and who receive it when it does come because they have the heavenly anointing. If the ministers would individually hang their helpless souls upon Christ, there would be much more moisture in their discourses. Those who, to a large degree, give evidence of being dry and fruitless, should realize that the reason for this is found in the fact that they are not connected with Christ. They do not draw sap and nourishment from the living vine. And Christ says, "without me ye can do nothing." Self has been woven in the labors of many workers but the true child of God will feel as did John the baptist when he said, speaking of Christ, 'he must increase, but I must decrease.' [Cf: 1888 Mtl. p. 401 para. 01] p. 380, Para. 2, [1889MS].

Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected; but all that such ones have to do is to humble themselves at every step under the mighty hand of God; Christ does not estimate the man by the amount of work he does, but by the spirit in which the work is performed. When he sees men lifting the burdens, trying to carry them in the lowliness of mind, with distrust of self, and with reliance upon Him, he adds to their work his perfection and sufficiency, and it is accepted of the father. We are accepted in the beloved. The sinner's defects are covered by the perfection and fullness of the Lord our righteousness. Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God, are looked upon by the father with pitying, tender love; he regards such as obedient children, and the righteousness of Christ is imputed unto them. [Cf: 1888 Mtl. p. 402 para. 01] p. 380, Para. 3, [1889MS].

Self must be kept hid in Jesus. O, if I could but set him forth before you! O that our brethren could be brought to see the necessity of self-crucifixion, then I would have hopes that they might not only be

useful, in this life, but might attain unto the future, immortal life. May the Lord imbue me with his Holy Spirit constantly that I could present the attractions of Christ so as to engross the whole mind of those for whom I labor! O that my brethren might appreciate the promises of God in all their breath and fullness. 'Then they might be saved from themselves, from self-confidence, criticism, unbelief, and phariseeism. Then self-exaltation would not be increasing, but decreasing; spiritual pride undone. There are many who claim to believe in Christ, who have not yet fallen upon the rock and been broken, self lives, and is exalted. To such Christ does not appear what he is, or what he will be to all those who believe on him. [Cf: 1888 Mtl. p. 402 para. 02] p. 381, Para. 1, [1889MS].

We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the bible rules,--the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. They do not reason from cause to effect, their faith has no genuine foundation, and in the time of trial they will find that they have built upon the sand. [Cf: 1888 Mtl. p. 403 para. 01] p. 381, Para. 2, [1889MS].

He who rests satisfied with his own present imperfect knowledge of the scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced his own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints--Christ in you the hope of glory. They think they are defending the old landmarks, but they are lukewarm and indifferent, they know not what it is to weave into their experience and to possess the real virtue of love and faith, they are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of Righteousness, we must study the scriptures, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, [the] grand truths [of which] are not clearly comprehended. [Cf: 1888 Mtl. p. 403 para. 02] p. 381, Para. 3, [1889MS].

The Lord is not glorified by your lack of spirituality, by your dry formalism. While your labors have not been worthless, they have been exceedingly defective. O that your past Christian life could be opened

before you, just as it has been, and you could see how angels look upon the work, in all its bearings, which has come forth from your hands. [Cf: 1888 Mtl. p. 404 para. 01] p. 382, Para. 1, [1889MS].

God has sent you a message which he wishes you to receive--a message of light and hope and comfort for the people of God. It is not for you to choose the channel through which the light shall come, the Lord desires to heal the wounds of his sheep and lambs, through the heavenly balm of the truth that Christ is our righteousness. May God forbid that it shall be said of you, 'the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.' [Cf: 1888 Mtl. p. 405 para. 01] p. 382, Para. 2, [1889MS].

The sheep that need to be fed, are scattered upon the mountains of Israel; they are starving to death on dry theories. My brethren, you do not feed the flock, you do not have faith, humility, and love. The most sacred responsibility rests upon those who have accepted the position of shepherds to the flock of God. But if the professed ministers of Christ are not endowed with the power from on high, they are not fit for the work of this time. The work calls for men who have spiritual energy, and far seeing discernment. God sends light to his people that they may live in his light according to their privileges. There are many who feel satisfied with their meager attainments, and they refuse the light that God sends them, saying by their attitude 'I am rich and increased with goods and have need of nothing'. In so doing they not only rob their own souls of spiritual knowledge, but they rob the souls of others. Those they endeavor to help, have to suffer loss because the teachers fail to employ their talents in the way that God would have them, and choose to place their own limited, narrow experience before the people, instead of the glorious gospel of Christ. They are like guide posts pointing in the wrong direction. They will forfeit the favor of God, and come under his displeasure, unless they change their course decidedly and humble their hearts before God. [Cf: 1888 Mtl. p. 405 para. 02] p. 382, Para. 3, [1889MS].

It is a grievous sin in the sight of God for men to place themselves between the people and the message that he would have come to them as some of our brethren are now doing. There are some who like the Jews, are doing their utmost to make the message of God of none effect. Let these doubting, questioning ones either receive the light of the truth for this time, or let them stand out of the way, that others may have an opportunity of receiving the truth, that the wrath of God may not come on them because they are bodies of darkness, when he desires them to be bodies of light. [Cf: 1888 Mtl. p. 406 para. 01] p. 382, Para. 4, [1889MS].

Those who live just prior to the second appearing of Christ, may expect a large measure of his holy spirit. If God has ever spoken by me some of our leading men are going over the same ground of refusing the message of mercy, as the Jews did in the time of Christ. If they turn away from the light, they will fail to meet the high and holy claims of God for this important time. They will fail to fulfill the sacred responsibility that he has entrusted to them. [Cf: 1888 Mtl. p. 406 para. 02] p. 383, Para. 1, [1889MS].

The character and prospects of the people of God are similar to those of the Jews, who could not enter in because of unbelief, self-sufficiency, self-importance, and spiritual pride separate them from God, and he hid his face from them. The apostle Exhorts us, "if God spared not the natural branches, take heed lest he also spare not thee." "Because of unbelief, they were broken off, and thou standest by faith, be not high minded, but fear." [Cf: 1888 Mtl. p. 406 para. 03] p. 383, Para. 2, [1889MS].

The Jews despised the good that was proffered them in the time of Christ, and after long forbearance of God, the things that were for their peace were hidden from their eyes that which if received would have been to them their greatest blessing became their stumbling block. Thus it is today among us. They thought that Christ's teaching was counteracting the influence of the old and only religion that had been from the beginning, after they had once rejected the light, their minds were blinded, and they thought Christ's teaching was a deception of the enemy. Christ was bringing out the old religion in its true light, but they had separated themselves from the old paths, from the old truths, and had permitted the customs and traditions of men to take the place of the only vital faith. [Cf: 1888 Mtl. p. 407 para. 01] p. 383, Para. 3, [1889MS].

Sufficient light was given to the Jewish people so that they might have known "the time of their visitation." God had sent them "the way, the truth, and the life," in the gift of His son. Christ came as the messenger of Jehovah, and his path was marked with blessings. He was sent to make known the father. His whole life to its final sacrifice was a revelation of God to men. Calvary itself announced Him, "the Lord God, merciful and gracious, long suffering and abundant in goodness and truth. Forgiving iniquity and transgression and sin, and that will by no means clear the guilty." From Christ, the light of the world, shone forth the clear, bright beams of His father's glory. Yet the Jews comprehended it not. [Cf: 1888 Mtl. p. 408 para. 01] p. 383, Para. 4, [1889MS].

Thus it is in our day. The light of truth is shining upon us clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ because they know not what they oppose. Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light, and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for he has given them light, and they reject it. They have before them the example of the past, But they will not be warned, no unbelief is enclosing them in impenetrable darkness. They refuse to accept the testimonies they ought to believe and are ready to accept tidbits of gossip and testimonies of men showing their credulousness and readiness to believe that which they want to believe. [Cf: 1888 Mtl. p. 408 para. 02] p. 383, Para. 5, [1889MS].

There is an alarming condition of things in our churches says the word of God, "your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men; they lay in wait, as He that setteth snares; they set a trap, they catch men. . . The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and

what will ye do in the end thereof?" "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace." "And now because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh, and I will cast you out of my sight, as I have cast out all your brethren." God will surely fulfill His word to those who will not hear, will not see, and refuse the light which he sends them. [Cf: 1888 Mtl. p. 409 para. 01] p. 384, Para. 1, [1889MS].

The very men who ought to be on the alert to see what the people of God need, that the way of the Lord may be prepared, are intercepting the light God would have come to his people, and rejecting the message of His healing grace. Brethren I beseech you to come into harmony with the work of God for this time. O that you would have less confidence in your own opinions! O that you might see that it is your inherited and cultivated stubbornness of heart which is keeping You away from the light of truth! Your self-esteem, your persistency in having your own will, are not according to God's order. You need to cultivate humility and meekness, that the Lord may have room to work for you. We all need the blessing of God everyday, and you must have a realization of his abiding spirit in the heart. Your will is none too strong, if you place it wholly on the Lord's side, to be educated and trained by Christ. [Cf: 1888 Mtl. p. 409 para. 02] p. 384, Para. 2, [1889MS].

The success of every work depends upon the blessing of God. If the Lord works with you, you will be able to do what he has appointed you to do. With God, one can chase a thousand, and two put ten thousand to flight. But just as long as you maintain this Spirit of Pharisaism, God's spirit will not, cannot, work with you, because you do not feel your utter dependence upon him. When you become learners in the school of Christ, you will have the simplicity and meekness of little children, and will be willing to counsel with you brethren and sisters, and will pray earnestly for help from God. Your ears will then be opened, and you will be enabled to say from the heart, "speak Lord, for thy servant heareth." [Cf: 1888 Mtl. p. 410 para. 01] p. 384, Para. 3, [1889MS].

God wants to put his spirit upon you; but he cannot do this while you are so full of self. When self dies, you will feel the quickening influence of the spirit of God. God's people are enjoined to seek for unity, that they may be framed together into an holy temple for the Lord. Ye are God's building, ye are God's husbandry. This is no time for alienation and discord, for the indulgence of a selfish, perverse spirit. Will you take yourselves in hand, or will you be ready to regard your stubborn, unyielding disposition as an evidence of faithful integrity? God forbid that you should be blinded, as were the pharisees, and place good for evil, and evil for good. You will never have any greater evidence than you have had as to where the spirit of God is working. The Lord never proposes to remove all occasion for men to doubt. He will give sufficient evidence to bring the candid mind to a right decision; but if you are determined to have your own way, if you are like Saul, unwilling to change your course because of pride and stubbornness of heart, because of ignorance of your own condition of spiritual destitution, you will not recognize the light. You will say

with Saul, I have done the commandment of the Lord (1 Sam. 15:13). [Cf: 1888 Mtl. p. 410 para. 02] p. 384, Para. 4, [1889MS].

The language of your soul has been, "I am rich and increased with goods, and have need of nothing." You have not known that you were poor and wretched, and miserable, and blind, and naked. You need to hear the words of Him who is the first and the last: "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 may not appear: Anoint thine eyes with eyesalve that thou mayest see." [Cf: 1888 Mtl. p. 411 para. 01] p. 385, Para. 1, [1889MS].

Selfish pride is holding you from God, and your only hope is to fall upon the Rock and be broken. As these words come to you, you will say, "are there no others who need the same reproof?" There are many who need to see that the Laodicean message applies to them who do not see it. I write out your case definitely, not merely that you may be benefited, but that others may see [that] they are in the same condition, and that they, with you, may make decided changes in their attitude before God and before His people. [Cf: 1888 Mtl. p. 411 para. 02] p. 385, Para. 2, [1889MS].

You must stop inquiring about the duty of others, and go to work for your own soul. Through faith in Christ, you may come to the light. When you view Christ as he is, you will decrease in your own estimation, and he will increase. The words of God spoken to Saul by Samuel are worthy of your consideration; for they apply in your case: "Obedience 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." You have set yourselves to stoutly resist the light, and the Lord will not compel you to have faith in Christ; but without faith it is impossible to please God. The faith that works by love, and purifies the soul, produces the fruit of humility, patience, forbearance, long suffering, peace, joy, and willing obedience. Says the scripture, "whatsoever is not of faith is sin." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." [Cf: 1888 Mtl. p. 412 para. 01] p. 385, Para. 3, [1889MS].

The promises of God comprehend all the spiritual blessings needed by weak, sinful mortals, who cannot save or bless themselves. That which should cause us the deepest joy is the fact that God forgives sin. If we take him at His word, and forsake our sins, He is ready and willing to cleanse us from all unrighteousness, He will give us a pure heart, and the abiding presence of His spirit; for Jesus lives to intercede for us but bear in mind, my brethren, that spiritual things are spiritually discerned. It is a living, active, abiding faith that discerns the will of God, that appropriates the promises, and profits by the truths of His word. It is not because we are righteous, but because we are dependent, faulty, erring, and helpless of ourselves, that we must rely upon Christ's righteousness, and not upon our own. He that is right and honorable and righteous in his own eyes, cannot feel his destitution, therefore he cannot ask and receive. He feels no lack, therefore He is sent empty away. [Cf: 1888 Mtl. p. 412 para. 02] p. 385, Para. 4, [1889MS].

Christ has said, "I am the way, the truth, and the life." If your good

works were the way, then Christ would not have said, "I am the way." It is not our doings and deservings that will save us. If man could have gained heaven by his own efforts, Christ need not have died to make an atonement for our sins. Yet all who tread the narrow path that leads to Heaven, will bear the fruits of godliness, and give evidence that they are the light of the world. [Cf: 1888 Mtl. p. 413 para. 01] p. 386, Para. 1, [1889MS].

Blessed is the man who draweth not back, but believeth every word that proceedeth out of the mouth of God. Let there be no standing still, no drawing back unto perdition; The Lord commands His people to go forward, from light to a greater light. Some have had great light, they have been blessed, they have believed that God for Christ's sake forgave their sins; but there they have stopped, and have made no further advancement. They have not attained unto a greater faith or broader experience, because they have not received the light of the truth which is constantly unfolding to those who follow the light of the world. The blood of Christ cleanseth from all unrighteousness, but just as soon as a soul ceases to walk by faith, he becomes enshrouded in darkness. The only safety for any one is to advance, to increase in the knowledge of the truth, to be sanctified by it. Those who are content with preaching old discourses, and praying stereotyped prayers, fail to improve the talents that God has given them, and these talents will be taken from them. My brethren, If you had the penetration you think you have, you would discern spiritual things. "By their fruits you shall know them." [Cf: 1888 Mtl. p. 413 para. 02] p. 386, Para. 2, [1889MS].

Brother Howard Miller, you have heard the testimony which God has given me to bear, but while you have professed to believe, you have in spirit rejected the message. It is my duty to say to you that you have had all the evidence that the Lord will give you in regard to the special work He is doing at this time to arouse a lukewarm, slumbering church. Those who accept the message given, will heed the counsel of the true witness to the Laodiceans, and will buy the gold, which is faith and love; the white raiment, which is the righteousness of Christ; and the eyesalve, which is spiritual discernment. Says Christ, "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 to him, and will sup with him, and he with Me." [Cf: 1888 Mtl. p. 414 para. 01] p. 386, Para. 3, [1889MS].

If the church refuses to hear the voice of the heavenly merchantman, refuses to open the door, then Christ will pass on, and it will be left destitute of His presence, destitute of true riches, but saying in self-righteousness, "I am rich, and increased with goods, and have need of nothing." [Cf: 1888 Mtl. p. 415 para. 01] p. 386, Para. 4, [1889MS].

Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear evidence, they say as did the Jews, "show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?" These objections recall to mind what was said concerning Christ. "His brethren therefore said unto Him, depart hence, and go into Judea, that thy disciples also may see

the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in Him." And they that passed by reviled Him, wagging their heads, and saying, "thou that destroyest the temple, and buildeth it in three days, save thyself. If thou be the son of God, come down from the cross. Likewise also the chief priests, mocking him with the scribes and elders, said, He saved others, himself He cannot save. If He be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for He said, I am the Son of God." [Cf: 1888 Mtl. p. 415 para. 02] p. 387, Para. 1, [1889MS].

How can any of our brethren who have before them the history of the Lord of life and glory, open their lips to utter words similar to the taunting words of the murderers of our Lord? Does the Lord lead our brethren to say these things? I answer, No. They know not what spirit they are of. Could their eyes be opened, they would see evil angels exulting around them, and triumphing in their power to deceive them. The day is just before us when Satan will answer the demand of these doubters, and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth, and ask for miracles to establish them in deception! [Cf: 1888 Mtl. p. 416 para. 01] p. 387, Para. 2, [1889MS].

When men close their eyes to the light that God sends them, they will reject the most evident truth, and believe the most foolish errors. It is Satan that leads men to take false positions. Well might we ask, as did Paul in his day concerning brethren who had turned away from sound doctrine, "Who hath bewitched you, that ye should not obey the truth?" Those who claim to be children of God, are, in their ignorance, working against Him, rebelling against His providence, opposing His plans, and refusing to do the work that He has placed upon them. Instead of doing their duty, they strive to bring everything into harmony with their own narrow views. Instead of bringing their will into subjection to God, that His purpose may be accomplished, they choose their own rebellious ways, and will not yield to His guidance. [Cf: 1888 Mtl. p. 416 para. 02] p. 387, Para. 3, [1889MS].

The Lord has been appealing to His people in warnings, in reproofs, in counsels; but their ears have been deaf to the words of Jesus. Some have said, "If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother Smith and Brother Butler have not received it, and have not united with him in heralding it? These good intelligent men would surely know if this was the message of truth." [Cf: 1888 Mtl. p. 417 para. 01] p. 387, Para. 4, [1889MS].

Sentiments similar to these were expressed in the days of Christ, when He came to bear to earth the tidings of salvation. The people looked to their leaders, and asked, "If this were the truth, would not the priests and rulers know it?" Says the Scripture, "then came the officers to the chief priests and pharisees, and they said unto them, why have you not brought him? The officers answered, never man spake like this man. Then answered them the pharisees, are ye also deceived? Have any of the rulers of the pharisees believed on Him? But this

people who knoweth not the law are cursed." [Cf: 1888 Mtl. p. 417 para. 02] p. 388, Para. 1, [1889MS].

In the days of Christ there were many who incurred deep guilt because they denounced His teaching, without carefully investigating. Its claims to their attention. We are sorry to say that similar guilt is incurred to-day through a similar cause. There are many who hear the words of Christ, but they do not in moral independence go to the word of God to search the scriptures and see whether or not these things are so. Though they have souls to save or to lose, they dare to rely upon the interpretation and application that their religious teachers give. God has endowed men with reasoning powers, that they may compare scripture with scripture, and know for themselves what is truth, that they may be able to give a reason for the hope that is within them, with meekness and fear. When the Lord graciously sends to us the means of knowing the truth, and we turn from the precious privilege, and are indifferent to His message, we insult the spirit of God, and we shall walk in darkness and stumble in unbelief. [Cf: 1888 Mtl. p. 418 para. 01] p. 388, Para. 2, [1889MS].

When Christ told Peter what should come upon him because of his faith, Peter turned to John, and asked, "Lord, and what shall this man do?" The Lord said, "What is that to thee? Follow thou Me." If Elder Smith or Elder Butler should reject the message of truth which the Lord has sent to the people of this time, would their unbelief make the message error?--No. We are to follow no one but Christ. If men who have occupied leading positions feel at liberty to despise the message and the messenger, their unbelief is no excuse for others to do the same. Our salvation is an individual work. Neither Brother Smith, Brother Butler, nor any other mortal man can pay a ransom for my soul or yours in the day of judgment. In that day there will be no excuse to offer for neglecting to receive the message the Lord sent you. [Cf: 1888 Mtl. p. 418 para. 02] p. 388, Para. 3, [1889MS].

Sins of the most revolting character exist in the church to-day. The alarming situation of the people of God requires more than tame, spiritless, Christless, sermons to cut through the fleshy tablets of the heart, and to arouse the moral sensibility. Satan is appealing to the lowest propensities of human nature. But these do not need cultivation, like thistles and briars, selfishness, self-love, envying, jealousy, evil surmisings, self-esteem, will grow up luxuriantly if only left to themselves. But the highest, noblest faculties need to be kept in exercise that they may be developed. Christians who are overcoming day by day, who are seeking the glory of God and His approbation, will be careful not only to avoid wrong, but continually to perform what is right. [Cf: 1888 Mtl. p. 419 para. 01] p. 388, Para. 4, [1889MS].

We should take no man for our pattern; for we are to see and know for ourselves what is truth. It is of vital importance to us that we allow no one to come between us and our God. We should not accept any man's opinions and ideas unless through careful searching for ourselves, we find that they bear the credentials of heaven. It is of the greatest importance that we individually open our hearts to the convicting power of the Holy Spirit. Let God speak to us through His word; let God impress the soul. [Cf: 1888 Mtl. p. 419 para. 02] p. 389, Para. 1, [1889MS].

It is your duty to grasp every ray of light. You owe it to yourselves, to your family, and to your God, to overcome your objectionable traits of character. If these are not checked and overcome, they will develop, so as to work not only your ruin, but the ruin of others. Sanctified resolution, self-control, supreme love for Christ, will place you in right relation to God and to humanity. God has sent message upon message to His people, and it has nearly broken my heart to see those who, we thought, were taught and led by God, fall under the bewitching power of the enemy, who led them to reject the truth for this time. [Cf: 1888 Mtl. p. 420 para. 01] p. 389, Para. 2, [1889MS].

Do not men know from the word of God, that just such a message as has lately been going to the churches, must be given in order that the very work which has been going on among us might be accomplished? Some who ought to have been first to catch the heavenly inspiration of truth, have been directly opposed to the message of God. They have been doing all that was in their power to show contempt for both the message and the messenger, and Jesus could not do many mighty works because of their unbelief. However, truth will move on, passing by those who despise and reject it. Although apparently retarded, it cannot be extinguished. When the message of God meets with opposition, he gives it additional force that it may exert greater influence. Endowed with vital, heavenly energy, it will cut its way through the thickest barriers, dispel darkness, refute error, gain conquests, and triumph over every obstacle. I speak that I do know, I testify of that which I have seen. Those who would triumph in the truth, will have to act a part in the sight of the universe which will bring to them the reward of "well done." They will be known as laborers together with God. [Cf: 1888 Mtl. p. 420 para. 02] p. 389, Para. 3, [1889MS].

Misunderstanding, misapplication, of the truth will alienate the hearts of those who have been brethren. But this would not be if self and self-esteem, if customs and traditions, were not disturbed by the message of truth. Patience, moderation, self-control, and carefulness of speech should ever be cultivated and manifested. But while we show these commendable traits of character, for Christ's sake let us cry aloud and spare not. Says the word of God, "Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sin." (Isa. 58:1) [Cf: 1888 Mtl. p. 421 para. 01] p. 389, Para. 4, [1889MS].

The watchmen on the walls of Zion are asleep. Many have no burden of the work, they have no positive warning to give. There are many who have heard the message for this time and have seen its results, and they cannot but acknowledge that the work is good, but from fear that some will take extreme positions, and that fanaticism may arise in our ranks, they have permitted their imagination to create many obstacles to hinder the advance of the work, and they have presented these difficulties to others, expatiating on the dangers of accepting the doctrine. They have sought to counteract the influence of the message of truth. Suppose they should succeed in these efforts, what would be the result? The message to arouse a lukewarm church should cease, and the testimony exalting the righteousness of Christ would be silenced. Suppose that prejudice should do its baleful work, suppose the work should be given into the hands of these opposers and faultfinders, and they should be permitted to give to the church the doctrine and the

labor they desire to give; would they present anything better than the Lord has sent to His people at this time, through his chosen agents? Would the message of the doubters arouse the churches from their lukewarmness? Would its influence tend to give energy and zeal, to uplift the souls of the people of God? Have those who have opposed the light openly or in secret, been giving the people the good that would nourish their souls? Have they been presenting the message which the time demands, that the camp may be purified from all moral defilement? Have they anything to offer to take the place of the truth which has been given with fervor and zeal to prepare the way for the Lord's coming? [Cf: 1888 Mtl. p. 421 para. 02] p. 390, Para. 1, [1889MS].

The character, the motives and purposes of the workmen whom God has sent, have been, and will continue to be, misrepresented. Men will catch at words and statements that they suppose to be faulty, and will magnify and falsify these utterances. But what kind of work are these lookers--on doing? Has the Lord placed them in the judgment-seat to condemn his message and messengers? Why do not these opposers lay hold of the work, if they have so much light? If they see defects in the presentation of the message, why do they not present it in a better way? If they possess such farseeing discernment, such caution, such intelligence, why do they not go to work and do something? [Cf: 1888 Mtl. p. 423 para. 01] p. 390, Para. 2, [1889MS].

The world is a second Sodom, the end is right upon us; and is it reasonable to think that there is no message to make ready a people to stand in the day of God's preparation? Why is there so little eyesight? So little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there such a continual cry of peace and safety, and no going forward in obedience to the Lord's command? Is the third angel's message to go out in darkness, or to lighten the whole earth with its glory? Is the light of God's spirit to be quenched, and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It is time that unbelief, pride, love of supremacy, evil surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks. [Cf: 1888 Mtl. p. 423 para. 02] p. 390, Para. 3, [1889MS].

All the good will have a tendency to press together, and all doubting, unbelieving ones will keep each other in countenance, and strengthen the very elements of character that the testimonies of God's spirit have reproved, and urged men to overcome. We would ask every man and woman, on which side is your influence? Are you working where God is working, or are you working with the enemy? Says Christ, "He that is not with me, is against me, and He that gathereth not with me, scattereth abroad." [Cf: 1888 Mtl. p. 424 para. 01] p. 391, Para. 1, [1889MS].

The idea is entertained by many that a man may practice anything that he conscientiously believes to be right. But the question is, has the man a well-instructed good conscience, or is it biased and warped by his own preconceived opinions? Conscience is not to take the place of "Thus saith the Lord." Consciences do not all harmonize, and are not all inspired alike. Some consciences are dead, seared as with a hot iron. Men may be conscientiously wrong, as well as conscientiously

right. Paul did not believe in Jesus of Nazareth, and he hunted the Christians from city to city, verily believing that he was doing service to God. [Cf: 1888 Mtl. p. 424 para. 02] p. 391, Para. 2, [1889MS].

In view of these things, we can see that there is great need of seeking counsel of God, of searching the scriptures with a humble, prayerful Spirit, that the Lord may enlighten our understanding, so that we can carefully weigh every point of truth that is presented. We should watch the tendency of it, and see whether its fruit testifies that it is of God. [Cf: 1888 Mtl. p. 424 para. 03] p. 391, Para. 3, [1889MS].

Says the scripture, "walk while ye have the light, lest darkness come upon you." No church can live by sparks of its own kindling, neither can Christians be the light of the world if they fail to diffuse the glory derived from a heavenly source. Says the Saviour, "If therefore the light that is in thee be darkness, how great is that darkness:" [Cf: 1888 Mtl. p. 425 para. 01] p. 391, Para. 4, [1889MS].

The message of God has been presented to the people with clearness and force; it is the very message which God means that his church shall have at this time. Your refusal to listen to it, your rejection of it, while it will not stop the work, will result in great loss to your souls. Every ray of light that God has given to his people is necessary for them in the emergency that is to come; but if the rays of heaven's light are not discerned, if they are not appreciated, accepted and acted upon, you will lose the heavenly benefit yourselves, and keep the light from others whom God designed should receive it through you. [Cf: 1888 Mtl. p. 425 para. 02] p. 391, Para. 5, [1889MS].

It is little enough that the most educated and well-disciplined disciples of Christ can do to reflect light to the world, and attract others to the source of light. But every one can do something. Every day brings its privileges and opportunities to make unselfish efforts for the glory of God and the salvation of men. The duty of setting a good example must be considered. We must weigh faithfully the results of our actions. If we think a certain course will do us no harm, we should then look at it from the standpoint of others, and ask how will it affect them? There are sins of omission, as well as sins of commission, and all of us are influencing the course of others. (A neglect when the work is laid before you, is as wrong as to perform some sinful action;) for in neglecting your duty, you fail to supply your link in the chain of God's great work. Your influence does not sustain his cause. [Cf: 1888 Mtl. p. 425 para. 03] p. 391, Para. 6, [1889MS].

Many who ought to obey their captain's orders in this time of emergency are unfaithful. They cannot be depended upon in the day of peril. They begin to inquire and question and make propositions, when the foe is gaining every advantage. The only right thing to do is to obey the captain's orders without question, not stopping to reason about the matter, or to make suggestions, or to quibble over some minor point. We see thousands upon the very brink of ruin, and prompt action and this alone will avail to save the souls of many. [Cf: 1888 Mtl. p. 426 para. 01] p. 392, Para. 1, [1889MS].

In this time of danger, if Satan can work upon the unconsecrated elements of men's characters, so as to keep them quibbling and questioning, until it is too late to rescue souls who are rapidly getting beyond the reach of help, He will do it. I have been shown that this is just what He is doing. He is holding men away from the work that they should do, holding them back from obedience to their captain's orders, in subservience to their own supposed wise judgment and criticism of plans for the advancement of the work of God. There are many who preach discourses, lamenting the extensive and deplorable depravity now existing in the world, but they fail to do their part in shedding heaven's light into the world's moral darkness. [Cf: 1888 Mtl. p. 426 para. 02] p. 392, Para. 2, [1889MS].

O that we had teachers who would show men by precept and example what it means to believe and live the truth! Why are our teachers walking and acting like those who are spiritually blind? As in the days of Christ, they have eyes, but they see not; they have ears, but they hear not, lest they should be converted and be healed. There is need that the converting power of God should come upon our ministering brethren; for many of the people are far in advance of their inexperience in the things of God. The highest interest of souls both for time and eternity, is involved in a proper understanding of the work for this time. [Cf: 1888 Mtl. p. 427 para. 01] p. 392, Para. 3, [1889MS].

We deplore the fact that men idolize their own opinions, that they are willing to be governed by their own preconceived ideas rather than by a plain "thus saith the Lord." It is the most difficult thing in the world to convince men who do not want to be convinced. Satan beclouds the perceptions, and hardens the heart so that men will not give up their own ways that they may work for the salvation of a backslidden church, and point sinners to the "Lamb of God which taketh away the sin of the world." Instead of engaging heartily in this work, they hold back, and almost hope and pray that those upon whom the Lord has laid the burden, will not succeed: for if success crowns the efforts of the burden-bearers, it will prove these doubters to be in the wrong. [Cf: 1888 Mtl. p. 427 para. 02] p. 392, Para. 4, [1889MS].

When men open their hearts to unbelief, they open them to the great deceiver, the accuser of the brethren. With the glorious light of truth emanating from God, with abundant evidence that the work for this time is ordained of heaven, beware that you do not harden your hearts and ask for further proof, saying, Show us a miracle. The rich man of the parable prayed that one might be sent from the dead to warn his brethren, that they might not come to the place of torment in which he found himself. He said, "if one went unto them from the dead, they will repent." But the answer came to him as it comes to us to-day. "If they hear not Moses and the prophets, neither will they be persuaded though one rose the dead." [Cf: 1888 Mtl. p. 428 para. 01] p. 392, Para. 5, [1889MS].

MS - 27 - 1889 Counsels to Ministers - 2 - The Need of a True Concept of Righteousness by Faith--Denver, Colorado, September 13, 1889--By invitation I made some remarks in the ministers' tent, to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion. [Cf: 1888 Mtl. p. 429 para. 01] p. 393, Para. 1, [1889MS].

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness? You need plainly to define to the churches the matter of faith and entire dependence upon the righteousness of Christ. In your talks and prayers there has been so little dwelling upon Christ, His matchless love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with Christ. We love that which Christ loved, we hate sin, that which Christ hated. These things must be talked of, dwelt upon. [Cf: 1888 Mtl. p. 429 para. 02] p. 393, Para. 2, [1889MS].

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see Jesus as He is--see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We have talked the law, This is right. But we have only casually lifted up Christ as the sin-pardoning Saviour. [Cf: 1888 Mtl. p. 429 para. 03] p. 393, Para. 3, [1889MS].

We are to keep before the mind the sin-pardoning Saviour. But we are to present Him in His true position--coming to die to magnify the law of God and make it honorable, and yet to justify the sinner who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain. [Cf: 1888 Mtl. p. 430 para. 01] p. 393, Para. 4, [1889MS].

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. [Cf: 1888 Mtl. p. 430 para. 02] p. 393, Para. 5, [1889MS].

There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted--yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live." [Cf: 1888 Mtl. p. 430 para. 03] p. 393, Para. 6, [1889MS].

Why are our lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the

flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. [Cf: 1888 Mtl. p. 430 para. 04] p. 394, Para. 1, [1889MS].

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. . . . that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:5-11. [Cf: 1888 Mtl. p. 431 para. 01] p. 394, Para. 2, [1889MS].

"In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether there be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." Col. 1:14-17. [Cf: 1888 Mtl. p. 431 para. 02] p. 394, Para. 3, [1889MS].

This is the grand and heavenly theme that has in a large degree been left out of the discourses because Christ is not formed within the human mind. And Satan has had his way that it shall be thus, that Christ should not be the theme of contemplation and adoration. This name so powerful, so essential, should be on every tongue. [Cf: 1888 Mtl. p. 431 para. 03] p. 394, Para. 4, [1889MS].

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: [Cf: 1888 Mtl. p. 431 para. 04] p. 394, Para. 5, [1889MS].

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily." Col. 1:25-29. [Cf: 1888 Mtl. p. 431 para. 05] p. 394, Para. 6, [1889MS].

Here is the work of the ministers of Christ. Because this work has not been done, because Christ and His character, His words, and His work have not been brought before the people, the religious state of the churches testifies against their teachers. The churches are ready to die because little of Christ is presented. They have not spiritual life and spiritual discernment. [Cf: 1888 Mtl. p. 432 para. 01] p. 394, Para. 7, [1889MS].

The teachers of the people have not themselves become acquainted by living experience with the Source of their dependence and their strength. And when the Lord raises up men and sends them with the very message for this time to give to the people--a message which is not a

new truth, but the very same that Paul taught, that Christ Himself taught--it is to them a strange doctrine. They begin to caution the people--who are ready to die because they have not been strengthened with the lifting up of Christ before them--"Do not be too hasty. Better wait, and not take up with this matter until you know more about it." And the ministers preach the same dry theories, when the people need fresh manna. The character of Christ is an infinitely perfect character, and He must be lifted up, He must be brought prominently into view, for He is the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit, think if they hold to the good old theories, and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers of that self-satisfied ground. [Cf: 1888 Mtl. p. 432 para. 02] p. 395, Para. 1, [1889MS].

We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the Holy Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ, we will pray to Christ and about Christ. We will praise His holy name. We will present before the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the value of your life. [Cf: 1888 Mtl. p. 432 para. 03] p. 395, Para. 2, [1889MS].

The living water may be drawn from the fountain and yet there is no diminution of the supply. Ministers of the gospel would be powerful men if they set the Lord always before them and devoted their time to the study of His adorable character. If they did this, there would be no apostasies, there would be none separated from the conference because they have, by their licentious practices, disgraced the cause of God and put Jesus to an open shame. The powers of every minister of the gospel should be employed to educate the believing churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern, to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself dwell on the character of Christ. He should ponder the truth, and meditate upon the mysteries of redemption especially the mediatorial work of Christ for this time. [Cf: 1888 Mtl. p. 433 para. 01] p. 395, Para. 3, [1889MS].

If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of the redeemed through the ceaseless ages of eternity. [Cf: 1888 Mtl. p. 433 para. 02] p. 395, Para. 4, [1889MS].

We need to have a living connection with God ourselves in order to teach Jesus. Then we can give the living personal experience of what Christ is to us by experience and faith. We have received Christ and with divine earnestness we can tell that which is an abiding power with us. The people must be drawn to Christ. Prominence must be given to His saving efficacy. [Cf: 1888 Mtl. p. 434 para. 01] p. 395, Para. 5,

[1889MS].

The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour, and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines. [Cf: 1888 Mtl. p. 434 para. 02] p. 396, Para. 1, [1889MS].

The doctrine of grace and salvation through Jesus Christ is a mystery to a large share of those whose names are upon the church books. If Christ were upon the earth speaking to His people, He would reproach them for their slowness of comprehension. He would say to the slow and uncomprehending, "I have left in your possession truths which concern your salvation, of which you do not suspect the value." [Cf: 1888 Mtl. p. 434 para. 03] p. 396, Para. 2, [1889MS].

Oh that it might be said of ministers who are preaching to the people and to the churches, "Then opened he their understanding, that they might understand the scriptures"! Luke 24:45. I tell you in the fear of God that up to this time, the Bible truths connected with the great plan of redemption are but feebly understood. The truth will be continually unfolding, expanding, and developing, for it is Divine, like its Author. [Cf: 1888 Mtl. p. 434 para. 04] p. 396, Para. 3, [1889MS].

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered up by a discerning laborer. The doctrines of faith and grace are brought to view everywhere He taught. Oh, why do not ministers give to the churches the very food which will give them spiritual health and vigor? The result will be a rich experience in practical obedience to the Word of God. Why do the ministers not strengthen the things that remain that are ready to die? [Cf: 1888 Mtl. p. 434 para. 05] p. 396, Para. 4, [1889MS].

When about to leave His disciples, Christ was in search of the greatest comfort He could give them. He promised them the Holy Spirit--the Comforter--to combine with man's human effort. What promise is less experienced, less fulfilled to the church, than the promise of the Holy Spirit? When this blessing, which would bring all blessings in its train, is dropped out, the sure result is spiritual drought. This is the reproach that meets the sermonizer. The church must arise and no longer be content with the meager dew. [Cf: 1888 Mtl. p. 435 para. 01] p. 396, Para. 5, [1889MS].

Oh, why do our church members stop short of their privileges? They are not personally alive to the necessity of the influence of the Spirit of God. The church may, like Mary, say "They have taken away my Lord, and I know not where they have laid him." John 20:13. [Cf: 1888 Mtl. p. 435 para. 02] p. 396, Para. 6, [1889MS].

Ministers preaching present truth will assent to the necessity of the influence of the Spirit of God in the conviction of sin and the conversion of souls, and this influence must attend the preaching of

the Word, but they do not feel its importance sufficiently to have a deep and practical knowledge of the same. The scantiness of the grace and power of the divine influence of the truth upon their own hearts prevents them from discerning spiritual things and from presenting its positive necessity upon the church. So they go crippling along, dwarfed in religious growth, because they have in their ministry a legal religion. The power of the grace of God is not felt to be a living, effectual necessity, an abiding principle. [Cf: 1888 Mtl. p. 435 para. 03] p. 396, Para. 7, [1889MS].

Oh, that all could see this and embrace the message given them of God! He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of, and is buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted, and its position given it in the third angel's message. Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of calvary. Divest yourselves of all pride and as representative guardians of the churches, weep between the porch and the altar, and cry "Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou wilt, but withhold not Thy Holy Spirit from us, Thy people." Pray, oh, pray for the outpouring of the Spirit of God! [Cf: 1888 Mtl. p. 436 para. 01] p. 397, Para. 1, [1889MS].

S-87-1889 September, 1889 Denver Colorado, 1889. Dear Bro. Smith,--I have had your case forced upon my mind by the Spirit of God. Your position, your dangers, your peril, have frequently been presented at different points in your experience. Again the matter has been presented to me in the night season. [Cf: 1888 Mtl. p. 437 para. 01] p. 397, Para. 2, [1889MS].

I was shown that you have been setting yourself in opposition to the Spirit and work of God. You have been placing yourself in a position where the light that God sends to you will not be recognized or accepted by you as light. A most solemn sense of your true state now as never before, rests upon me, and I cannot keep silent; for you are in peril as surely as were the unbelieving leaders of the people in the days of Christ. Darkness to your own soul is the result. [Cf: 1888 Mtl. p. 437 para. 02] p. 397, Para. 3, [1889MS].

Light and truth which I know to be thus, you declare to be darkness and error. You have had opportunity; you have had the privilege of accepting the light, which has been light and precious truth and meat in due season to the hungry, starving flock of God; but you would not acknowledge it as light, as truth, as food. If you could prevent it from coming to the people of God, you would do so; but this you cannot do. God will have his light come to the people, and you cannot prevent it. You may misrepresent it, you may misinterpret it, you may interpose yourself as you have done between God's working and the people; but your efforts, every one that you have made to resist light and the impressions of the Spirit of God, have been as an extra step farther and farther from the light and from the Lord. "If the light that is in thee be darkness, how great is that darkness!" [Cf: 1888 Mtl. p. 437 para. 03] p. 397, Para. 4, [1889MS].

Prejudice is prejudice whether indulged by those who claim to believe that the Lord is soon coming, or by those who refused the light in the days of Christ. You are passing over the very same ground as the rejecters of Jesus Christ passed over; you use the same arguments and excuses that they used; you exert the same influence which they exerted, and it may be that souls will hang on you as in the days of Christ souls hung upon their leaders. Poor deluded souls will be led to think that because Elder Smith does not accept the light and the message which has come to his people, light which is the very message for this time, that it must be error and delusion. But can you bear this responsibility? [Cf: 1888 Mtl. p. 438 para. 01] p. 397, Para. 5, [1889MS].

B-24-1889 To The General Conference:---Dear Brethren,---I have presented before you matters which the Lord has shown me, and I have a warning to give to this body now assembled in Battle Creek. You are in danger from the fact that plans may be formed, ways may be devised, propositions may be followed that mean, not success, but defeat. I dare not let this Conference close, and those assembled return to their homes, without bidding you to consider carefully every proposition that has been presented. Look well to every plan that has been proposed, and give not your Yea and Amen hastily, as I have heard from the lips of some men whose understanding is beclouded, and they know not what is the character of the sentiments and propositions they are saying Amen to. Be not carried away with proposals that appear innocent, when their end is disaster and a forfeiture of the favor of God. There is danger, and I sound the signal trumpet of warning. [Cf: 1888 Mtl. p. 439 para. 01] p. 398, Para. 1, [1889MS].

God calls upon you to humble yourselves under his mighty hand, and to confess your sins and put them away, and he will lift you up. Draw nigh to God and he will draw nigh to you. Ministers, high and low, you have no time now to complain of your unsuccessful labor. Flee to Jesus, take hold of him by living faith, lay hold of his strength, and make peace with him. You have too great a desire for the praise of men. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not as your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: (mark the words) 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." "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them;

for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, my highways shall be exalted. Behold, these shall come from afar; and and lo, these from the North and the West; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion saith, The Lord hath forsaken me, my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." [Cf: 1888 Mtl. p. 439 para. 02] p. 398, Para. 2, [1889MS].

Let not men exalt themselves, and seek to carry through their ideas without the co-operation and sanction of the people of God. Your strong spirit, your loud, contemptuous speeches are out of harmony with Christ and his ways. O, had you made your voice to be heard on high, God has seen you smiting with the fist of wickedness. You must bear the divine credentials before you make decided movements to shape the working of God's cause. As surely as we believe in Christ, and do his will, not exalting self, but walking in all humility of mind, so surely will the Lord be with us. But he despises your fierce spirit, he is grieved with the hardness of your heart. Pray that he will give you a heart of flesh, a heart that can feel the sorrows of others, that can be touched with human woe. Pray that he will give you a heart that will not permit you to turn a deaf ear to the widow of the fatherless. Pray that you may have bowels of mercy for the poor, the infirm, and the oppressed. Pray that you may love justice and hate robbery, and make no difference in the bestowal of your favors, except to consider the cases of the needy and the unfortunate. Then the promises recorded in Isaiah 58 will be fulfilled to you, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not." [Cf: 1888 Mtl. p. 441 para. 01] p. 399, Para. 1, [1889MS].

But you will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves; but by standing like men who have been tried and proven, and are firm as a rock to principle. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness brought from the conference at Minneapolis. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ. [Cf: 1888 Mtl. p. 442 para. 01] p. 399, Para. 2, [1889MS].

There is a work to be wrought in the heart of each one, that you may not sow tares. When the lips of the watchman are touched with a live coal from off the altar by the Lord of hosts, the trumpet will give a certain sound, very different from the sound we have hitherto heard.

God has a living testimony for the world. This tame, lifeless sermonizing is not after God's order. I appeal to you, men in responsible positions, do not seek to meet the world's standard, to catch the world's ideas. Do not speak smooth things, prophesying deceit. The Comforter, the Holy Spirit of God, whom "the Father shall send in my name," said Christ, shall convince the world of sin, of righteousness, and of judgment." The ministers of the Lord are to "reprove, rebuke, exhort, with all longsuffering and doctrine." [Cf: 1888 Mtl. p. 442 para. 02] p. 399, Para. 3, [1889MS].

We have a heaven to gain and a hell to shun. We are under obligation as those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, to declare faithfully the whole counsel of God. Ever remember that we are surrounded, encompassed, with a great cloud of witnesses; for the heavenly intelligences are looking upon us as ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. He who understands the dignity of our calling, the sacredness of our work, commands that we declare the message with unshrinking heart. We may well humble ourselves under the mighty hand of God, or he will humble us; but if we walk modestly and humbly before the Lord, he will accept us. [Cf: 1888 Mtl. p. 443 para. 01] p. 400, Para. 1, [1889MS].

The Lord looks with disfavor upon those who would please the men of the world, while at the same time they accuse those whom God is using, and manifest a satanic disrespect toward those whom they should highly regard. The tenderness of spirit, the kindness, the courtesy, the refinement of feeling, that characterizes those who are learning in the school of Christ, has passed out of the heart and life of many who think that God is using them. The True Witness says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If there was far more repenting and confessing and forsaking of sin, and less self-sufficiency, and less self-boasting, we should see spiritual things more clearly. God desires that you come into vital connection with himself, and then Christ will abide in the heart, and a pure flame of devotion will be kindled in the soul. [Cf: 1888 Mtl. p. 443 para. 02] p. 400, Para. 2, [1889MS].

There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity to God has been making its inroads in our ranks; for it is the fashion to depart from Christ, and give place to skepticism. The cry of the heart has been, "We will not have this man to reign over us." Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed. It has been denounced as leading to enthusiasm and fanaticism. Take it back while it is not too late for wrongs to be righted; for you have sinned against God. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful

unto good works. The love of Christ is the force and power of every message that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith. [Cf: 1888 Mtl. p. 444 para. 01] p. 400, Para. 3, [1889MS].

When we are united in the unity for which Christ prayed, this long controversy which has been kept up through Satanic agency, will end, and we shall not see men framing plans after the order of the world, because they have not spiritual eyesight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen sound the trumpet in clearer, louder notes; for they will see the sword coming, and realize the danger in which the people of God are placed. [Cf: 1888 Mtl. p. 445 para. 01] p. 401, Para. 1, [1889MS].

There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must become a unit, to be holy in life and pure in character. Let us no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul, which is represented by the offerings of the Moabites and Amorites. [Cf: 1888 Mtl. p. 445 para. 02] p. 401, Para. 2, [1889MS].

O, shall not repentance take the place of unbelief and rebellion. Or shall this state of impenitence and blindness continue until it shall be said unto us, as to the cities that spurned the offered mercies of Christ in the days of his ministry, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you"? "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." [Cf: 1888 Mtl. p. 445 para. 03] p. 401, Para. 3, [1889MS].

The Excellence of Christ. Ms 10, 1889--I am much surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say he has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year. [Cf: 1888 Mtl. p. 447 para. 01] p. 401, Para. 4, [1889MS].

We are having most excellent meetings. The spirit that was in the meeting at Minneapolis is not here. All moves off in harmony. There is a large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the word of God has been clear and distinct,--justification by faith, Christ our righteousness. The experiences have been very interesting. [Cf: 1888 Mtl. p. 447 para. 02] p. 401, Para. 5, [1889MS].

I have attended all but two morning meetings. At eight o'clock Bro. Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ. There are quite a number who have

not had an opportunity to hear upon this subject before but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in. We have a feast of fat things and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern; his character must be our character. All excellence is in him. Turning from man and every other model with open face we behold Jesus in all his glory. And their minds are filled with the grand and overpowering ideas of his excellency; every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to his image. I see heights and depths that we may reach accepting every ray of light and going forward to a greater light. The end is near and God forbid that we shall be asleep at this time. [Cf: 1888 Mtl. p. 447 para. 03] p. 402, Para. 1, [1889MS].

I am so thankful to see with our ministering brethren a disposition to search the scriptures for themselves. There has been a very great lack of deep searching of the scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand his holy word. [Cf: 1888 Mtl. p. 447 para. 04] p. 402, Para. 2, [1889MS].

I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message. [Cf: 1888 Mtl. p. 447 para. 05] p. 402, Para. 3, [1889MS].

We may expect at any time new and startling claims from Satan through his agents, and shall not the people of God be wide awake, shall they not become strong in the strength of the mighty one? Wise in the wisdom of God? [Cf: 1888 Mtl. p. 447 para. 06] p. 402, Para. 4, [1889MS].

A crisis has arrived in the government of God in which something great and decisive must be done. The delay will not be prolonged long. The wrath of God will not be long withheld, justice is only to speak the word and in a moment what confusion there will be. Voices and thunderings, and lightnings and earthquakes, and universal desolation. Now is our time to be good and to do good, while with wide awake senses we watch every movement in the government of God, with apprehension. But if our life and character is after the divine model we shall be hid with Christ in God. [Cf: 1888 Mtl. p. 447 para. 07] p. 402, Para. 5, [1889MS].

The world is full of evidences of God's love for fallen man. How much he loved us we can never with our finite minds measure, we have no line with which to fathom, no standard with which to compare it, but with John we may say, "He so loved the world that he gave his only begotten son," that through Christ he might confer on us everlasting life. This subject fills my mind and it is so grand, so elevating, that I am entranced as I think of it. [Cf: 1888 Mtl. p. 448 para. 01] p. 403, Para. 1, [1889MS].

This is a conference where advancement will be made, but O, the want of workers. How my heart aches as I think of it. Calls for help come

from every quarter. The Macedonian cry is coming in, "Come over and help us." We need to offer up most earnest prayer that the Lord will send laborers into his vineyard. He can himself make a selection in his divine wisdom that will put our wisdom in the shade, but whatever God does we want to accept willingly. [Cf: 1888 Mtl. p. 448 para. 02] p. 403, Para. 2, [1889MS].

It is a solemn time; we are trying to the best of our ability to impress the people with the weight of their responsibility. Oh for the baptism of the Holy Spirit to come upon the workers that they may represent Jesus Christ in all their labors. Oh why is there so great weakness now when we need strength and power to save souls that are perishing around us. There is a world to be reached, a world to be tested, and who shall be able to stand? [Cf: 1888 Mtl. p. 448 para. 03] p. 403, Para. 3, [1889MS].

We have had very pleasant weather here since the meeting. It has been very mild to-day. We could not have had a more favorable time for the conference. [Cf: 1888 Mtl. p. 448 para. 04] p. 403, Para. 4, [1889MS].

The popular doctrines of this age cannot correctly represent Jesus. Our Saviour represented the Father. He rolled away the thick darkness from the throne of God, the hellish shadow which Satan had cast to hide God from sight and from knowledge. Christ reveals the throne of God and reveals to the world the Father as light and love. His clothing his divinity with humanity brings that love in clear evidence of light that humanity can comprehend it; that will indite the petition in the heart to pray as did Moses, "I beseech thee, show me thy glory." [Cf: 1888 Mtl. p. 448 para. 05] p. 403, Para. 5, [1889MS].

[Cf: 1888 Mtl. p. 448 para. 06] Remember the ear of the Lord is open to our prayers. "Ask and it shall be given to you, seek and ye shall find." "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." Then why not take God at his word? Why not believe with all the heart and mind and soul. Why not by faith take hold of the divine nature. It is our privilege. All things shall be done for him that believeth. [Cf: 1888 Mtl. p. 448 para. 07] p. 403, Para. 6, [1889MS].

I am so grateful this morning that I have a living Saviour. Praise God from whom all blessings flow! How can we dishonor God more decidedly than to distrust him? We must never be discouraged. We must be patient, kind, we must by faith be receiving that abundant supply as God is willing to bestow and wait by faith on the Lord believing he will do the things we ask him. This waiting on the Lord by faith needs to be cultivated for it leads to great spiritual grace, and renews our strength as the eagles. He shall mount up with wings, that is by faith. God help us is my prayer. We must rise higher and nearer to heaven in our aspirations. Seek things that are above. We must rise from the lowlands of earth to a higher power, lovelier light. We must love higher, and live higher. No Christian reaches the highest point of attainment that overloads himself with worries about this world or in carrying his pet sins along with him. We can and should breathe a purer atmosphere and taste more heavenly joys. We need Jesus every day and with his strength we may gain strength, yes grow in grace for heavier conflicts and obtain inspiring views of heavenly things. The pierced

hand of our divine Master holds the signal for us to come up higher. "This one thing I do, forgetting these things which are behind, and reaching forth unto those which are before, I press towards the mark of the prize of the high calling of God in Christ Jesus. "O that we might arise and shine for our light has come and the glory of the Lord hath arisen upon us. The more closely we copy the pattern the more wisdom and intelligence we will have of his matchless loveliness. [Cf: 1888 Mtl. p. 448 para. 08] p. 403, Para. 7, [1889MS].

I have just returned from Five O'clock morning meeting. The spirit of supplication was imparted to us for a larger blessing and that the men in responsible positions might have the presence and the power of God. Many are sick, compassed with infirmities, and God will lift them up as he has lifted me. He has given me health, and strength, and grace, and he will give the same to all his workers. [Cf: 1888 Mtl. p. 449 para. 01] p. 404, Para. 1, [1889MS].

Oh that every one in responsible positions of trust in our institutions may know that Jesus is to them a present help in every time of need. They want to be drawn up from themselves nearer to God that they may comfort others with that consolation wherewith they are comforted. [Cf: 1888 Mtl. p. 449 para. 02] p. 404, Para. 2, [1889MS].

We want to get such views of the wondrous love of God in sending his Son into the world to die for sinners that the heart is broken at the glory of the cross, uplifted. The hearts are melted! Praise the Lord, O my soul, and all that is within me praise his holy name. May the Lord by his grace bless you my sister abundantly, Is my prayer. [Cf: 1888 Mtl. p. 449 para. 03] p. 404, Para. 3, [1889MS].

W-76-1889 Battle Creek, Michigan. Oct. 29, 1889 Dear Daughter Mary: I have sent in this some seersucker, plaid, thinking it would be good and strong for aprons. I send you that thick woolen goods to use as you may think best. I have knit a pair of wristers for Ella. Will knit a pair for Mabel if I can and send soon. I think you will need a mattress, cotton top mattress which I will send by Brother Gates. I told Reba to be sure and write to me just what you needed in quilts or in bedding, mattresses. I have received no line from her. Perhaps she forgot it but let me know about it if you can as soon as possible. [Cf: 1888 Mtl. p. 450 para. 01] p. 404, Para. 4, [1889MS].

We are having a good meeting. There seems to be no dissention. The testimonies which have been borne by ministers are that the light that came to them at Minneapolis and during the past year has been highly appreciated and they will walk in the light. They have seen more of the blessedness of the truth and the love of Jesus than ever before in their lives; that success has attended their labors during the past year as never before and they enjoyed the presence and the love of God in large measure. This has been the testimony borne and the meetings are excellent. At the same time there are a number who apparently stand where they did at Minneapolis. Oh, that God would work mightily for His people and scatter the clouds of darkness and let the sunlight of His glory in! [Cf: 1888 Mtl. p. 450 para. 02] p. 404, Para. 5, [1889MS].

I am much pleased with the meeting. Thus far, not one voice of opposition is heard. Unity seems to prevail. I have had precious seasons of prayer in your behalf and I believe the Lord is working for

you and Satan will be disappointed. [Cf: 1888 Mtl. p. 450 para. 03] p. 404, Para. 6, [1889MS].

Willie was very much tired when he got here. His head would not work but I have talked pretty plainly to him with some authority. And dear Mary, Jesus is your helper. Do not doubt this for one moment. Just look up and believe and trust in God, the Living God. I see no reason why the Lord has not heard our prayers. I believe with all my heart and mind that He has done this. Just trust in the Lord fully and do not be discouraged. Hope in God. Praise His Holy Name. He loves you and has a fatherly care for you. Oh, that God will be your Helper every day. I think much anything I can get for you I will do so. Mother [Cf: 1888 Mtl. p. 450 para. 04] p. 405, Para. 1, [1889MS].

MS - 22 - 1889 Diary -- October 1889 Battle Creek, Mich., [October 16], 1889 We left Oakland [Thursday], October 10. We had a car all to ourselves, and there were thirty-two who composed our company. We came through without accident or harm. We were blessed of the Lord with good weather and pleasant company. W. C. White and his two children, Ella May White and Mabel White, their grandmother--Sister Kelsey--and their cousin Reba Kelsey, left us for Colorado Sunday at five o'clock a.m. We arrived at Battle Creek Tuesday, October 15, 1889. I had taken a cold and had not much rest because of a diseased tooth. [Cf: 1888 Mtl. p. 452 para. 01] p. 405, Para. 2, [1889MS].

Battle Creek, Mich., October 17, 1889 W. C. White arrived from Colorado. Sister Mccomber and Sister Mcdearman came with him. We were happy to meet these dear ones again and felt sad that Mary could not be with them. [Cf: 1888 Mtl. p. 452 para. 02] p. 405, Para. 3, [1889MS].

Battle Creek, October 18, 1889 There are many coming in to the conference. The meetings have opened well and we hope and pray that the dear Saviour will be our guest. Yes, the Master of assemblies, our Counsellor, our front guard and our rereward. We long to see the deep movings of the Spirit of God in our midst. [Cf: 1888 Mtl. p. 452 para. 03] p. 405, Para. 4, [1889MS].

Battle Creek, Mich., Sabbath, October 19, 1889 It is the holy Sabbath, and we greatly desire it shall be a most precious day to our souls. We know that the Lord is gracious, and of tender pity for our weaknesses. If not, we might despair, but we have reason for constant gratitude, encouragement, and hope, because Jesus has given His precious life for us that we might have His grace, His power and divine strength. It is not His pleasure that we should go forward in weakness and in inefficiency, when heaven is full of blessings for us. This thought should awaken in us gratitude and thanksgiving and praise that Christ is the center in heaven, the Lamb in the midst of the throne. [Cf: 1888 Mtl. p. 452 para. 04] p. 405, Para. 5, [1889MS].

With Christ in view can Christians doubt? Christ is the center of the church on earth, seen and acknowledged by faith. Shall we cherish doubts? Shall we, by our unbelief, dishonor God, who has done everything for us? God forbid. Jesus is very precious to my soul. [Cf: 1888 Mtl. p. 453 para. 01] p. 405, Para. 6, [1889MS].

"I beseech you," says Paul, "that ye walk worthy of the vocation wherewith ye are called." "Endeavoring to keep the unity of the Spirit

in the bonds of peace." Eph. 4:1,3. We are amid the perils of the last days, and in this evil time everyone is held responsible by the Holy Spirit for his personal position before the church and the world. It is an individual work that each is required to do to cast himself upon the Lord. The name of Jesus is all powerful. It is accepted of the Father, always. No other name will He honor. It is through faith in His name that we are saved. We are complete in Him. Jesus will not sanction sectarianism or a legal religion, which is so prevalent even among those who claim to believe present truth. Christ and His righteousness is our only hope. Christ is our only hope, and He is everything to us. Self must die. Jesus must be to us all and in all. Let self be put out of sight. Let Jesus abide in our hearts by faith, and we will be strong in His strength. [Cf: 1888 Mtl. p. 453 para. 02] p. 405, Para. 7, [1889MS].

There was a ministers' meeting in the morning. I was not present but report says it was an excellent meeting. Elder Farnsworth spoke in the forenoon with much freedom. [Cf: 1888 Mtl. p. 453 para. 03] p. 406, Para. 1, [1889MS].

The Lord gave me strength and freedom to speak to the large congregation in the afternoon, from John 14:15: "If ye love me, keep my commandments." Verse 21: "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 unto him." Verses 23, 24. [Cf: 1888 Mtl. p. 453 para. 04] p. 406, Para. 2, [1889MS].

I felt solemn as I looked upon that large congregation and then considered my text. How many really evidenced their love for Jesus by keeping His commandments? Who will indeed war successfully against principalities, against powers, against spiritual wickedness in high places? Who will be among the favored ones? "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Rev. 3:12. Oh that the Spirit of God may rightly divide the Word of truth to every hearer! Oh, that each soul may inquire, How much of my service has been really the result of close connection with God and communion with Him in heavenly places? Is my testimony and teaching like that of the beloved John, the outflow of a heart deeply impressed by what I have heard and seen with my eyes, and looked upon and handled of the Word of life? [Cf: 1888 Mtl. p. 454 para. 01] p. 406, Para. 3, [1889MS].

Battle Creek, October 20, 1889 I attended ministers' meeting. The Spirit of the Lord was in our midst. Several bore testimony of the blessings received during the past year, of the blessed light they had received and cherished, which was justification through faith. They were delivered from bondage and had realized the rich blessing of God in their labor. They had clearer and more distinct views of the love of Jesus, and their hearts were made joyful in God. [Cf: 1888 Mtl. p. 454 para. 02] p. 406, Para. 4, [1889MS].

Oh, how precious are these testimonies! It was a feast to my soul to hear my brethren recount the mercies of God, and the advancement which they had made during the past year. This must be a great encouragement to all who love God and keep His commandments. I had a testimony of thanksgiving to God to present to those assembled, for His wonderful

preserving care, His protecting care over me in all my journeyings, and His matchless love that I had felt in my heart. [Cf: 1888 Mtl. p. 454 para. 03] p. 406, Para. 5, [1889MS].

I attended the eight o'clock meeting, where the subject was discussed of having a ministerial institute, to continue six months. Elder Olsen spoke. Professor Prescott spoke upon the subject, laying out the matter in clear lines. E. J. Waggoner spoke with clearness. W. C. White spoke upon the necessity of laborers being sent to all lands, and illustrated on the map the work done in California, and the territory to be worked and the advancement made the past year over the previous year. Brother Loughborough spoke on this point. I bore testimony to the necessity of special institutes for the education of ministers that they might work intelligently and with courage in the service of God. Elder Kilgore read a lengthy communication in regard to the color line in the South and how to conduct the work there. [Cf: 1888 Mtl. p. 455 para. 01] p. 406, Para. 6, [1889MS].

Battle Creek, October 21, 1889 I attended early morning ministers' meeting in the Tabernacle. Some important things were said. I had a testimony to bear in regard to our having a living connection with God. In order to have our work effective, we must be daily learning in the school of Christ, the lessons of meekness and lowliness of heart, and as we draw nigh to God His word is fulfilled--He will draw nigh unto us. He will bless us, He will impart to us His grace and His power to work with our efforts. We feel that our morning meetings are precious and none should allow themselves to be deterred from attending them. [Cf: 1888 Mtl. p. 455 para. 02] p. 407, Para. 1, [1889MS].

I have had an interview October 21 with Elder Goodrich. We talked over some things that transpired at Minneapolis General Conference. I related some things which there took place that resulted in some taking a position to close the door to light, precious light, and from that time they have not walked in the light. I think our conversation was profitable. [Cf: 1888 Mtl. p. 455 para. 03] p. 407, Para. 2, [1889MS].

The committee on nominations visited me, to ask advice and counsel in regard to the men to be appointed as committee members the coming conference year. We had some profitable talk. Elder Olsen and W. C. White came in and there was a profitable interview. [Cf: 1888 Mtl. p. 455 para. 04] p. 407, Para. 3, [1889MS].

Battle Creek, October 22, 1889 Attended morning meeting. Excellent testimonies were borne. All who spoke made especial reference to the past year--that they had felt much more of the presence of God during the year past than they had ever done before. [Cf: 1888 Mtl. p. 456 para. 01] p. 407, Para. 4, [1889MS].

Attended morning ministers' meeting. I had some things to say upon confessing. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Here is a work for individuals to do, not only to confess their sins but to put them away. Can they do this in their own strength? No, but this work of crucifixion of self can alone be done through Jesus Christ our Sacrifice for sin. We must come to Jesus in faith and rely upon the merits of the blood of Christ. [Cf: 1888 Mtl. p. 456 para. 02] p. 407, Para. 5, [1889MS].

I tried to bring before the minds of those assembled the necessity of confession and repentance and believing that the Lord for Christ's sake does pardon our sins that are confessed. [Cf: 1888 Mtl. p. 456 para. 03] p. 407, Para. 6, [1889MS].

Battle Creek, October 23, 1889--The weather remains good. [Cf: 1888 Mtl. p. 456 para. 04] p. 407, Para. 7, [1889MS].

I arose at half past three o'clock and devoted some time to seeking the Lord. I wish we all understood the experience of really seeking the Lord. Isaiah tells us when we call He will answer, "Here I am" (Isa. 58:9). We want to come into personal relation to our strong Helper, for He has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. Then why not come, why not drink of the living fountain of life? Why not be refreshed by partaking of the blessed heavenly waters? [Cf: 1888 Mtl. p. 456 para. 05] p. 407, Para. 8, [1889MS].

There is more encouragement to us in the least blessing which we receive ourselves than in reading biographical works relating to the faith and experience of noted men of God. The things we ourselves have experienced of the blessings of God through His gracious promises we may hang in memory's halls, and whether rich or poor, learned or illiterate, we may look and may consider these tokens of God's love. Every token of God's care and goodness and mercy should be hung as imperishable mementos in memory's halls. God would have His love, His promises written upon the tablets of the mind. Guard the precious revealings of God that not a letter shall become obliterated or dimmed. [Cf: 1888 Mtl. p. 457 para. 01] p. 408, Para. 1, [1889MS].

When Israel obtained special victories after leaving Egypt, memorials were preserved of these victories. Moses and Joshua were commanded of God to do this, to build up remembrances. When the Israelites had won a special victory over the Philistines, Samuel set up a commemorative stone and called it Ebenezer, saying, "Hitherto hath the Lord helped us." 1 Sam. 7:12. [Cf: 1888 Mtl. p. 457 para. 02] p. 408, Para. 2, [1889MS].

Oh, where, as a people, are our commemorative stones? Where are set up our monumental pillars carved with letters expressing the precious story of what God has done for us in our experience? Can we not, in view of the past, look on new trials and increased perplexities--even afflictions, privations, and bereavements--and not be dismayed, but look upon the past and say, "'Hitherto hath the Lord helped us.' I will commit the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed to His trust against that day. 'As thy days, so shall thy strength be.'" [Cf: 1888 Mtl. p. 457 para. 03] p. 408, Para. 3, [1889MS].

The covetous man becomes more covetous as he draws near his death. The man who all through his life is accumulating earthly treasure, cannot readily withdraw himself from his accustomed pursuits. Shall not he who is seeking a heavenly treasure become more earnest, more zealous, and more intensely interested in seeking the treasure which is above? Shall he not covet the best and most enduring substance? Shall he not seek the crown of glory that is imperishable, the riches which moth and rust

doth not corrupt, nor thieves break through and steal? The more ardent his hopes, the more strenuous are his efforts and the more determined he is not to fail of the immortal treasure, the eternal substance. He has a soul longing for the heavenly riches, an intense desire which will not suffer him to be idle. His business on the earth is to secure eternal riches. He cannot, will not consent, after tasting of the heavenly gifts of God, to be a pauper, left in destitution for eternity. The soul passion is more, more. This is the real want of the soul. We want more of the divine grace, more enlightenment, more faith, more of the heavenly gifts. The longing soul says, I must have more of the heavenly gifts. [Cf: 1888 Mtl. p. 457 para. 04] p. 408, Para. 4, [1889MS].

Oh, if all the misdirected energies were devoted to the one great object--the rich provisions of the grace of God in this life--What testimonials we could hang in memory's halls, recounting the mercies and favors of God, appropriating His promises registered in His Word for more of the transforming grace of Christ, enabling us to set our affections on things above, not on earthly things! Then the habit would be carried with us as an abiding principle to accumulate spiritual treasures as earnestly and perseveringly as the worldly aspirants labor for the earthly and temporal things. [Cf: 1888 Mtl. p. 458 para. 01] p. 408, Para. 5, [1889MS].

You may well be dissatisfied with the present supply when the Lord has a heaven of blessedness and a treasurehouse of good and gracious things to supply the necessities of the soul. Today we want more grace, today we want a renewal of God's love and tokens of His goodness, and He will not withhold these good and heavenly treasures from the true seeker. [Cf: 1888 Mtl. p. 458 para. 02] p. 409, Para. 1, [1889MS].

The bent of the mind of every individual will show itself. If he feels rich and increased with goods and has need of nothing, he is spiritually bankrupt. Those who feel their spiritual necessities will show their soul eagerness, their ardent desires, which extend upward and onward above every earthly, temporal inducement, to the eternal. [Cf: 1888 Mtl. p. 459 para. 01] p. 409, Para. 2, [1889MS].

Do not borrow anxiety for the future. It is today that we are in need. It is "while it is called Today," "if ye will hear his voice, harden not your hearts." Heb. 3:13,15. The Lord is our helper, our God, and our strength in every time of need. [Cf: 1888 Mtl. p. 459 para. 02] p. 409, Para. 3, [1889MS].

Battle Creek, Mich., October 24, 1889 Attended morning meeting. My heart was drawn out in supplication to God for the power of His grace and the pardon of our transgressions. I thank the Lord for the assurance of His grace, that is for His people now, today. [Cf: 1888 Mtl. p. 459 para. 03] p. 409, Para. 4, [1889MS].

We are to keep close to the Source of our strength day by day, and when the enemy comes in like a flood the Spirit of the Lord lifts up a standard for us against the enemy. The promise of God is sure, that strength shall be proportioned to our day. We may be confident for the future only in the strength that is given for the present necessities. The experience in God is daily becoming more precious. [Cf: 1888 Mtl. p. 459 para. 04] p. 409, Para. 5, [1889MS].

I spoke to the brethren and sisters, seeking to present Jesus, that they might look and live. The promise of God is fulfilled if we educate the thoughts and heart to place entire dependence, day by day, upon Jesus Christ. The promise is not that we will have strength today for a future emergency, that anticipated future trouble will be provided for beforehand, before it comes to us. We may, if we walk by faith, expect strength and provision for us as fast as our circumstances demand it. We live by faith, not by sight. The Lord's arrangement is for us to ask Him for the very things that we need. The grace of tomorrow will not be given today. Men's necessity is God's opportunity. "As thy days, so shall thy strength be." The grace of God is never given to be squandered, to be misapplied or perverted, or to be left to rust with disuse. [Cf: 1888 Mtl. p. 459 para. 05] p. 409, Para. 6, [1889MS].

Christianity at the present day should not be fainter in luster and feebler in power than in past ages. We must not be void of faith now. There are tremendous responsibilities that the ministers of Jesus Christ must carry if they are conscious of their appointed work--to watch for souls as they that must give an account. Feed the flock of God, and while you are bearing daily responsibilities in the love and fear of God, as obedient children walking in all humility of mind, strength and wisdom from God will be given to meet every trying circumstance. [Cf: 1888 Mtl. p. 460 para. 01] p. 409, Para. 7, [1889MS].

We will not be able to meet the trials of this time without God. We are not to have the courage and fortitude of martyrs of old until brought into the position they were in. The Lord proportions His grace to meet every emergency. We are to receive daily supplies of grace for each daily emergency. Thus we grow in grace and in the knowledge of our Lord Jesus Christ, and if persecution comes upon us, if we must be enclosed in prison walls for the faith of Jesus and the keeping of God's holy law, "As thy days, so shall thy strength be." Should there be a return of persecution there would be grace given to arouse every energy of the soul to show a true heroism. But there is a large amount of nominal Christianity which has not its origin in God, the Source of all power and might. God gives us not power to make us independent and self-sufficient. We must ever make God our only dependence. [Cf: 1888 Mtl. p. 460 para. 02] p. 410, Para. 1, [1889MS].

We had an excellent meeting. The presence of the Lord was with us. He breathed upon me His Holy Spirit and gave me the spirit of earnest supplication to God that I might be imbued with His Holy Spirit in all my labors, and that my ministering brethren might be endowed with power from on high to carry the solemn message to all parts of the world. I bore a decided testimony to the people assembled, and there were precious testimonies that followed. All related their experience the past year as being of a more spiritual character than they have had before since embracing the truth. The light of justification through faith, and that the righteousness of Christ must become our righteousness, else we cannot possibly keep the law of God, is the testimony of all who speak, and the fruit is peace, courage, joy, and harmony. There is danger of making even these subjects a theory, and not practicing the truth that is expressed. Those who bear this message must carry with them the pure character of Christ Jesus. [Cf: 1888 Mtl. p. 461 para. 01] p. 410, Para. 2, [1889MS].

Battle Creek, October 25, 1889 I arose at half past three and had a precious season of communing with God. I do claim the rich promises of God given us in His Word. Faith lays hold of the promises. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things unseen. We walk by faith and not by sight. [Cf: 1888 Mtl. p. 461 para. 02] p. 410, Para. 3, [1889MS].

I attended early morning meeting. Notwithstanding we had a shower this morning, there was a good attendance. Again I felt the burden of supplication and the evidence that if we call upon the Lord in faith the promise would be verified, If ye seek the Lord with all your heart He will be found of you. The whole being must be put on the Lord's side, under His control. There must be no reservation of mind, thoughts, or affections. Jesus requires all that there is of us--soul, body, mind, and strength. The Lord blessed me and I felt like praising the Lord. I said a few words in regard to expressing our thanksgiving to God, and many precious testimonies were borne, expressing their thanks for the great mercy and love of God. [Cf: 1888 Mtl. p. 461 para. 03] p. 410, Para. 4, [1889MS].

This day a fellow laborer was brought in his coffin from Ohio to this place to be buried in Battle Creek. Brother Swift died in Ohio October 23. The delegates, one hundred and thirty-two in number, walked in procession to Oak Hill Cemetery, while fifteen carriages slowly moved on their way, to lay the body in the vault. It was a solemn sight to see this large number with the funeral badges, following their brother, now silent in death in his coffin. Oh, it is a sad thing that one of the earnest, faithful workers will no more be present at our General Conferences, to bear his testimony! [Cf: 1888 Mtl. p. 462 para. 01] p. 410, Para. 5, [1889MS].

But we are charged, "Write, Blessed are the dead which die in the Lord," for they will come forth to be united with all the saints when Christ shall call the dead from their graves. Oh, I wish to be converted daily that I shall be a living witness on the earth to the saving grace of Christ! May the Lord bless and fit us to do His will, to live for Christ faithfully, to honor His name, and be a blessing to others while we shall live. [Cf: 1888 Mtl. p. 462 para. 02] p. 411, Para. 1, [1889MS].

Battle Creek, October 26, 1889 It is the Sabbath and I shall not be required to speak today. Brother Smith will speak in the forenoon, and in the afternoon Brother Farnsworth will give the funeral discourse of Brother Swift. Business in the evening. I have been much pleased to have a day of rest. [Cf: 1888 Mtl. p. 462 para. 03] p. 411, Para. 2, [1889MS].

I had conversation with Elder Olsen in regard to the best plans for managing the religious interests of the meeting. Conversed with E. J. Waggoner's wife in regard to the management of Christmas for the best good of the youth. Conversed with Elder Starr upon the same subject. [Cf: 1888 Mtl. p. 463 para. 01] p. 411, Para. 3, [1889MS].

Battle Creek, Mich., Sunday, October 27, 1889 Did not attend morning meeting. I learned that they had a good meeting. I devoted my time to writing. [Cf: 1888 Mtl. p. 463 para. 02] p. 411, Para. 4, [1889MS].

Attended the eight o'clock meeting. Elder Jones presented the Bible evidence of justification by faith. A large number attended the Bible study. I had some words to speak to the people assembled before the meeting closed, in regard to coming to the light and walking in the light lest darkness come upon them. [Cf: 1888 Mtl. p. 463 para. 03] p. 411, Para. 5, [1889MS].

Some who will gossip over the Bible subject of justification by faith, and cavil and question and throw out their objections, do not know what they are talking about. They do not know that they are placing themselves as bodies of darkness to intercept the bright rays of light which God has determined shall come to His people. And they will come; the third angel's message is to go forth with power, filling the earth with its glory. And what is man that he can work against God? He may choose the darkness, he may love the darkness and be left enshrouded in darkness; but the message is to go forward in power, even if some refuse to advance with it. [Cf: 1888 Mtl. p. 463 para. 04] p. 411, Para. 6, [1889MS].

The Lord has shown me the light which shines upon our people is no new light, but precious old light that has been lost sight of through the work of Satan to shut it away from God's people. But its rays are shining forth. Let us all realize the great blessing that the Lord has to impart to every soul who will serve Him with his whole heart. [Cf: 1888 Mtl. p. 463 para. 05] p. 411, Para. 7, [1889MS].

I am charged to keep minds directed constantly to obtaining the higher education. I am impressed to charge our people to understand that Christ has given His most precious life to save a world, if they will be saved through copying the example of Jesus. Christ came to our world to give you a pattern of His life that you may make no mistake. [Cf: 1888 Mtl. p. 464 para. 01] p. 411, Para. 8, [1889MS].

I had a long talk with Brother Henry upon the work at the Sanitarium. Decided changes are to be made, in practicing the virtues of Christ. [Cf: 1888 Mtl. p. 464 para. 02] p. 412, Para. 1, [1889MS].

Let none make a mistake as to the character they must positively form in this life. If they live righteously, they will have the evidence day by day that they have [Christ] formed within. They are the Lord's property. [Cf: 1888 Mtl. p. 464 para. 03] p. 412, Para. 2, [1889MS].

Battle Creek, Mich., October 28, 1889 Attended early morning meeting and engaged with our brethren in earnest prayer to God for His special blessing, which it is our privilege to have daily. I then spoke with great plainness in reference to some who were attending the meeting but had given no evidence they were partakers of the Spirit and power of God in the meeting. They did not seem to discern where God was at work. They seemed to be moving as if blindfolded. They were hearing the testimonies that God was giving to His people, but appeared as unconcerned and unmoved as the careless, impenitent sinners when the truth is brought before them. I called upon some who have been working contrary to God for one year in a marked manner, because special, marked light has been given them and it will be uncommon stubbornness and wilfulness to turn from this precious light God has given. The darkness of every individual will be in proportion to his unbelief and

his resistance and contempt of the light which God graciously sends. [Cf: 1888 Mtl. p. 464 para. 04] p. 412, Para. 3, [1889MS].

I have written to M. K. White and to Sister Mccullough. Brother Matteson leaves today for Colorado. Here we scatter personally to different localities, and yet the Lord is accessible to every soul, and we need to appreciate this grand possibility to obtain the higher education. Are we individually responding to light God has given? [Cf: 1888 Mtl. p. 464 para. 05] p. 412, Para. 4, [1889MS].

I attended the eight o'clock meeting in the side room of the tabernacle, conducted by Elder Jones. There were a large number present and he presented the subject of justification by faith in a plain, distinct manner, in such marked simplicity that no one need to be in darkness, unless he has in him a decided heart of unbelief, to resist the workings of the Spirit of God. Many were fed and others seem to be amazed, as though they did not know what justification by faith really meant. Certainly the lines of truth were laid out in a distinct manner. I was glad to hear this testimony. [Cf: 1888 Mtl. p. 465 para. 01] p. 412, Para. 5, [1889MS].

I bore testimony that that which I heard was the truth, and those who would walk out upon the light given would be on the Lord's side. [Cf: 1888 Mtl. p. 465 para. 02] p. 412, Para. 6, [1889MS].

Battle Creek, Mich., October 29, 1889 Attended early morning meeting and my heart was melted by the Spirit of God. I was moved upon to pray most earnestly for our president, Elder Olsen, and Elder Dan Jones, who is his helper, that God would help them to overcome their bodily infirmities, and give them physical strength and mental clearness and spiritual power. I believe that the Lord has rich blessings for these men who have been placed in responsible positions if they will only come into the channel of clear light, and that He will work mightily in their behalf if they will walk intelligently and humbly before Him. But a work is being done that neither of them comprehends fully. I thank God that we have a balm in Gilead and a Physician there who can heal our maladies. We are too much inclined to be influenced by words of men, and not depend wholly upon God and have faith in God. Unless these men will walk with God as did Enoch, they will fall. [Cf: 1888 Mtl. p. 465 para. 03] p. 412, Para. 7, [1889MS].

I bore my testimony in the meeting while my heart was broken in view of the great goodness of God to me. He has blessed me in a wonderful manner. I praise His holy name, with heart and soul and voice. I presented before all those present the precious opportunities that we now have of confirming our Christian experience by deep, earnest searching of heart, confessing our sins, forsaking them, and opening the door of our heart to Jesus Christ that His grace and love may abide in the heart by living faith, and confirm all our powers to His service, that we may glorify God by showing forth the praises of Him who hath called us out of darkness into His marvelous light. The precious sayings of Christ are not half appreciated. We want that the Holy Spirit shall impress our minds with the same [meaning] our Lord attached to the Old Testament Scriptures. His interpretation of the Word was so distinct, so simple and spiritual, the heart was all aglow as the words were understood. [Cf: 1888 Mtl. p. 466 para. 01] p. 413, Para. 1, [1889MS].

Battle Creek, Mich., October 30, 1889 Wednesday morning. Attended the early morning meeting. The room was full. I was pleased to see so great interest manifested. I spoke in regard to the necessity of our ministers being fitted up day by day with the baptism of the Holy Ghost, before going forth to their labors. Christ has promised it, why should they not have it? Lay hold by faith. [Cf: 1888 Mtl. p. 466 para. 02] p. 413, Para. 2, [1889MS].

Many precious testimonies were borne, but yet there is not that fullness of faith that reaches out for a fullness of the blessing of God, as it is our privilege and duty to have. I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive, just now and notwithstanding the most precious light given upon the importance of thorough sanctification through the truth; that they will not walk in the light but be wandering in darkness, because they are not doers of the Word. Truth must be practiced if we increase in knowledge. Then we shall not, when some strong temptation comes, be overcome by the enemy. [Cf: 1888 Mtl. p. 466 para. 03] p. 413, Para. 3, [1889MS].

We may all gain a deep and rich experience here if we will seek for it with all our hearts, humbling ourselves under the mighty hand of God, and letting God--not we ourselves--do the lifting of us up. Christ in the heart is the death blow to all our self-love. Selfishness and covetousness--which is idolatry--lead a man to wish to be his own Savior and to trust proudly in his own human, finite capability and merits for salvation. They will fail him every day if he does this, and be to him eternal loss hereafter. He will be like the blind leading the blind; both will fall into the ditch. [Cf: 1888 Mtl. p. 467 para. 01] p. 413, Para. 4, [1889MS].

The work of the Holy Spirit on the heart is to break down and expel this self-love, this lofty approval of self and this accusing spirit. The soul temple must be emptied and cleansed from its moral defilement, that Jesus may find room to abide in the soul as an honored Guest, that [He] the pure, true Witness may be the power exercised in a holy life. Then Christ is revealed in the heart by faith and precious victories are gained. [Cf: 1888 Mtl. p. 467 para. 02] p. 413, Para. 5, [1889MS].

Battle Creek, Mich., October 31, 1889 Thursday morning. Attended the early morning meeting and bore a straight testimony. Invited Brethren Nicola and Morrison to see me. Had a long interview with Brother Strong, whose son was killed in the Review office in a shocking manner by being struck with the elevator. His head was smashed to pieces. His father feels this blow keenly. We need to encourage him all we can. Oh, that God may bless this to his good and he not make it an occasion to use to do him harm. [Cf: 1888 Mtl. p. 467 para. 03] p. 414, Para. 1, [1889MS].

The interview with Brethren Nicola and Morrison was not pleasant. I see in them that they are in blindness of mind, self-sufficient. They have yet to be converted, to be learning of Christ in His school. They have not opened the windows of the soul heavenward, and have not closed the windows of the soul earthward. Oh, I am convinced that these men have drunk deeply of the murky streams of the valley and have not an appetite for the high, pure waters of Lebanon. When will they see and

when will they be instructed? [Cf: 1888 Mtl. p. 468 para. 01] p. 414, Para. 2, [1889MS].

They do not see that their spirit at Minneapolis was not the spirit of Jesus Christ. They justify their own course in everything. I am sorry to say they are not standing in a position to receive light and to see themselves. They are in darkness still. Faith in Christ alone can destroy selfishness and self idolatry in the human soul. How long will the Lord bear with the perversity of man? How long will He be insulted by his self-sufficiency and rejection of His invitation to receive His call to come to the gospel feast? [Cf: 1888 Mtl. p. 468 para. 02] p. 414, Para. 3, [1889MS].

I had no satisfaction whatever in this interview. If the flock of God is entrusted to such men, may the Lord pity His poor, poor people, the sheep of His pasture, and enlighten them and save them from being molded by the spirit and influence of these men of dark unbelief. [Cf: 1888 Mtl. p. 468 para. 03] p. 414, Para. 4, [1889MS].

After they left I felt that there had been a funeral in the house. My heart was as heavy as lead. Oh, what a work of death can individual influence exert upon souls who are starving for the light of life and do not know where to go for the knowledge they should have! The table loaded with the manna of heaven is set before them, but they will not eat it. [Cf: 1888 Mtl. p. 468 para. 04] p. 414, Para. 5, [1889MS].

W-77-1889 Battle Creek, Mich. October 31, 1889 Dear Mary: Our meetings are crowded in thick and fast. We see in five o'clock meetings and in eight o'clock meetings many tokens for good. The testimonies are of altogether a different character than they have been in any conference we have had for some time. I do long for the work to go deep and I believe it is. [Cf: 1888 Mtl. p. 469 para. 01] p. 414, Para. 6, [1889MS].

Leroy Nicola has began to soften and I hope that he will fall upon the rock and be broken. I know the Lord is at work for his people and we want greater faith and then the greater power will come. [Cf: 1888 Mtl. p. 469 para. 02] p. 414, Para. 7, [1889MS].

I attended early morning meeting half past five. Oh, it was a good meeting. There was the Spirit of earnest supplication to God for his presence and His power. The Lord indited prayer. Many good testimonies were borne. [Cf: 1888 Mtl. p. 469 para. 03] p. 415, Para. 1, [1889MS].

Our sisters from Washington bore decided testimonies. There are many who are being fed with the heavenly manna. The uplifting power must come from above,--The current of spiritual influence which flows in the heart from Jesus Christ. [Cf: 1888 Mtl. p. 469 para. 04] p. 415, Para. 2, [1889MS].

I thank God for His blessing upon me this morning. Be of good courage, my dear child, wait then upon the (Lord) for He is your Helper and your Support, your Front-guard and your Rereward. [Cf: 1888 Mtl. p. 469 para. 05] p. 415, Para. 3, [1889MS].

I am glad that we may trust God and wait patiently for Him. I am glad that we may know that He forgives us of our sins because His promise is

sure and to believe that we are forgiven is our privilege and duty. It honors God. I hope that we will have more of faith and less of self. [Cf: 1888 Mtl. p. 469 para. 06] p. 415, Para. 4, [1889MS].

We parted from Sister Mcomber this morning at five o'clock. She has enjoyed the meetings much. I know that you must miss her. Sister Ings is at the Health Retreat and she says all things are moving harmoniously there. Dr. Burke has his hands full running two institutions. I hope that success will attend this last move made. [Cf: 1888 Mtl. p. 470 para. 01] p. 415, Para. 5, [1889MS].

I am much better in health than I have been for years. After I came home, I was very weary; but I was lifted up above my infirmities and am real well. Praise the name of the Lord. I look to the Lord and trust in Him. He has done all things well. [Cf: 1888 Mtl. p. 470 para. 02] p. 415, Para. 6, [1889MS].

Much love to the dear children and to Mother Kelsey and Reba. Mother. [Cf: 1888 Mtl. p. 470 para. 03] p. 415, Para. 7, [1889MS].

MS-6-1889 Battle Creek, Mich. Nov. 4, 1889 There have arisen in our Conference questions that need to have careful attention, whether the Sabbath-keepers in the Southern States where they are liable to feel the oppressive power of their State laws if they labor on Sunday shall rest on Sunday to avoid the persecution which must come if they do any labor. Some of our brethren seem anxious that a resolution shall be passed by the General Conference advising our Sabbathkeeping brethren liable to imprisonment and fines, to refrain from labor on that day. Such resolutions should not be placed before this Conference, requiring their action. [Cf: 1888 Mtl. p. 471 para. 01] p. 415, Para. 8, [1889MS].

There are questions about which it is far better to have as little notoriety given as possible, in either case,--for, or against. And our brethren would be wise in not bringing questions of this character to the front, to obtain decisions from the Conference in regard to them. They can be understood and adjusted in a more private way. There are many things that should be conducted in a silent, unobserved way, which would have altogether a better influence upon all minds. [Cf: 1888 Mtl. p. 471 para. 02] p. 416, Para. 1, [1889MS].

Some minds are so constituted that they can not treat these questions wisely. When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of Heaven, though they may receive the sanction of the General Conference,--for the reason that the Lord gives light and knowledge just when it is most needed. [Cf: 1888 Mtl. p. 471 para. 03] p. 416, Para. 2, [1889MS].

I am afraid of these many resolutions. One year ago resolutions were brought into the Conference for adoption that, had they all been accepted, would have bound about the work of God. Some resolutions were urged by young, inexperienced ones, that never should have received the consent of the Conference. Human traditions and permits and non-permits have been of a character that would have bound them about with restrictions that were wholly unnecessary, out of God's order, and that would have created a condition of things that would have been

detrimental to the progress of the work. If some resolutions that were accepted had not been proposed, it would have been better for those who presented them were in darkness and not in the light. Had they been laid upon the table, it would have been far more in accordance with the will of God because all these many resolutions, voting what shall be, and what shall not be, are not after God's order. What this man shall do, and shall not do, making laws that God has never made, has created principles which should not prevail among us. As reformers, if we had less talk and more of Christ, there would be far greater modesty and humility and we would do far more good. [Cf: 1888 Mtl. p. 472 para. 01] p. 416, Para. 3, [1889MS].

There are many things that require the wisest and most careful counsel, and should be done without making any noise about it; but there is want of wisdom in throwing every action open to all. Many things are kept reserved through the year for the General Conference to act upon which should be faithfully carried by the State Conferences, a mass of matter that need not be brought before the Conference at all. [Cf: 1888 Mtl. p. 472 para. 02] p. 416, Para. 4, [1889MS].

Many things had better never see the light of day. They are originated by minds that are not under the light of the Sun of righteousness. It increases the work of the Conference and it might just as well be acted upon in their several churches and councils and take off the Conference a large amount of perplexing questions with which they should not be burdened. Let them be faithful stewards, to pray much, to work diligently, and act discretely. [Cf: 1888 Mtl. p. 472 para. 03] p. 416, Para. 5, [1889MS].

In General Conference, many things are rushed through without being duly canvassed. All have not had opportunity to think and pray over these things and those who do have the opportunity do not improve it and use their brain power. They devise and execute without God's counsel. There are councils that should be held of less importance and less expense with less weariness to our leading, responsible men. All minor matters should be settled in the State Conference, thus dealing with many questions that will save time and care and burdens that have greatly taxed the General Conference. [Cf: 1888 Mtl. p. 473 para. 01] p. 417, Para. 1, [1889MS].

The question of the great need of the soul deserves in these meetings of the Conference far more attention, and many questions that are tossed into the Conference should never appear, but be worked out in your State Conferences. It has become habit to pass laws that do not always bear the signature of heaven. The question of the color line should not have been made a business for the Conference to settle. It is a question which involves principles needing much careful, prayerful thought. [Cf: 1888 Mtl. p. 473 para. 02] p. 417, Para. 2, [1889MS].

The question that has been before the Conference, whether the brethren where oppressive laws exist should be advised not to work on Sunday, is not a question to be brought before an open Conference. It could not be voted upon without misunderstanding and mismoves and bad results. [Cf: 1888 Mtl. p. 473 para. 03] p. 417, Para. 3, [1889MS].

I am led to inquire with pain of soul what do our brethren mean by presenting questions of this order before an open conference. If the

disciples of Christ needed to assemble together in one place after the ascension of Christ and pray for the descent of the Holy Spirit, there would be greater need of their doing so now when solemn and far-reaching principles are involved. Ten days were devoted to earnest seeking of God and ten days would need to extend to twenty before men should venture to put their pens to write out a decision for the people on this point. Much earnest prayer and nothing less than the descent of the Holy Ghost would settle these questions. Then to toss these questions into the Conference without the prayerful consideration of the subject would be the greatest folly. [Cf: 1888 Mtl. p. 474 para. 01] p. 417, Para. 4, [1889MS].

This is the third angel's message to our world and men had better keep their hands off the ark. There has been revealed the disposition to cavil over some questions that are plainly revealed in the word of God. Let not any move in their blindness to make decisions on so momentous subjects. Do we receive the Bible as the oracles of God? In every State there should be wise instructions given on this point, and can be better given in these States more silently, giving as little notoriety to these points as possible, but advising, counseling in the fear of God after much prayer and fasting and seeking counsel from the unerring Counselor. [Cf: 1888 Mtl. p. 474 para. 02] p. 417, Para. 5, [1889MS].

No haphazard advice should come from the lips of any ambassador of Christ. He should fear the Lord and have his words in accordance with the will and ways of God. This is a time for much praying and less talking. This subject is not a matter to which to give an off-hand assent or dissent. It is wonderful, sacred, solemn ground on which we stand and we cannot move recklessly without dishonoring God and ruining souls. All the universe of heaven is astir, looking to us to see what course we will pursue in this matter. While all Sabbathkeepers are anxious and troubled, seeking to penetrate the mysteries of the future, and to learn all they can in regard to the correct position they shall take, be careful that they are advised correctly in regard to Sunday observance. Action cannot be taken in regard to this matter here, and our people of all classes of minds and of varied temperaments should treat it wisely. There will ever be danger of going to extremes. Christ says, "Ye are My friends, if ye do whatsoever I command you." (John 15:14). Then to your knees in prayer, have far less of self and depend wholly on the counsel of God. Then, if all would be under the control of the Spirit of God there would be nothing to fear, for all would adorn the doctrine of Christ our Saviour. [Cf: 1888 Mtl. p. 475 para. 01] p. 418, Para. 1, [1889MS].

He who has Christ abiding in his heart will so order his conversation as to bring no dishonor or reproach on the sacred truth of God. He will give no occasion to its enemies to blaspheme, will not be filled with self-confidence, but his confidence will be in God. He will not be revealing inconsistencies that are not in harmony with the precious truth of sacred origin. He will not be found going to extremes and furnishing scandal to be circulated far and near in the most exaggerated form. He must be a man that holds communion with God; a man that prays and does not pray in vain: "Hold up my goings in thy paths, that my footsteps slip not." (Psalm 17:5). [Cf: 1888 Mtl. p. 475 para. 02] p. 418, Para. 2, [1889MS].

If the decision is made that our people shall not labor on Sunday and

that our brethren in the Southern States shall appear to harmonize with the Sunday law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South? The decision is to be a universal one. If it comes to the light of day as it will in degrees and there will be concessions and servile bowing to an idol god by those who claim to be Sabbathkeepers, there will be a yielding of principles until all is lost to them. [Cf: 1888 Mtl. p. 476 para. 01] p. 418, Para. 3, [1889MS].

If we counsel them not to respect the idol Sabbath exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a quiet way and encourage no defying of the law powers in words or actions unless called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the combative spirit or passions of opponents. There is a self-deluded enthusiasm in this, bringing in an elevation of Sunday that it will be difficult to handle because "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. [Cf: 1888 Mtl. p. 476 para. 02] p. 418, Para. 4, [1889MS].

The counsel to be given is "Finally, my brethren, be strong, in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand"--in harmony in outward appearance with? No, but "against the wiles of the devil." [Cf: 1888 Mtl. p. 476 para. 03] p. 419, Para. 1, [1889MS].

There are some trying testimonies to be manfully borne by Sabbathkeepers and some bitter persecution finally endured, for, says Christ, "Ye are my witnesses." Yes, witnesses for God, standing in defense of His holy law. We are a light to reveal the moral darkness, and the reward will be given to the overcomer. [Cf: 1888 Mtl. p. 477 para. 01] p. 419, Para. 2, [1889MS].

Let no resolutions be passed here which will encourage half-hearted service or cowardly hiding our light under a bushel or under a bed for we will certainly be tried and tested. The Bible heroes of faith are to be our example and the Bible readers and Bible workers, if truly on the Lord's side, will be earnest, whole-souled, humble, meek, and lowly of heart, and God will teach them. We need not make any special rules for those who are not dyspeptic Christians; on the other hand, should resolutions be passed that because of the trials and inconveniences that arise because of our faith such ones should cease their labor on Sunday, bowing to the idol Sabbath, will it give those who do this vigorous, spiritual sinew and muscle or will they grow into cowards and be swept away with the delusions of these last days? Leave these precious souls to God's dictation. Be sure the Sabbath is a test question, and how you treat this question, places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual. [Cf: 1888 Mtl. p. 477 para. 02] p. 419, Para. 3, [1889MS].

The position taken by some is, that this evil enactment has no relation to the present observance of the Sabbath. Here again great blindness is shown to be upon them. In this they are not correct, for every move from the first made by Satan was the beginning of his work

to continue to the end to exalt the false, to take the place of the genuine Sabbath of Jehovah. He is just as intent now and more determined to do this than ever before. He has come down with great power to deceive them who dwell on the earth with his Satanic delusions. His work has a direct reference to the Sabbath of the fourth commandment, and should the resolution be passed that because of inconveniences and loss of property, imprisonment and fines, the enactment of laws of the State shall compel Sunday observance, all must obey these laws God would certainly be dishonored; and the lesson given to those who need better advice shall be of a character to open the way and make it easy for souls to be carried away with the bold, swift current of evil. They will be tempted strongly because of the universal scorn which they see thrown upon the law of God to think slightly of it and to place the laws of men on an equality with the laws of God and give less and less reverence to the laws of Jehovah. Shall the overseers of the flock work with the great deceiver to make apostasy from God easy? [Cf: 1888 Mtl. p. 477 para. 03] p. 419, Para. 4, [1889MS].

We have all the way along known that this battle must come and the two great powers, the Prince of Darkness and the Prince of Light, will be in close battle, and not one of God's people who understand the truth, if in the light where God would have them to stand, will teach by precept or example any soul to shirk now. Give them strengthening Bible diet and Bible duty to strengthen and brace the soul for the coming conflict. But there will be need at this time of men who have been leaders in this work of keeping step where Jesus leads the way. If they do not walk in the light as Christ leads the way and advance with the increasing light of the third angel's message, they will surely become blind leaders of the blind. (Exodus 31:12-17). [Cf: 1888 Mtl. p. 478 para. 01] p. 420, Para. 1, [1889MS].

It is a time now when God calls for brave men having on the whole armor of God, presenting a united front to the foe. And as we meet the emergency the law of God become more precious, more sacred, and as it is more manifestly made void and set aside, in proportion should arise our respect and reverence for that law. David said, "They have made void Thy law; therefore I love Thy commandments above gold; yea, above fine gold." (Ps. 119:126-7). [Cf: 1888 Mtl. p. 478 para. 02] p. 420, Para. 2, [1889MS].

The Lord will be constantly leading and guiding His people to meet this emergency if they ask the help of God. It is a high point of spiritual advancement they have reached that the love of God's commandments grows with the contempt which is manifest to that law by those around them. There are great principles in the reformation which must not be overlooked or disregarded. God forbid we should be self-made invalids in this great crisis. Paul prayed for the removal of the aggravating thorn but God sees this is not the best and sends the blessed promise, "My grace is sufficient for thee." (2 Cor. 12:9). The Lord does not remove the trial, but gives him all that is needed that he can endure it. [Cf: 1888 Mtl. p. 479 para. 01] p. 420, Para. 3, [1889MS].

In the exercise of the long suffering of God, He gives to nations a certain period of probation, but there is a point which if they pass, there will be the visitation of God in His indignation; He will punish.

The world has been advancing from one degree of contempt for God's law to another, and the prayer may be appropriate at this time, "It is time for Thee, Lord, to work; for they have made void Thy law." (Ps. 119:126). In answer to this prayer ere long the wrath of an offended God will be poured out without mercy, then as we approach this time, be careful what advice and counsel we give to the people who need to be strengthened in Christian experience, lest you prove yourself to be like Aaron who consented to make the golden calf. [Cf: 1888 Mtl. p. 479 para. 02] p. 420, Para. 4, [1889MS].

This was a terrible thing for him to do because all Israel looked up to him as their leader, a good man. If he had given his voice against this in a certain, decided manner, this wicked worship of an idol would not have been to disgrace the people of God. We do not want to repeat Aaron's cowardice or Israel's sin. Let the Lord work for His people, and be careful that you give to the trumpet a certain sound now. We must be wise as serpents and harmless as doves. [Cf: 1888 Mtl. p. 479 para. 03] p. 420, Para. 5, [1889MS].

Let all be careful what they say and what they do; be careful to move in God's order. Keep step with the Captain of the Lord's host. Let not anyone make any proud boast either by precept or example to show that he is defying the laws of the land. Make no resolutions as to what persons in different States may do, or may not do. Let nothing be done to lessen individual responsibility. To their God they must stand or fall. Let none feel it his duty to make speeches in the presence of our own people, or of our enemies, that will arouse their combativeness and they take your words and construe them in such a way that you are charged with being rebellious to the government, for this will close the door of access to the people. [Cf: 1888 Mtl. p. 480 para. 01] p. 421, Para. 1, [1889MS].

Let Christ be seen in all that you do. Let all see that you are living epistles of Jesus Christ. Let the soft fillings in the life of character appear. Be lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others. There have been some who have in speaking to the people, felt like making a raid on the churches. They sour minds by their censoriousness. We want our hearts mellowed by the love of Jesus. That is in God's order. If not presented in the most pleasant, acceptable form, truth will be unpalatable to many. While we must present the truth in contrast with error, let it be presented in a manner that shall create as little prejudice as possible. [Cf: 1888 Mtl. p. 480 para. 02] p. 421, Para. 2, [1889MS].

While we cannot bow to an arbitrary power to lift up the Sunday by bowing to it, while we will not violate the Sabbath, which a despotic power will seek to compel us to do, we will be wise in Christ--Christ's wisdom and not in our own spirit. A consistent, substantial, lovable Christian is a powerful argument for the truth. We must say no words that will do ourselves harm, for this would be bad enough, but when you speak words, and when you do presumptuous things that imperil the cause of God, you are doing a cruel work for you give Satan advantage. We are not to be rash and impetuous, but always learning of Jesus how to act in His Spirit, presenting the truth as it is in Jesus. [Cf: 1888 Mtl. p. 481 para. 01] p. 421, Para. 3, [1889MS].

Do not, in this critical time, be mark[ing] out ways for God's people, for how do you know what God designs to do with and for His people? He means to make exhibitions of His power before our enemies. The salvation of the righteous is of the Lord, and His wisdom and His strength are their present and sufficient help in every time of need. He can work for them whatsoever seemeth good in His sight, and nothing can be done for or against them, other than His providence shall permit to be done. The children of light are wise and powerful, according to their reliance upon God, and the wisdom and help of men may defeat the very purpose of God. [Cf: 1888 Mtl. p. 481 para. 02] p. 421, Para. 4, [1889MS].

The world is against the disciples of Christ but they will obtain help of God, and then, God working for them, they will enlighten and bless those who are not in the truth. In all ages, the righteous have obtained help from God, and the enemies of His people can never put down those whom God would lift up. How often has Satan sought to destroy those whom God is leading and guiding. The faithful disciples of Jesus need not be terrified by the rulers of darkness of this world, because the power of the enemy is limited and beyond his limits he cannot go. [Cf: 1888 Mtl. p. 481 para. 03] p. 421, Para. 5, [1889MS].

Great and precious promises are to be kept before God's people that they may have every confidence in God. Then let no decision be made by this Conference to get in the way of the work of the Lord, give Satan's agents a chance to be provoked and present the rash ones as the representatives of our people. They will have power to present these matters in an exaggerated light, that in the place of these persons removing prejudice and enlightening minds, the prejudice is strengthened and deepened, and the case of God's people made far worse, and our means of bringing the truth before the people who are in darkness is cut off. [Cf: 1888 Mtl. p. 482 para. 01] p. 422, Para. 1, [1889MS].

One indiscreet, high-tempered, stubborn-willed man will, in the great question introduced before us, do much harm. Yes, he will leave such an impression that all the force of Seventh-day Adventists could not counteract his acts of presumption because, Satan, the arch deceiver, the great rebel, is deluding minds to the true issue of the great question, and its eternal bearings. He is an accuser of the brethren. Then let everyone be careful and not step off from the ground where God is, on Satan's ground. [Cf: 1888 Mtl. p. 482 para. 02] p. 422, Para. 2, [1889MS].

Many did this in the ranks of the reformers of past ages. Luther had great trouble because of these elements. Rash persons stepped out of their place and rushed heedlessly forward when God did not send them to do a very objectionable, impulsive work. They ran ahead of Christ and provoked the devil's wrath. In their untimely, misguided zeal, they closed the door to great usefulness of many souls who might have done great good for the Master. [Cf: 1888 Mtl. p. 482 para. 03] p. 422, Para. 3, [1889MS].

We have all kinds of material to deal with. There are those who will, through hasty, unadvised moves, betray the cause of God into the enemy's power. There will be men who will seek to be revenged who will become apostates and betray Christ in the person of His saints. All

need to learn discretion; then there is danger on the other hand of being conservative, of giving away to the enemy in concession. Our brethren should be very cautious in this matter for the honor of God. They should make God their fear and their dread. Should this Conference make resolutions and pass them, that it would be right and proper for Seventh-day Adventists to rest on the first day of the week in order to avoid arrests and what might probably arise if they did not obey the laws, would this be showing that we stand in right relation to God's holy law? Exodus 31:12-17. [Cf: 1888 Mtl. p. 483 para. 01] p. 422, Para. 4, [1889MS].

I have been shown that from the first rebellion Satan was working to this end, to exalt his own power in contradiction to God's law and God's power. He does this in exalting Sunday observance, and anything that shall by this people go forth as their voice, to respect the idol sabbath, would it not dishonor God and confuse minds and place them where they will be deceived by Satan's devices? Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath, is disloyal to God and we must move very carefully lest we exalt the decisions of the man of sin. We are not to be found in a neutral position on this matter of so great consequence. The commandments of God and the faith of Jesus must be from conviction of duty inscribed on our banners. [Cf: 1888 Mtl. p. 483 para. 02] p. 422, Para. 5, [1889MS].

If we shall do as some of our brethren in sympathy with our brethren of the South have urged, then where do God's people stand? Where will be the distinction from the Sunday observers? How will we be recognized as the Sabbathkeeping people of God? How shall we show that the Sabbath is a sign? [Cf: 1888 Mtl. p. 483 para. 03] p. 423, Para. 1, [1889MS].

The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, "As thy days so shall thy strength be." (Deut. 33:25). You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. Luke 21:8-19. [Cf: 1888 Mtl. p. 484 para. 01] p. 423, Para. 2, [1889MS].

An intelligent knowledge of His word has been given to prepare men and women to contend zealously for the law of Jehovah; to reestablish the holy law; make up the breach that has been made in the law of God and restore the tables of stone to their ancient, exalted, honorable position. And God's faithful servants when brought into straight places should not confer with flesh and blood. [Cf: 1888 Mtl. p. 484 para. 02] p. 423, Para. 3, [1889MS].

There will be, even among us, hirelings and wolves in sheep's clothing who will persuade some of the flock of God to sacrifice unto other gods before the Lord. We have reason to know how Paul would act in any

emergency. "The love of Christ constraineth us." (2 Cor. 5:13). Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,--these will be agents in Satan's hands to corrupt the faith of the unwary. [Cf: 1888 Mtl. p. 484 para. 03] p. 423, Para. 4, [1889MS].

Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself. The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying "Woe, woe, woe, to the inhabitants of the earth." (Rev. 8:13). [Cf: 1888 Mtl. p. 485 para. 01] p. 423, Para. 5, [1889MS].

I have been shown that the hand of the Lord is stretched out already to punish those who will become monuments of divine displeasure and holy vengeance, for the day of recompense has come when men who exalted the man of sin in the place of Jehovah in worshiping an idol sabbath in the place of the Sabbath of the Lord Jehovah will find it a fearful thing to fall into the hands of the living God, for he is a consuming fire. [Cf: 1888 Mtl. p. 485 para. 02] p. 424, Para. 1, [1889MS].

We say to our brethren, Do not for Christ's sake, get in the place of God before the people. Enough of this kind of work has been done. Let God work human minds. Do not hinder the workings of God for His people in this important period of time, when tremendous interests are being enacted among God's people. Do not in your human wisdom fix up things too much bearing the human imprint. Leave God something to do. Let the hand of God appear in moulding and fashioning men's minds and character, and let man walk softly and humbly with God. Lift no burdens from God's people that He would have them to bear. Jesus bore the cruel cross to Calvary. Do not cast burdens upon any class that He would have them released from. [Cf: 1888 Mtl. p. 485 para. 03] p. 424, Para. 2, [1889MS].

Satan's work is constantly to perplex, to mix up things, to confuse, to get things into a tangle that is hard to straighten out. It is not a desirable job to be engaged in, to take the work out of God's hands into your own finite arms. It is best for all parties concerned to leave the people of God in God's hands for Him to impress and teach and guide their consciences. It is not safe for any one to attempt to be conscience for God's people. If the servants of God will patiently instruct them by precept and example, to patience, to faith, and to look to God for themselves, to understand their own duty as God would have them, then many, in trying circumstances would obtain a rich experience in the things of God. Teach man to ask wisdom of God. There should be precept and example in lessons given, that God is our only trust and wisdom, and we must pray to Him without ceasing for light and knowledge. [Cf: 1888 Mtl. p. 486 para. 01] p. 424, Para. 3, [1889MS].

Many have not had that religious experience that is essential for them, that they may stand without fault before the throne of God. The

furnace fires of affliction He permits to be kindled upon them to consume the dross, to refine, to purify and cleanse them from the defilement of sin, of self love, and to bring them to know God and to become acquainted with Jesus Christ by walking with Him as did Enoch. [Cf: 1888 Mtl. p. 486 para. 02] p. 424, Para. 4, [1889MS].

Prayer, united with living faith, now sleeps among us. That which is called praying morning and evening, according to custom, is not always fervent, and effectual. It is with many sleepy, dull and heartless repetition of words, and does not reach the ear of the Lord. God does not need or require your ceremonial compliments, but He will respect the broken heart, the confession of sins, the contrition of the soul. The cry of the humble, broken heart He will not despise. [Cf: 1888 Mtl. p. 486 para. 03] p. 424, Para. 5, [1889MS].

I know that very much depends upon every action of ours now, and none of self and all of Jesus will bring us into unity of the faith. We must have such love for Jesus that we will consider it a privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon His might and His power. This is true prayer. If ever there was a time when the Spirit of grace and supplication was needed to be poured out upon us, God Himself indicting our prayers, it is now. And the promise is to be brought before every church and the simplicity of truth dwelt upon. "Ask and ye shall receive." John 16:24. It is faith, living faith that we need, continuing instant in prayer. [Cf: 1888 Mtl. p. 487 para. 01] p. 425, Para. 1, [1889MS].

The Lord will lead His people and guide them. The commandment will go forth from God as to Daniel, to help those making earnest intercession to the throne of His grace in their time of need. Said Christ, "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." (John 14:12-13). [Cf: 1888 Mtl. p. 487 para. 02] p. 425, Para. 2, [1889MS].

In the name of the Lord I advise all His people to have trust in God and not begin now to prepare to find an easy position for any emergency in the future, but to let God prepare for the emergency. We have altogether too little faith. [Cf: 1888 Mtl. p. 487 para. 03] p. 425, Para. 3, [1889MS].

God wrought through Elijah when He destroyed the prophets of Baal which kindled the fires of hell in the heart of Jezebel to avenge the blood of the priests of Baal. Such a triumph had been gained to the God of Israel, that it stirred up the powers of darkness, and she resolves, yes swears by her gods that Elijah shall die, but she does not consider there is a God who is above her, who will only permit the agent of Satan to work out her own ruin. [Cf: 1888 Mtl. p. 488 para. 01] p. 425, Para. 4, [1889MS].

In her passion she sends word to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." (1 Kings 19: 2). Elijah is awakened roughly from his slumber by a messenger. He hears the startling message; his senses are confused. What does it mean? Is this to be the end of all

this burden, the zeal he has had for God in his labors to restore the true worship of Jehovah; is it to end in his disappointment and death? Is this the conversion of apostate Israel? Never could man be more disappointed in his expectations. The reaction has come, but O, how bitter. The Lord suffers obstacles to arise, disappointments to follow on the heels of signal victory that His wisdom and power shall be revealed, and that His name shall be exalted above all rulers and kings. "When Elijah saw that, he fled for his life." [Cf: 1888 Mtl. p. 488 para. 02] p. 425, Para. 5, [1889MS].

What did Elijah see? Did he see by faith the promises of God? Did he recount his faithfulness in every past emergency? No, the dark shadow of Satan in his agent Jezebel was athwart his pathway, threatening him with cruel death. He did not look through the shadow heavenward. Human terror amazed, and paralysed his mind, and he was so terribly disappointed on Israel's account that he arose and went for his life, in disappointment and sorrow bending his uncertain steps, he knew not whither. [Cf: 1888 Mtl. p. 488 para. 03] p. 426, Para. 1, [1889MS].

A little before, in the strength of the power of God, he was full of zeal and intensity of interest for apostate Israel, running before or at the side of the chariot of Ahab. He was to vindicate the glory of God. He was to challenge apostate Israel either to serve God fully or Baal fully. But now the man seems as weak as other men. There was no particular word he had heard from the Lord, directing him to take the course he had taken, and there was no purpose to his steps. Distracted by doubts and uncertain whither his way was tending, he pushed this way and that for his life, but God did not forget Elijah. He wrought for His servant, He inquired of him, "What doest thou here Elijah?" [Cf: 1888 Mtl. p. 489 para. 01] p. 426, Para. 2, [1889MS].

This history carefully and prayerfully studied will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him, and interpose himself between the Lord and His tempted and tried ones so that the purposes of God shall not be carried out in the experiences of these persons. Difficulties will arise before the people of God, but every soul must put his trust not in the wisdom of men but in the Lord God of Israel. He will be his defense. Only let each person keep in the way of duty and not let fear discourage him. In trusting implicitly in God, we shall see the wonderful display of His power, if we wait patiently and prayerfully for Him, and have confidence in God. [Cf: 1888 Mtl. p. 489 para. 02] p. 426, Para. 3, [1889MS].

God works in a mysterious way, His wonders to perform. But too often the wisdom of men is brought in to do something themselves which gives God no room to work for individuals, by others shouldering their burdens, that God means they shall bear. Conflicts and trials are the very means ordained or suffered of God to perfect the Christian character unto eternal life. [Cf: 1888 Mtl. p. 489 para. 03] p. 426, Para. 4, [1889MS].

Teach every soul to lean heavily on the arm of infinite power. There is an individuality in Christian experience that must be preserved in every human agent and the responsibility cannot be removed from any soul. Each one has his own battles to fight, his own Christian experience to gain, independent in some respects from any other soul;

and God has lessons for each to gain for himself that no other one can gain for him. [Cf: 1888 Mtl. p. 490 para. 01] p. 426, Para. 5, [1889MS].

In Elijah we see the natural elements of his character revealed amid the spiritual life, commingling together in strange confusion; the grace of God and the impulses and passions of the natural man, each striving for the supremacy. The human is being tried in the furnace and the dross is revealed, impurity is brought to the surface, but the trial of Elijah is a scene that all Heaven was looking upon at that time with deep solicitude. The fine gold appears in his character, the dross is lost sight of and consumed. This must be our individual experience in God's own way. [Cf: 1888 Mtl. p. 490 para. 02] p. 426, Para. 6, [1889MS].

All are not tried in the same way. Some will meet more severe trials than others, but cling to God is the encouragement to give to each and all. The registered experiences of believers of former days is to be an encouragement to us living down near the close of time. We may gather up the hereditary trust of light and knowledge and individual dealings of God with His people for centuries. We have the benefit of their spiritual experiences which is of great value to us. We have no new, strange path to tread, in which others have not had a similar experience. [Cf: 1888 Mtl. p. 490 para. 03] p. 427, Para. 1, [1889MS].

The Lord's ways are unchangeable. He will do in our days as He has done in earlier days. They had less light in their day than we have in our day. With the Scriptures in our hand, and the example and blessing of those who were tempted and tried, we are nerved for the victory, expecting the same mercies from the same God as had the ancients. When the Christian is looking forward to duties and severe trials that he anticipates are to be brought upon him, because of His Christian profession of faith, it is human nature to contemplate the consequences, and shrink from the prospects, and this will be decidedly so as we near the close of this earth's history. We may be encouraged by the truthfulness of God's word that Christ never failed His children as their safe Leader in the hour of their trial; for we have the truthful record of those who have been under the oppressive powers of Satan, that His grace is according to their day. God is faithful who will not suffer us to be tempted above that we are able. [Cf: 1888 Mtl. p. 490 para. 04] p. 427, Para. 2, [1889MS].

Our heavenly Father measures and weighs every trial before he permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. If the soul is overborne, the person overpowered, this can never be charged to God, as failing to give strength in grace, but the one tempted was not vigilant and prayerful and did not appropriate by faith the provisions God had abundantly in store for him. Christ never failed a believer in His hour of combat. The believer must claim the promise and meet the foe in the name of the Lord, and he will not know anything like failure. [Cf: 1888 Mtl. p. 491 para. 01] p. 427, Para. 3, [1889MS].

There may be large mountains of difficulties in regard to how to meet the claims of God and not stand in defiance of the laws of the land. He

[the believer] must not be making ample provisions for himself to shield himself from trial for he is only God's instrument and he is to go forward in singleness of purpose with his mind and soul garrisoned day by day, that he will not sacrifice one principle of his integrity, but he will make no boasts, issue no threats, or tell what he will or will not do. For he does not know what he will do until tested. He will just go forward in a contrite spirit with an eye single to the glory of God, depending on the word of God and the grace promised through Christ, and the mountains may become molehills. [Cf: 1888 Mtl. p. 491 para. 02] p. 427, Para. 4, [1889MS].

Supposed difficulties that seemed so large at a distance as to be unbearable, have proved to be the greatest blessings. When oppressed, light from heaven has come in clear rays, and the realities of the promise of the sufficiency of Christ is a continual strength and defense. God means that His people, many of whom are ready now to refer to the experience of others, can refer to their own individual experience. Like the Samaritans who received the words of the woman as she testified of the words of Christ, they can say we have heard him ourselves, we know that this is indeed the Christ the Saviour of the world. To every soul who meets difficulties in the strength of Jesus and is not overcome, who faces enemies and opposers, and in the strength of Christ stands firmly, who undertakes and discharges duties in the meekness of wisdom, not calculating the results, knowing that none of these things can be met in human strength, his experience becomes knowledge that Christ is faithful that hath promised. He is an all-sufficient helper. He will be convinced that he cannot in his own ability obey the law of God, but he has taken hold of the surety, Jesus Christ the mighty one and he reposes in the fulness and strength of Christ, and knows by experience that Christ is His righteousness, and that He can be touched with the feelings of His infirmities. Although he may be enclosed in prison walls he may believe it is for the truth's sake. Jesus is by his side. We are not to be rash, bold, presumptuous, defiant. In Jesus we may trust; having faith in His power to save, we may be conquerors. [Cf: 1888 Mtl. p. 492 para. 01] p. 428, Para. 1, [1889MS].

There should be a constant walking in all humility. There should be no just occasion to our enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies. If there is the acceptance of the principles of the inworking of the Holy Ghost which he the Christian must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God. The process of sanctification is constantly going on in the heart, and his experience will be, "Christ...is made unto us wisdom and righteousness and sanctification and redemption." He knows that Christ by His Spirit is dwelling in his heart by faith. [Cf: 1888 Mtl. p. 493 para. 01] p. 428, Para. 2, [1889MS].

Oh, there is a great work to be done for the people of God, ere they

are prepared for translation to heaven! The heat of the furnace upon some must be severe to reveal the dross. Self will have to be crucified. When each believer is to the very extent of his knowledge, obeying the Lord, and yet seeking to give no just occasion to his fellowmen to oppress him, he should not fear the results, even though it be imprisonment and death. [Cf: 1888 Mtl. p. 493 para. 02] p. 428, Para. 3, [1889MS].

After Jesus rises up from the mediatorial throne, every case will be decided, and oppression and death coming to God's people will not then be a testimony in favor of the truth. [Cf: 1888 Mtl. p. 493 para. 03] p. 429, Para. 1, [1889MS].

Our whole attitude must be the saving of the souls of those surrounding us--souls for whom Christ has died. The largest class have never heard anything about the seventh day being the genuine Sabbath of Jehovah. They are uneducated in the Scriptures, and the position and work of the Seventh-day Adventists to cling to their faith brings resistance in the highest degree. The Christian world is ignorantly bowing down to an idol. Every soul, ministers and laymen, should consider the world their missionary field, that should be educated as to the reason of our faith, and these reasons should be presented in the demonstration of the Spirit and the power of God. Through God alone can they reach the hearts of the people. [Cf: 1888 Mtl. p. 494 para. 01] p. 429, Para. 2, [1889MS].

We must lose no time in becoming thoroughly versed in the Scriptures, for we must come to the people not merely with flimsy arguments, neither alone with sound logic, to convince them that that which they have been taught as truth by their fathers and that which has been preached to them from the pulpits is untrue, for the opposition you create by this kind of labor will be like scattering seeds of darkness. You will be called apostates, for publishing that which causes distraction, but if you have the attractiveness of Christ, if you are balanced in all you do by the wisdom of Christ, your own heart imbued with the Spirit of Christ, you will accomplish a good work for Christ. [Cf: 1888 Mtl. p. 494 para. 02] p. 429, Para. 3, [1889MS].

We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish his voice from that of a stranger. [Cf: 1888 Mtl. p. 494 para. 03] p. 429, Para. 4, [1889MS].

There is to be no dread of anyone being borne down even in a wide spread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, "I know in whom I have believed." Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overcome by the apostasy because they have the evidence in their own heart that they have the truth, and the most subtle reasoning and assaults of Satan cannot move them from their knowledge of the truth, and they have not a doubt or fear that they are themselves in error. [Cf: 1888 Mtl. p. 495 para. 01] p. 429, Para. 5, [1889MS].

Let every soul consider his responsibility to give an account before God for the influence he has exerted over the souls of those brought under the sphere of his influence. When this undying love to save souls takes possession of heart and mind, there will not be any rash move made. [Cf: 1888 Mtl. p. 495 para. 02] p. 429, Para. 6, [1889MS].

Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God, and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord. That is the day when the Judge of all the earth will reward the trust of His people. [Cf: 1888 Mtl. p. 495 para. 03] p. 430, Para. 1, [1889MS].

Then let every soul not be afraid with any amazement. The tender compassion of God is toward his people. Faith, wondrous faith,--it leads the people of God in straight paths. Without this faith we shall certainly misunderstand His dealings with us, and distrust his love and faithfulness. Whatever may be the trials and sufferings caused by our fellowmen, we need more faith; let there be no faintheartedness, no peevish repining, no complaining thoughts respecting the providence of God and the hardships we are called to endure. Let faith lay hold upon the unseen, and the evidences we have of the forgiveness of God. [Cf: 1888 Mtl. p. 496 para. 01] p. 430, Para. 2, [1889MS].

A single ray of the evidences of the undeserved favor of God shining into our hearts will overbalance every trial of whatever character and however severe it may be. And how trustful is the soul. There is no disposition to murmur. The heart in contrition reposes in God. The carnal security is broken up and we have peace through our Lord Jesus Christ. [Cf: 1888 Mtl. p. 496 para. 02] p. 430, Para. 3, [1889MS].

While efforts are being made to educate the youth to occupy positions of trust, unless the same persons shall feel that above all they must learn in the school of Christ the lessons which He must teach them, God has no use for them to declare His word. Let not the uneducated in any way become discouraged and think that there is no use or room for them. There is abundance of work in this world of ours, and if men and women will unite themselves to Christ, the source of all wisdom and learn of Him they may become, Bible students, improving their talents to the very best account, and learning from the greatest teacher the world ever knew. They can bear a testimony to the faith. We have not followed cunningly devised fables. Christ will do everything for those who receive Him in their hearts. [Cf: 1888 Mtl. p. 496 para. 03] p. 430, Para. 4, [1889MS].

When profligacy and heresy and infidelity fill the land there will be many humble homes where prayer, sincere and contrite prayer will be offered from those who never heard the truth and there will be many hearts that will carry a weight of oppression for the dishonor done to God. We are too narrow in our ideas, we are poor judges, for many of

these will be accepted of God because they cherished every ray of light that shone upon them. There are thousands who are praying as did Nathanael for the light of truth. Christ's lightbearers must not be unfaithful. There is work to do in our world for many souls and God calls us to labor for souls who are in the darkness of error, but praying for the light, for the revealings of God's holy spirit. [Cf: 1888 Mtl. p. 497 para. 01] p. 430, Para. 5, [1889MS].

Let not side issues take the mind and the affections. We want to make the most of our present opportunities. We want to work while it is day for the night cometh when no man can work. There are many men of influence who are to have a knowledge of the truth, and we must be sure not to hedge up the way. The knowledge of truth is ever increasing. It is not a new truth that opens to the mind; it is not a new principle but a new discovery or a forcible application or revival of that which existed before. The Lord is prepared to present His light to our minds as fast as we will receive it. Open the door and let Jesus in. Battle Creek, Michigan, November 4, 1889. [Cf: 1888 Mtl. p. 497 para. 02] p. 431, Para. 1, [1889MS].

B-57-1889 Battle Creek, Mich. Nov. 20, 1889 Dear Brethren and Sisters: "Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97:11) The year 1889 is almost ended. Struggles, defeat and trials mark the history of our experience, but we have something beside this. We have had peace and joys and victories, amid weakness. We have been made strong. With the advantages of the experiences of the year now about to close, are we not better prepared to enter upon the New Year? There have been discouragements but have we not learned better to trust God in the hard places? [Cf: 1888 Mtl. p. 498 para. 01] p. 431, Para. 2, [1889MS].

Let us consider our opportunities and privileges of the year which will all soon be in the past and inquire, "Am I not better qualified to know how to do my work as laborers together with God than heretofore?" [Cf: 1888 Mtl. p. 498 para. 02] p. 431, Para. 3, [1889MS].

Look over your experience in the past and see what good things you have learned from the lessons of God in these experiences. Increased light has shown upon us. Old and precious truths have been presented to us in new forms which, if we fully appreciate, will prepare us for the entering aright upon the near year, 1890. Will not the many discouragements as well as many of our hasty conclusions be avoided if we fully learned the lessons daily in the school of Christ, that God has the guiding of events in human life? And if we will only stand out of the way, in his own time and by ways that will surprise us, He will answer our prayers and will bring about His purposes in His own wisdom in ways and means. Shall we not be thankful that God knows our frailties and we ought to know them more in harmony with God's knowledge. The warfare with temptation and resistance of sin is not known and understood except by the sons and daughters of God, and those will never know the power of sin until they begin to resist it. [Cf: 1888 Mtl. p. 498 para. 03] p. 431, Para. 4, [1889MS].

It is well that we fall into the hands of the living God and not into the hands of men. It is something that we should be grateful for that God, the all-wise, merciful God holds the golden scales that weigh character. As long as Satan lives there will not be apparent triumph to

Christians but continual conflict. But yet we are not to waver in our service to Jesus Christ. Our faces are toward the foe, warring "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." (Eph. 6:12) [Cf: 1888 Mtl. p. 498 para. 04] p. 431, Para. 5, [1889MS].

Judgment must not be passed hastily on any man or on his work or his purposes. There is need of humble hearts and contrition of soul. The message we bear at this time is from above. Its influence upon human hearts of all who have received it is good and the fruits are good; while some stand criticizing and passing judgment both upon the message and the messenger sent of God. They are self-sufficient. They say in their hearts, "I will do as I please and work as I please on my own judgment. I will do just as I have done,--talk these old truths but I will have nothing to do with the matter now brought to us,-- Justification by faith and the righteousness of Christ. I will be religious, "in fact they continue to whiten the sepulcher but do not cleanse it. From the heart proceedeth evil thoughts, the lips speak evil, jealousy, envy, evil surmisings. The soul temple needs cleansing. These who will not accept of the message the Lord sends will soon begin a tirade against it. They see evidence enough to balance the mind in the right direction but they are too proud to submit. They are not willing to say that which they decided was all wrong is right and then the mind begins to seek some excuse, some subterfuge to evade the issue. They are resolved not to obey God in this urgent call for the will to be yielded. They will make a mountain of some minor question and seek to get up a controversy on minor points. The longer he remains as he is the more is he puzzled and perplexed. Questions arise against the testimonies for Satan will bring every doubter and unbeliever over this ground. The work is before him to give himself up to God; His will be no longer arrayed against God's will. [Cf: 1888 Mtl. p. 499 para. 01] p. 432, Para. 1, [1889MS].

There are objections against church government, objections and questions in regard to many things. Satan is sowing the seed of doubt and questioning, murmuring and fault-finding. He chooses the darkness. His own hand has closed the door of knowledge. He has refused to comply with God's will, If he rejects the process through which the Lord works he will see no light, The doubts and cavils are all the time setting his soul in stubborn rejection. God says, "I am the light of the world: he that followeth me shall not walk in darkness." (John 8:12) [Cf: 1888 Mtl. p. 499 para. 02] p. 432, Para. 2, [1889MS].

But the wilful ones say, "I will not move a step till I see all things plainly. "When they close the understanding lest they shall see, they say, "Explain." This brings questions with no spirit to receive if they are answered satisfactorily but when they see they cannot turn down with (one) question, they will start another, and still another, not admitting the rays of light that do shine upon them. Will God teach such ones? No. They had light enough to take the first step and if they had put away that pride of will which makes them cruel to themselves, they would, in taking the first step (have) taken the second; but when light is rejected the Lord will not work a miracle to make that man believe. If he will walk by faith he has light enough to move at God's bidding to see where God is working and to work with Him. [Cf: 1888 Mtl. p. 500 para. 01] p. 432, Para. 3, [1889MS].

Religious Liberty [First page missing] ready to contend for man's right to worship God according to the dictates of his own conscience. The minds of the people of God have been bewildered, and they have not discerned that Satan was stealing a march upon them, exulting that he could employ their voice and pen upon matters of minor importance, and so keep them from warning the people of their danger. There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. [Cf: 1888 Mtl. p. 501 para. 01] p. 432, Para. 4, [1889MS].

But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do, for the honor of His law and the religious liberty of the people are at stake. Yet the watchmen failed to discern the deceptions of the enemy that they might give the trumpet a certain sound in season to have some decided influence. [Cf: 1888 Mtl. p. 501 para. 02] p. 433, Para. 1, [1889MS].

At the time of the trouble in the church and college at Battle Creek, in 1882, I was in Healdsburg, California, and my soul was in agony as I pleaded with God to arouse His people that they might not be ignorant of Satan's devices. God would have us see and realize the weakness and depravity of men, and put our entire trust in Him. "For 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. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" [Eph. 6:12, 13]. [Cf: 1888 Mtl. p. 501 para. 03] p. 433, Para. 2, [1889MS].

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted," and having come to this conclusion they sit down in calm expectation of the event, comforting themselves with the thought that God will protect His people in the day of trouble. But God will not save us if we make no effort to do the work He has committed to our charge. We must be found faithfully [doing our duty as] vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. [Cf: 1888 Mtl. p. 502 para. 01] p. 433, Para. 3, [1889MS].

We should diligently study the Word of God, and pray in faith that God will restrain the powers of darkness, for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth--the commandments of God and the faith of Jesus--has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has ever been made. [Cf: 1888 Mtl. p. 502 para. 02] p. 433, Para. 4, [1889MS].

We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness and

disloyalty to God so prevail that His law is made void, but the psalmist says of such a condition, "It is time for Thee, Lord, to work; for they have made void Thy law." [Cf: 1888 Mtl. p. 502 para. 03] p. 433, Para. 5, [1889MS].

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of His law and of the pure religion of Jesus must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold His people, who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be reenacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty. [Cf: 1888 Mtl. p. 503 para. 01] p. 433, Para. 6, [1889MS].

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and His truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of His people. Their extremity will be His opportunity. He will manifest His power in behalf of His church. [Cf: 1888 Mtl. p. 503 para. 02] p. 434, Para. 1, [1889MS].

When in Healdsburg the Lord wrought upon me mightily; I could not rest, and I asked the Lord to give me strength to meet my brethren again in General Conference, and I would set these things plainly before them. I would not shun to declare to them the whole counsel of God. While you have been allowing your minds to be diverted from the very work that God would have you do, and have been doing that which He has not called you to do, Satan has exulted, and has carried on his work with all diligence. You have neglected the testimonies that the Lord in mercy sent to incline your feet in the right path. Some of you have utterly refused these words of warning. You have been strong in your own ideas, set in your own ways, and you would not heed reproof or receive correction. The powers of darkness were mustering their forces. Satan was stirring men with a power from beneath that he might outgeneral the armies of Israel and take the field. We have lost much time and many precious opportunities, and Satan has had things his own way. [Cf: 1888 Mtl. p. 504 para. 01] p. 434, Para. 2, [1889MS].

I promised the Lord that if He would give me His presence I would attend the next General Conference and would speak the words He should give me. I felt that if I was permitted to stand before you again I must have the presence of God with me as Moses had when he led the children of Israel through the wilderness, that my words might have power with you who have been partially blind to the importance of our time and work. I felt that I would make every effort in my power to

urge our brethren to seek the Lord while He is to be found, to call upon Him while He is near. I would show them that unless they were imbued with the Spirit of God they could do no good in their work. Their coldness, their lukewarmness, was an offense to God. They must walk in Christ's light or Satan would put his blinder before their eyes and they would call light darkness and darkness light. [Cf: 1888 Mtl. p. 504 para. 02] p. 434, Para. 3, [1889MS].

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 reverence it as the banner of Christ. If you seek God with contrition of soul, His angels will be round about you, and will minister to you, helping you to discern between the sacred and the common. But a nominal faith, a nominal religion, will find no favor with God. [Cf: 1888 Mtl. p. 505 para. 01] p. 434, Para. 4, [1889MS].

It has been clearly presented before me that many who now preach the truth have never been converted. They need to have Christ the hope of glory formed within them. They need pure, undefiled religion, then they will not glorify poor, erring mortal man to his injury and with loss to their own souls. We need, oh so much we need, the deep movings of the Spirit of God in all our hearts. [Cf: 1888 Mtl. p. 505 para. 02] p. 434, Para. 5, [1889MS].

My brethren, we must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be will be. Prophecy must be fulfilled." Oh, awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies because it did not agree with their own opinions. God will not work a miracle to convince these rebellious ones of the truth of the Testimonies, and compel them to acknowledge His message. He has given sufficient evidence for their faith, and it is only the stubbornness of the natural heart that prevents them from acknowledging the light. [Cf: 1888 Mtl. p. 505 para. 03] p. 435, Para. 1, [1889MS].

God does not force any man into His service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ. [Cf: 1888 Mtl. p. 506 para. 01] p. 435, Para. 2, [1889MS].

If the watchmen sleep under an opiate of Satan's, and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God they will be charged with the blood of souls.

The watchmen must be wide-awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not be such as God can approve. We must keep the way of the Lord to do His will, making Him our counselor, and then in faith work away from self. [Cf: 1888 Mtl. p. 506 para. 02] p. 435, Para. 3, [1889MS].

Light must come to the people through agents whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to His children. It is his design to keep them in ignorance of what shall come upon the earth. [Cf: 1888 Mtl. p. 507 para. 01] p. 435, Para. 4, [1889MS].

All should be prepared to hear the signal trumpet of the watchman, and be ready to pass the word along the walls of Zion, that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God. [Cf: 1888 Mtl. p. 507 para. 02] p. 435, Para. 5, [1889MS].

Brethren, years have passed in which every professed follower of Christ should have been engaged in most earnest work to press back the armies of the powers of darkness. Years have been lost because the people of God were not closely connected with the source of all power. For years past every soldier of Christ should have been equipped for the warfare, prepared to meet and avert the dangers that threaten our liberties. The Word of God is to be our defense. We are to search the Scriptures as never before. We are to contend for the faith once delivered to the saints, and turn from our dependence upon man. We are to idolize no man, exalt no man, but let God be our fear and our dread. [Cf: 1888 Mtl. p. 507 para. 03] p. 436, Para. 1, [1889MS].

I call upon you as Christ's ambassadors to take your feet out of the path they are now in, for it is not the path of duty or of safety. Repent before God that you have not been faithful watchmen, standing unitedly in the work for the salvation of souls. Tell the people the time of night. Tell the faithful and true that the morning cometh; tell the slothful and ease-loving, and those who are working on the enemy's side, that the night cometh. Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they, by their indifference and inactivity, say to the people, "Peace and safety"? May God help every one to come up to the help of the Lord now. [Cf: 1888 Mtl. p. 508 para. 01] p. 436, Para. 2, [1889MS].

The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, He will be their defense. He will open ways that the message of light may come to the great men, to authors and lawmakers. They will have opportunities of which you do not now dream, and some of them will boldly advocate the claims of God's downtrodden law. [Cf: 1888 Mtl. p. 508 para. 02] p. 436, Para. 3, [1889MS].

The word of the Lord has come to us in positive notes. Will you hear and obey? Says the prophet Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins" [Isa. 58:1]. Who is doing this at this time? Because of the backslidings of God's people, living faith has become almost extinct. The deep movings of the Spirit of God are not manifested among us as God would be pleased to manifest His grace. How long will this state of things continue? [Cf: 1888 Mtl. p. 508 para. 03] p. 436, Para. 4, [1889MS].

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven we should be mighty in Him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by His Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to His people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him; and even these he is trying to overcome. Much upon these things has been shown to me, but I can present only a few ideas to you. [Cf: 1888 Mtl. p. 509 para. 01] p. 436, Para. 5, [1889MS].

Go to God for yourselves; pray for divine enlightenment that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness. [Cf: 1888 Mtl. p. 509 para. 02] p. 437, Para. 1, [1889MS].

Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred, solemn responsibility. Unless you fall upon the Rock and are broken, unless Christ shall put His mold upon you, these words will not be heeded. You are too self-sufficient, too self-satisfied to feel that such words are needed. But they are truth. Has not God made you the depositaries of His message? And has He not additional truth to reveal to His people, if they will carefully search for it as for hid treasure? [Cf: 1888 Mtl. p. 509 para. 03] p. 437, Para. 2, [1889MS].

The ministers of God should be able to bring forth from the treasure

house of His Word things new and old. "Educate, educate, educate," said the angel. "Give the people the truth. Lift up Jesus before them. Lead them in the path cast up for the ransomed of the Lord to walk in. Give them line upon line, and precept upon precept, here a little, and there a little. Never cease to study the Bible for yourselves, that you may in an intelligent manner present to the understanding of the people that which is to be." [Cf: 1888 Mtl. p. 510 para. 01] p. 437, Para. 3, [1889MS].

The word was spoken to me, "Speak to the people all the words that I shall give thee. Wake up the mighty men. Let them become fully aroused, that they may with pen and voice stir up the people to whom God has given great light, that they may let their light shine forth in clear, steady rays to the world. A world is to be warned; and when the third angel's message goes forth with a loud cry, minds will be fully prepared to make decisions for or against the truth. [Cf: 1888 Mtl. p. 510 para. 02] p. 437, Para. 4, [1889MS].

The great charge is to be made by Satan and his evil angels, united with evil men who will fix their destiny by making void the law of God in the face of convincing evidence from His Word that it is unchangeable and eternal. The very time of which the prophet has written will come, and the mighty cry of the third angel will be heard in the earth, His glory will lighten the world, and the message will triumph; but those who do not walk in its light will not triumph with it. [Cf: 1888 Mtl. p. 510 para. 03] p. 437, Para. 5, [1889MS].

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." It is a day when, instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims are some who break its sacred precepts. [Cf: 1888 Mtl. p. 511 para. 01] p. 437, Para. 6, [1889MS].

The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the Word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. [Cf: 1888 Mtl. p. 511 para. 02] p. 438, Para. 1, [1889MS].

There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them; but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. Christ says to him who feels his weakness, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Cf: 1888 Mtl. p. 511 para. 03] p. 438, Para. 2, [1889MS].

The power of God is waiting the demand of earnest faith. The Lord Jesus has been coming near to us in this conference. I thank God for the heartbreaking I have seen in the ministers' prayer meetings. The Lord has been moving upon the hearts of ministers that they might lay hold of His strength. But for some reason, the very ones who most need the influence of these meetings have not been present. The very ones who most need to drink at the fountain of life, who ought to stand in the forefront in our ranks, have not received the power that God has been willing to bestow upon them. The future will tell the results of failing to improve these precious morning meetings. Day after day has passed, and some have not humbled their souls before God. Oh, will the Lord pass them by? They are the ones most in need of hearing every word the Lord has for them. [Cf: 1888 Mtl. p. 512 para. 01] p. 438, Para. 3, [1889MS].

Those who would now help souls destitute of wisdom, sanctification, and righteousness, must themselves have on the whole armor of Christ's righteousness; for we can never lead the people to an experience of which we are not partakers. Those who have not tasted of the rich blessing of God will make little of the blessings that others have received. The light which God is giving to His people may be slighted, refused, rejected, but it is thus treated at great peril to men's souls. Brethren, God is working for us, and I feel deeply in earnest that not one ray of heaven-sent light may be regarded with indifference. God's communication to man is to be appreciated and cherished. If we do not appreciate the light of heaven, it will be our condemnation; our position will be similar to that of the Jews when they rejected the Lord of life and glory. [Cf: 1888 Mtl. p. 512 para. 02] p. 438, Para. 4, [1889MS].

I hope the words I have spoken will not go out of your hearts, like water out of a leaky vessel. I have not spoken to you my own words. I promised the Lord that if I were permitted to meet with you again I would not withhold the truth, although it might not please you all. I know there are some that will be benefited, and in the day of reward the faithful overseer, the faithful shepherd of the flock, will receive a crown of glory. I entreat you, for Christ's sake, do not let the spirit of the enemy take possession of you, and the work be marred in consequence in your hands. [Cf: 1888 Mtl. p. 513 para. 01] p. 438, Para. 5, [1889MS].

We very much desire the help of Elder Littlejohn. God has not released him from the work. We very much desire that Elder Smith shall have the power of the grace of Christ with him at every step, that he shall have Christ as his counselor; for Satan will surely seek to leave upon his mind impressions that will be detrimental not only to his own soul but to the flock of God. He has had a part in the work almost from its very beginning. The third angel's message will triumph. [Oh] that Elder Smith may triumph with it, and may have the full assurance of God's approval in all his work. He is in danger of making wrong moves, and it will be, with his temperament, exceedingly hard for him to acknowledge that he has erred. [Cf: 1888 Mtl. p. 513 para. 02] p. 439, Para. 1, [1889MS].

The work of God is precious in every particular, and it is to go forth to the churches in all its divine fullness. Elder Smith and Elder

Littlejohn can communicate the reasons of our faith in a clear and understanding manner which will interest and instruct minds, and if they have a living connection with Jesus, power will attend their labors. God has entrusted to Brother Smith the treasures of His truth, but he has naught wherein to boast because of this. He must walk humbly with God, and God will work with him and for him. He needs to drink deep draughts of the living water, not occasionally but continually, that he may present the fulfillment of prophecy with power and fervency. 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: 1888 Mtl. p. 513 para. 03] p. 439, Para. 2, [1889MS].

Do we believe that we are coming to the crisis, that we are living in the very last scenes of the earth's history? Will we now awaken and do the work which this time calls for, or will we wait till the things which I have presented come upon us? God will make Brother Smith strong in His strength if he will walk not in the counsel of men but in the counsel of the Holy One of Israel. My husband, myself, and Brother Smith have been united in the work for many years. From his youth, Brother Smith has been engaged in the work, and it has become a part of his being. He knows our labor, and is acquainted with the work that God has given me to do, and, like John, he can speak of the things which he has seen, and the things that he has heard, and the experience he has had in relation to the work God has given me to do. And this witness Satan will strive most earnestly to silence, that he may better obtain access to minds by making of none effect the testimonies of the Spirit of God. [Cf: 1888 Mtl. p. 514 para. 01] p. 439, Para. 3, [1889MS].

Brethren and sisters, 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. [Cf: 1888 Mtl. p. 514 para. 02] p. 439, Para. 4, [1889MS].

God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it; for we are well able." We need now the courage of God's faithful servant of old. Not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been entrusted to them, and lead the flock of God in right pathways onward and upward to victory.--Manuscript 18, 1888. See RH Extra, Dec. 24, 1889. [Cf: 1888 Mtl. p. 515 para. 01] p. 439, Para. 5, [1889MS].

Ms. 13, 1889 Standing by the Landmarks 1889 While the Conference was in session at Minneapolis, there was coming over the wires from B. C., decided messages from Brother Butler to bring the people to a decision then at that meeting, on the controverted point of the law in Galatians. [Cf: 1888 Mtl. p. 516 para. 01] p. 440, Para. 1, [1889MS].

This matter was treated as though there was no one or ones at that

meeting through whom God could work. This is a condition of things brought about by human agencies. Could not those in Battle Creek trust the Lord to work in that meeting? Had the Lord no one on the ground through whom He could communicate? [Cf: 1888 Mtl. p. 516 para. 02] p. 440, Para. 2, [1889MS].

It is well for us all to give the Lord some chance to work on human minds, and not to feel that one human mind must mold all other human minds. [Cf: 1888 Mtl. p. 516 para. 03] p. 440, Para. 3, [1889MS].

Now at that meeting were many different characters and as many different temperaments. There was a striving about words to no profit, and the spirit manifested was uncourteous, ungentlemanly, and not Christlike. I know that hearts were spotted and stained with sin, yet they were the most zealous and vehement in spirit in that meeting. Then how could there have been any fairness in decisions made at that meeting? I have been shown that it was the same ruling spirit that was revealed in the condemnation of Christ. When the Papists were in controversy with men who took their stand on the Bible for proof of doctrines they considered it a matter that only death could settle. I could see a similar spirit cherished in the hearts of our brethren and I would not give room to it for an hour. "Out of the abundance of the heart the mouth speaketh." [Cf: 1888 Mtl. p. 516 para. 04] p. 440, Para. 4, [1889MS].

I know Satan was just as busy among some of those assembled to make false impressions, and to lead the people to arrive at false conclusions, and to misapply and wrest the Scriptures from their true meaning, as he was in the days when the Saviour was upon the earth. Then what kind of a condition was that people in to decide what is truth? [Cf: 1888 Mtl. p. 517 para. 01] p. 440, Para. 5, [1889MS].

At that meeting, in rooms where the brethren were accommodated and congregated there was not much praying, though some rooms were an exception. I was taken to one room and bade to hear the conversation of men who were in the position regarded as mouthpiece for God. I heard the jesting, the sarcastic remarks in regard to the messengers and the message--that doctrine that differed from their ideas of truth; and I was told there was a witness in every room as surely as the witness was in Belshazzar's palace at that festival, mingled with the praise of idols and of wine. The angel on that occasion traced the characters over against the walls of the palace; so there was a witness writing in the books of heaven the unkind speeches of those who knew not what manner of spirit they were of. [Cf: 1888 Mtl. p. 517 para. 02] p. 440, Para. 6, [1889MS].

There was opened to the minds precious light that should have been a blessing to them, but God could not do many mighty works in that conference because of their unbelief. There should have been at that meeting patient study of the Scriptures with fasting and earnest prayer before God that we might see eye to eye. This is the only way. There can be no safety in contention of spirit in investigating points of truth, as it must be done in the spirit John had when he said, "He must increase, but I must decrease." More of Jesus, less of self. And as the investigation continues in the spirit of Christ it will be at last all of Jesus, none of self. [Cf: 1888 Mtl. p. 517 para. 03] p. 440, Para. 7, [1889MS].

There is a bracing of the mind, an opposition of the soul brought to the investigation of the Scriptures. This leaves such souls where Satan can impress them. In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. [Cf: 1888 Mtl. p. 518 para. 01] p. 441, Para. 1, [1889MS].

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary. [Cf: 1888 Mtl. p. 518 para. 02] p. 441, Para. 2, [1889MS].

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe] that the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves. Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others. [Cf: 1888 Mtl. p. 518 para. 03] p. 441, Para. 3, [1889MS].

The men in responsible positions have disappointed Jesus. They have refused precious blessings, and refused to be channels of light, as He wanted them to be. The knowledge they should receive of God that they might be a light and blessing to others, they refuse to accept, and thus become channels of darkness. The Spirit of God is grieved. Never can the heart be stirred up with envy, with evil-surmising, with evil reports, but the intellect becomes unbalanced, and cannot decide

correctly any controverted point. The attributes of Satan which have found entrance to the soul, cannot harmonize with truth. [Cf: 1888 Mtl. p. 519 para. 01] p. 441, Para. 4, [1889MS].

S-23-1890 Dear Brother Stone, I have a message to bear to you from the Lord. I should have written to you during the Minneapolis meeting, but the current setting in the direction of doubt and unbelief of the Testimonies was so strong that I had no liberty to present to others the counsel of God in their case. I was bidden by the Lord to wait, for warnings and reproofs would have no effect. Only as he should lead and impress me must I speak. Our brethren had not a heart to receive anything that would humble their pride. If it were presented, they would be offended or stumble at the word; for such was the spirit that prevailed in that meeting, and under its influence many would move rashly. [Cf: 1888 Mtl. p. 520 para. 01] p. 442, Para. 1, [1889MS].

More recently your case has again been presented before me. I was shown that for a long time your thoughts and feelings, your spirit and deportment, have not been of a character to give you moral solidity, to make you a man of holy influence. After the death of your wife, the weakness of your character was evinced in your attentions to young girls. Your familiarity was an injury to them, making impressions on their minds unfavorable to their spiritual advancement. The difficulty is in your heart. It was not pure. You have not had Christ abiding in you by faith. You have not kept the way of the Lord. You have not abstained from the very appearance of evil. Your own ways, your own feelings, your appetites and passions, have held sway until you have placed yourself where you are now trammelled and are inclined to please yourself irrespective of the counsel of God. [Cf: 1888 Mtl. p. 520 para. 02] p. 442, Para. 2, [1889MS].

Ms 25, 1890 Importance of Accepting and Applying God's Word; Christ's Mission, and His Method of Teaching. Battle Creek, Michigan, January 7, 1890: I arise at half past three to build my fire and make my supplications to God for His blessing. I have comfort and peace and hope through Jesus Christ. [Cf: 1888 Mtl. p. 521 para. 01] p. 442, Para. 3, [1889MS].

What a battle I am obliged to fight! My brethren seem to judge me as taking positions that are not necessary. They do not see that God in His own wisdom has made revelations to me which cannot successfully be contradicted or disputed. Nothing can rub out that which has been presented to me and imprinted on the tablets of my soul. All the opposition or gainsaying to make my testimony of none effect only compels from me, by the urgency of the Spirit of God, a more decided repetition, and to stand on the light revealed with all the force of the strength God has given me. All the arguments of men, all their opposing influence, is of no force to me. Whatever may be the position or the doctrines of these men, and however firm may have been my confidence in them heretofore, when they take false positions, all their arguments against what I know the Lord has shown me to be truth, are vain. The words spoken to me of God are as if imbedded in the rock forever. All the experiences and the wide assertions of the best and wisest men, men who have been exalted to positions of influence, cannot change or alter the ideas which God has written on my soul. Let God be true and every man a liar. [Cf: 1888 Mtl. p. 521 para. 02] p. 442, Para. 4, [1889MS].

Every word spoken is in harmony with the living Oracles, and it is only by wresting the Scriptures from their true meaning, by misapplying and misinterpreting them and the testimonies which God has given me, that this can be gainsaid. Those who do this are like the impenitent Jews, who had eyes but saw not, ears had they, but they heard not, neither would they understand. Why? Lest they should be converted and have to acknowledge that not all their ideas were correct. This they were too proud to do, and therefore persisted in rejecting God's counsel and the light and evidence which had been given. Thus they deluded their own souls and the souls of others. [Cf: 1888 Mtl. p. 522 para. 01] p. 443, Para. 1, [1889MS].

This is the ground over which some of our leading brethren are traveling now, notwithstanding the example of resistance and refusal of the Jewish nation to receive the evidence plainly revealed before them, and to be convinced and yield their ideas. The warnings of the Spirit of God are received in the same spirit by many today. "What," said Robert Hall, "should we think of a person who, after accepting an invitation to a feast, and taking his place at the table, instead of partaking of the repast amused himself with speculating on the nature of the provisions, or the manner in which they were prepared, and their adaptation to the temperament of the several guests, without partaking of a single article? Such, however, is the conduct of those who hear the Word without applying it to themselves or considering the aspect it bears in their individual characters." [Cf: 1888 Mtl. p. 522 para. 02] p. 443, Para. 2, [1889MS].

January 8, 1890: I must this morning trace the contemplation of my mind and the things which move my heart. Jesus suffered in a world of His own. He had not a place which He could call home. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matthew 8:20). [Cf: 1888 Mtl. p. 522 para. 03] p. 443, Para. 3, [1889MS].

He was seeking to give knowledge to the ignorant and hope to the despairing. He was working to give that wisdom to the world which would make them wise unto salvation. He was seeking to lighten the self-imposed burdens of worldly anxiety and care by inviting the people to come to Him and find rest and peace, to exchange their self-made, cumbrous, galling yoke for His yoke, which was easy; and their worldly burdens, which were heavy, for His burdens, which were light. His voice has been coming down along the line to our time with the gracious words of invitation, "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" [Matthew 11:28-30]. We read that the common people heard Him gladly. [Cf: 1888 Mtl. p. 523 para. 01] p. 443, Para. 4, [1889MS].

The knowledge which Jesus imparted was richer than the gold of Ophir, yet the value of the truth He presented was not appreciated. He solicited a drink of water from a stranger, and was fully rewarded if his words of life were accepted. The tear of penitence, evidencing contrition of soul, was that which he esteemed. [Cf: 1888 Mtl. p. 523 para. 02] p. 443, Para. 5, [1889MS].

The children of Israel dwelt in Egypt; and under Joseph's fostering care, and the favor of the king who was then ruling, they "multiplied, and waxed exceeding mighty; and the land was filled with them." But Joseph died, and another king arose who knew him not. "And he said unto his people, Behold, the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." [Cf: Our Australian Youth and Sabbath School Guide 02-01-89 para. 01] p. 443, Para. 6, [1889MS].

To prevent this, they were reduced to slavery, and taskmasters were set over them. "And the Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage." "But the more they afflicted them, the more they multiplied and grew." Then the king commanded that their little children should be killed. He charged his people to keep strict watch of the Israelites, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." [Cf: Our Australian Youth and Sabbath School Guide 02-01-89 para. 02] p. 444, Para. 1, [1889MS].

While this cruel decree was in full force. Moses was born. His mother concealed him for three months, and then, finding that she could keep him no longer with any safety, she prepared a little vessel of bulrushes, making it water-tight by means of lime and pitch, and after placing the child therein, she placed it among the flags at the river's brink. His sister lingered near, apparently indifferent, yet all the time anxiously watching to see what would become of her little brother. Angels also were watching that no harm should come to the helpless infant, placed there by an affectionate mother, and committed to the care of God by her earnest prayers. These angels directed the footsteps of Pharaoh's daughter to the river. Her attention was attracted by the little vessel, and she sent one of her waiting maids to fetch it. In it was a lovely child; "and behold the babe wept, and she had compassion on him." She knew that a Hebrew mother had taken this means to preserve the life of her much-loved babe, and she decided at once that this little child should be her son. [Cf: Our Australian Youth and Sabbath School Guide 02-01-89 para. 03] p. 444, Para. 2, [1889MS].

The sister of Moses immediately came forward and inquired. "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" Permission was given her, and she joyfully sped to her mother, related to her the happy news, and conducted her in haste to Pharaoh's daughter. The child was committed to the mother to nurse, and she thankfully entered upon her now safe and happy task. [Cf: Our Australian Youth and Sabbath School Guide 02-01-89 para. 04] p. 444, Para. 3, [1889MS].

This Hebrew mother believed that God had preserved the life of her child for some great work, and she was particular in his instruction. By her faithful teachings, she instilled into his young mind the fear of God, and love for truth and justice. She knew that he was soon to be separated from her, and given up to his adopted royal mother, to be surrounded by influences calculated to make him disbelieve in the true God, the Maker of the heavens and the earth, and she sought to impress his mind with the sin of idolatry. [Cf: Our Australian Youth and Sabbath School Guide 02-01-89 para. 05] p. 444, Para. 4, [1889MS].

The instructions which Moses received from his parents were such as to fortify his mind, and shield him from corruption amid the luxury and extravagance of court life. The splendor that surrounded him, and the flattery he received, could not make him forget his despised brethren in slavery. [Cf: Our Australian Youth and Sabbath School Guide 02-01-89 para. 06] p. 445, Para. 1, [1889MS].

Moses was carefully educated in the Egyptian court; and when he became a man, he was learned in all the learning of the Egyptians, and was in every sense of the word a great man. But God saw that he was not yet prepared to lead Israel out of the land of bondage into the "good land and large, the land flowing with milk and honey," that had been promised to them by the Lord. Forty years he spent in the land of Midian, communing with God and his own heart as he kept the flocks of Jethro; then he was ready for the great work before him, and the commission came: "I will send thee unto Pharaoh, that thou mayst bring forth my people, the children of Israel, out of Egypt." Mrs. E. G. White. [Cf: Our Australian Youth and Sabbath School Guide 02-01-89 para. 07] p. 445, Para. 2, [1889MS].

"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." John 5:28, 29. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 01] p. 445, Para. 3, [1889MS].

This statement was called out by a remark previously made with reference to the salvation of the soul. Jesus was presenting before his hearers, the Pharisees and Sadducees, the great principles of true religion; for they had become corrupt through sin, and were ignorant both of the Scriptures and the power of God. He would impress upon his hearers that all who will finally be heirs of the kingdom of heaven must be satisfied with nothing short of a conversion, a moral change, which is equal to a new creation. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 02] p. 446, Para. 1, [1889MS].

The scribes and Pharisees listened in amazement to such words as these: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." The conversion of the soul is, as it were, a resurrection from the dead. It is like a re-creation to those, who, through the transforming power of the grace of God, have passed from death unto life. Those who listened to the Saviour's words did not believe them. They said in their hearts, This is an impossibility. Jesus discerned their incredulity, and added: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." [Cf: Bible Echo & Signs of the Times 01-15-89 para. 03] p. 446, Para. 2, [1889MS].

Now we want to keep in mind these two great facts: the change that takes place at conversion, and that which takes place at the resurrection of the dead. There are but two classes brought to view in the text. They are not divided into many grades, one composed of very great sinners, another of persons not so guilty, and still others of

persons a little less guilty; but the two classes stand distinct. They are those who have accepted Christ, and those who have not. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 04] p. 446, Para. 3, [1889MS].

There is no way to reach the city of God but by the cross of Calvary. As we lift this cross, which is covered with shame and reproach in the eyes of men, we may know that Christ will help us; and we need divine aid. The sinner has lived in sin; he must die to sin, and live a new life of holiness to God. Paul wrote to the Colossians: "Ye are dead, and your life is hid with Christ in God." The apostle here refers to the death to sin, the death of the carnal mind, and not to the death of the body. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 05] p. 446, Para. 4, [1889MS].

Let me emphasize the importance of making Christ our hope and refuge every day of our lives. It is a pleasing fable that is presented to us in this age, that if we only believe in Christ, that is all that is required; works have nothing to do with our acceptance with God. Many trample the law of God under their feet, cherishing in their hearts the delusive thought that it is not binding on them. This is not the truth. In the resurrection all will come forth, they that have done good and they that have done evil, and the fate of each will be decided according as his works have been. All good works spring from genuine faith, and the fruits in the works show the character of the faith. Hence it is by our works that we shall be judged. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 06] p. 446, Para. 5, [1889MS].

We each have a work to do in character-building. As we advance in this work, Satan stands ready to oppose us, and there are crosses to take up, and obstacles to be overcome; but our efforts may be a success. When we take hold on the merits of Christ, we shall overcome. He has made it possible for every one to gain eternal life. Many, looking forward to the solemn realities of the future, tremble in their hearts as they question. How will it be with me in the Judgment? To what fate shall I awaken, when all that are in their graves shall hear the voice of the Son of God, and they that hear shall live? This is a question for us to decide each for himself. All stand on an equal footing. We are all free moral agents; we may accept God's terms--keep his commandments and believe on Christ--and live; or we may disbelieve, pursue our own course, and perish. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 07] p. 446, Para. 6, [1889MS].

The distance from earth to heaven may seem very great, for sin has fixed a great gulf; it has separated man from God, and has brought woe and misery upon the human race. But Christ throws himself into the gap. He it is that opens communication between man and God. He is the ladder that Jacob saw in his vision, the base resting on the earth, and the top reaching into the highest heaven. When he bowed upon Jordan's bank, the heavens opened before him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased. Hear ye him." The Spirit of God, like a dove of burnished gold, descending, rested upon the divine Mediator, and communication between heaven and earth, broken off because of sin, was resumed, and heaven opened before the transgressor. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 08] p. 447, Para. 1, [1889MS].

The God of the universe has given our cases in the Judgment into the hands of his Son, one who is acquainted with our infirmities, and knows that we are but dust. He has taken our nature upon him, and has himself felt the force of our temptations; he has borne our griefs, and carried our sorrows. When man rebelled, Christ became his surety and substitute. He undertook the combat with the powers of darkness; and when through death he destroyed him that had the power of death, the highest honors were bestowed upon him. He ascended up on high, he led captivity captive, and sat down at the right hand of God;--the very Jesus who had borne the curse of sin for us. And there was given him a name that is above every name, that at the name of Jesus every knee should bow. To him God has delegated his power; he has the keys of death and the grave. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 09] p. 447, Para. 2, [1889MS].

And they that are in their graves shall hear his voice, and shall come forth. Jesus shall come, and the angels of God with him; and the glory of his appearing shall flash on human eyes as the vivid lightning or as a consuming fire. He will descend with a shout and with the voice of a great trumpet, and those that hear that vivifying voice will spring rejoicing from the grave. And they will recognize the voice that awakens them to immortal life as that of Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the voice of Him who stood with tear-dimmed eyes at the grave of Lazarus, and who wept over Jerusalem, saying, "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." The last thing that the dying saint recognized as he fell under the power of the destroyer was the pangs of death; but as he springs from his dusty bed he exclaims, "O death, where is thy sting? O grave, where is thy victory?" It is then that Christ is admired of all them that believe. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 10] p. 447, Para. 3, [1889MS].

Now we have opportunity to prepare for the solemn scenes before us. We may be converted to God, and have a change of character; but when Christ shall come there will be no time for this. The change then will be with our bodies. "This corruptible must put on incorruption, and this mortal must put on immortality." A new year is opening before us, and what shall its record be? You look back upon the past year, and you see many things that you would be glad to have different, that you wish had been better. How will it be with the new year that is just opening? Shall we not at its commencement present ourselves to God, an acceptable offering, to work, to suffer, and to endure according to his will? Shall we not, every one of us, live a life of faith in the Son of God? We cannot afford to live a single day in sin; for "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then let us so live that when he comes he may crown us with glory, honor, immortality, and eternal life. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 11] p. 447, Para. 4, [1889MS].

More than eighteen hundred years have elapsed since He who spake as never man spake, and could utter only truth, declared: "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." The trump of God has not yet sounded; that voice so full of power has not yet penetrated the sepulchers; that hour so

full of promise to the people of God has not yet arrived; but it must come, it is not far in the future. Some of us will doubtless be living when the voice that is heard everywhere, even to ocean depths and the sunless caverns of earth, shall be heard, echoing from sea to sea, from valleys and from mountains, calling to life the sleeping dead. There will be a reappearance of every human being that has gone into the grave. The aged who sank under the hand of death with the burden of years upon them, manhood in its prime, youth in the early bloom of life, and the little child,--all shall awake, and shake off the fetters of the tomb. But not all shall awake to everlasting life. "Whosoever was not found written in the book of life was cast into the lake of fire." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-15-89 para. 12] p. 448, Para. 1, [1889MS].

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [Cf: Bible Echo & Signs of the Times 02-15-89 para. 01] p. 448, Para. 2, [1889MS].

There is no union or sympathy between God and mammon. The tendency of the one is exactly opposite to that of the other. While the world is master of the thoughts, principles, and actions, the Lord cannot be honored. The current of the world sets in against the soul with such force that it is borne along with the tide of its interests and infatuations. Satan, the angel of evil, the arch-enemy of truth, the father of lies, having successfully carried out his plan of ruining a holy race, follows up his advantage, and strives by every means to hinder the salvation of man and his re-instatement in the favor of God. He keeps the mind preoccupied with the plans and ambitions of the world; and heaven and Christ are crowded out of the thoughts and affections. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 02] p. 448, Para. 3, [1889MS].

Satan presents the same temptations today that he presented to Adam, and to Jesus, the second Adam, who overcame him and made it possible for man to overcome. The indulgence of perverted appetite and passion has held sway over the world since Adam's transgression. It was impossible for man to overcome in his own strength, with his enfeebled moral powers. He might exercise all the capabilities of his nature, and yet, without divine aid, he could only be conquered; but help has been laid upon One who is mighty to save. Man's efforts and Christ's power will bring him off a conqueror. The moral image of God will be restored in the characters of those who serve him. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 03] p. 448, Para. 4, [1889MS].

The next temptation that assailed Christ was on lust for power. The world is filled with this desire, and the resulting strife shows the spirit of the ambition of this world. How many have been swept to ruin in this torrent of pride! Satan presents all the kingdoms of the world, in all their pomp and majesty, to the Son of God; but he repels the tempter with, "It is written." The word of God marks out the course of his children, and rather than disobey his commandments, Christ resigned the treasures of the world. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 04] p. 448, Para. 5, [1889MS].

How many today see the force and beauty of the truth; but they cannot serve God and mammon, and they hold to the world. The truth requires the sacrifice of the world's honor, their position in business, their daily bread; and they falter and fail. They do not consider the promises of God to those who seek first the kingdom of heaven. They raise the excuse, "I cannot be different from those around me. What will people say?" "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but how to do the will of God. Christ left his glory, and clothed his divinity with humanity. He was a man of sorrows, and acquainted with grief. For our sakes he became poor, that we through his poverty might be made rich. And yet, after this great manifestation of love on the part of Heaven, we are reluctant to yield our meager treasures, so soon to pass away. The majority of the world sell their souls for a little worldly gain, when Christ has presented to us eternal riches. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 05] p. 449, Para. 1, [1889MS].

Did not Jesus entreat, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"? [Cf: Bible Echo & Signs of the Times 02-15-89 para. 06] p. 449, Para. 2, [1889MS].

Oh, how uncertain are the treasures of earth! A man may be worth his thousands today, and tomorrow failures will sweep them all away. Yet the eye is clouded by ambition, avarice, and gain without godliness. The people do not see that they are putting their treasure into a bag with holes. It is cankered and moth-eaten. There is no progress heavenward. The gross attractions of earth hold their affections. The soul starves and becomes dwarfed for want of spiritual food, the fresh manna from heaven. The world has come in between the soul and God. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 07] p. 449, Para. 3, [1889MS].

The duty we owe to God is revealed in his word in unmistakable clearness. Here the obligation of man is declared so explicitly that the day of Judgment will reveal no excuse for not serving God. God's great moral standard of righteousness is to be met. His law requires your heart's supreme affection for your Maker. It requires you to do unto others as you would have them do to you. "Lay not up for yourselves treasures upon earth," is a positive declaration; but "Lay up for yourselves treasures in heaven," is equally positive. Laying up treasure in heaven points out the duty of an unselfish use of our means. We are stewards of God's possessions; they are not ours to use for the gratification of corrupt desires, for selfish indulgences. All Heaven is watching with interest to see what use we are making of God's intrusted talents. If we lay up treasure in heaven, we shall use the Lord's goods to advance his cause, to save souls, and to bless humanity, and all that is so used the Lord will place to our account in the bank that never fails. When the heart loves God supremely, property is no hindrance to advancement in the Christian warfare, because the consecrated man will discern the best investments to make, and will use his wealth to bless the children of God. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 08] p. 449, Para. 4, [1889MS].

The constant employment of the capabilities to amass wealth on earth binds the man to earth. He becomes a slave to mammon. When wealth increases, the idolatrous heart becomes forgetful of God, and grows self-secure and satisfied. Religious duties are neglected. There is an impatience manifested under restraint, and the man becomes self-sufficient. All spiritual things are clouded, for the mind's eye is directed earthward. The worldly tendencies, both by nature and practice, have become more fully developed, and the spiritual faculties are paralyzed. Having eyes, men see not; having ears, they hear not. The gross, earthly mind cannot see the pure, sublime truths of the gospel, but views everything from a worldling's standpoint. The world comes in between the soul and heaven. His eyes are blinded by the "god of this world," so that he cannot discern or appreciate the value of eternal things. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 09] p. 449, Para. 5, [1889MS].

In order to serve God, we must find time for calm reflection and serious thought. Spiritual things are spiritually discerned; but when the eye is evil, the whole body is full of darkness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." [Cf: Bible Echo & Signs of the Times 02-15-89 para. 10] p. 450, Para. 1, [1889MS].

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation,--the enjoyment of heaven, the exceeding rewards for right-doing, the society of angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages; and it hath not "entered into the heart of man, the things which God hath prepared for them that love him." Are these not mighty incentives and encouragements to urge us to give our heart's loving service to our Creator and Redeemer? [Cf: Bible Echo & Signs of the Times 02-15-89 para. 11] p. 450, Para. 2, [1889MS].

And on the other hand the judgments of God pronounced against sin, the inevitable retribution, the degradation of our characters, and the final destruction, are presented in his word to warn us against the service of Satan. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 12] p. 450, Para. 3, [1889MS].

Shall we not regard the great mercy of God? Let us place ourselves in right relation to Him who has loved us with amazing love, and avail ourselves of the great privilege of becoming instruments in his hands, that we may cooperate with the ministering angels and be co-laborers with God and Christ. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-15-89 para. 13] p. 450, Para. 4, [1889MS].

Those who love God and his truth should be the happiest people in the world. There is a glorious hope set before them; for "he that soweth to the Spirit shall of the Spirit reap life everlasting" in the kingdom of

God. And here, as in the eternal world, the work of righteousness is peace; and holiness is happiness, because holiness is a part of heaven. Nor is this all. All around us we see reasons for praising God, evidences of his love for us in his created works. How strange it is that so many look with indifference on these tokens of his regard for their happiness. [Cf: Bible Echo & Signs of the Times 04-01-89 para. 01] p. 450, Para. 5, [1889MS].

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 green, and given to the flowers their beautiful and varied tints. And what are we doing with the gifts that God has so richly bestowed upon us? Do we overlook the most precious things in nature, or 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 we read in the lofty tress, in the waving grass, in the flowers of the field, the lesson that is taught there,--that God loves us? [Cf: Bible Echo & Signs of the Times 04-01-89 para. 02] p. 450, Para. 6, [1889MS].

I listen to the happy songsters caroling forth their hymns of praise to God above, and joy kindles in my own heart. I look upon the lofty trees, and contemplate the loving Heavenly Father who has planted them for us, and my heart is drawn out in praise and thanksgiving. We see God in his created works; nature teaches us of his character and majesty. [Cf: Bible Echo & Signs of the Times 04-01-89 para. 03] p. 451, Para. 1, [1889MS].

The glorious things of nature seem to have been designed for the purpose of illustrating Bible truth, and in contemplating them the mind should be instinctively drawn to the Giver of every good and perfect gift. 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 his wonderful love toward fallen man? In contemplating the works of his hand, we are to look beyond 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: Bible Echo & Signs of the Times 04-01-89 para. 04] p. 451, Para. 2, [1889MS].

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 his beautiful gifts in the world of nature, and for the priceless 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. [Cf: Bible Echo & Signs of the Times 04-01-89 para. 05] p. 451, Para. 3, [1889MS].

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 open their hearts to 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 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: Bible Echo & Signs of the Times 04-01-89 para. 06] p. 451, Para. 4, [1889MS].

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 the clouds of unbelief about our souls, and enshroud ourselves in an atmosphere that is only discouraging, and will be death to our spirituality? God would have us learn lessons from the water lily that opens its pure white blossoms upon the bosom of the lake. The flower reposes in spotless loveliness while all around it, in the water, may be unseemly and obnoxious things. The lily strikes its roots deeper and still deeper into the rich soil far beneath the surface of the lake, and, refusing everything that would taint and pollute its purity, draws to itself only those properties that will aid its development into a spotless and beautiful flower. [Cf: Bible Echo & Signs of the Times 04-01-89 para. 07] p. 451, Para. 5, [1889MS].

Shall we not learn a lesson from this? 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, dear reader, 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 fulness of joy. [Cf: Bible Echo & Signs of the Times 04-01-89 para. 08] p. 452, Para. 1, [1889MS].

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 dealing with us. [Cf: Bible Echo & Signs of the Times 04-01-89 para. 09] p. 452, Para. 2, [1889MS].

"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: Bible Echo & Signs of the Times 04-01-89 para. 10] p. 452, Para. 3, [1889MS].

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." [Cf: Bible Echo & Signs of the Times 10-01-89 para. 01] p. 452, Para. 4, [1889MS].

When the law of God is written in the heart, it will be shown in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imagination and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God. [Cf: Bible Echo & Signs of the Times 10-01-89 para. 02] p. 452, Para. 5, [1889MS].

The danger that lies before those living in these last days, is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths, as did the Jewish nation; but failing to practice the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are around about, but not within, the soul, renewing it in true holiness. Therefore the Lord sends his appeals to them to urge upon them the practice of what is right. The appeals of his Spirit are neglected and rejected. The

barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day. [Cf: Bible Echo & Signs of the Times 10-01-89 para. 03] p. 453, Para. 1, [1889MS].

The Jewish priests were required to be in person all that was symmetrical and well proportioned, that they might reflect a great truth: "Be ye clean that bear the vessels of the Lord." The Lord required not only a well-proportioned mind and symmetrical body of the Jews who ministered in holy office, but he required also pure and uncorrupted minds. And he requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into his marvellous light. The same Bible that contains the privileges of God's people and his promises to them, contains also the sacred duties and the solemn obligations he requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the divine picture whether he has credentials from heaven in likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow-men. [Cf: Bible Echo & Signs of the Times 10-01-89 para. 04] p. 453, Para. 2, [1889MS].

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but in his practices resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted, defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power. [Cf: Bible Echo & Signs of the Times 10-01-89 para. 05] p. 453, Para. 3, [1889MS].

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross; but instead of injuring, it can only bring forth the gold of character purer than before the trial. [Cf: Bible Echo & Signs of the Times 10-01-89 para. 06] p. 453, Para. 4, [1889MS].

God would not permit Balaam to curse Israel; but Satan compassed their overthrow. Balak, by the advice of Balaam, laid the snare. Israel would have resisted their enemies in battle bravely, and come off conquerors; but when they were invited to idolatrous feasts, and indulgence in wine had clouded their minds, they did not resist temptation. And the sin of the Hebrews brought destruction upon them, as warfare with the nations and the enchantments of Balaam could not do. Their covering and protection were removed from them. They became separated from God, and he turned to be their enemy. The anger of the Lord was kindled against Israel, and his judgments fell upon them. The plague immediately broke out, and those who were most guilty were its victims. They realized that "the wages of sin is death." [Cf: Bible Echo & Signs of the Times 10-01-89 para. 07] p. 454, Para. 1, [1889MS].

The very same Satan is now working to the same end, to weaken and destroy the people of God as they are on the borders of the heavenly Canaan. He knows his time is short, and with his subtle temptations he will work with tremendous power to ensnare them upon their weak points of character. Those who have dishonored their minds and affections by placing them where God's Word forbids, will not scruple to dishonor God by various species of idolatry, and they will be left to their vile affections. It is necessary to guard the thoughts, to fence the soul about with the injunctions of God's holy Word, and to guard constantly against being betrayed into sin. [Cf: Bible Echo & Signs of the Times 10-01-89 para. 08] p. 454, Para. 2, [1889MS].

There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work of preparation for this event will go on with all who will cooperate with Jesus in his efforts in their behalf. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God has made every provision that we may become intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential, but such a knowledge of even the greatest truth will not save us; our knowledge must be practical. God's people must not only know his will, but they must practice it also. Many will be purged out from the number of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying them, and cleansing from all earthliness and sensuality in the most private life. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid. [Cf: Bible Echo & Signs of the Times 10-01-89 para. 09] p. 454, Para. 3, [1889MS].

It is only through Christ that his people can resist temptation, and become men and women of high and holy purpose, of noble integrity, who will not be swayed from truth, right, and justice. The Christian must be much in prayer. Prayer takes hold upon Omnipotence, and gains us the victory. It was thus that Enoch walked with God. And those who thus make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them, and by looking unto Jesus they will become assimilated to his image. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-01-89 para. 10] p. 454, Para. 4, [1889MS].

There is earnest work to be done in this age, and parents should

educate their children to share in it. If you would educate your children to serve God and do good in the world, make the Bible your textbook. Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Bible rules must be written on the heart. Bible rules must be carried into the every-day life. The Christian may lift up his soul to God for strength and grace amid every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. It is the religion of Christ in the heart that causes the words issuing therefrom to be gentle, and the demeanor condescending, even to those in the humblest walks of life. The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the roots of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful but fragrant. Home is made anything but happy, if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul. [Cf: The Home Missionary 06-01-89 para. 01] p. 454, Para. 5, [1889MS].

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained, and their passions subdued, or God will surely destroy them in the day of his fierce anger; and the parents who have not controlled them will not be blameless. It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother. I know whereof I speak when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclinations. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night; and parents are content to be ignorant of the associates of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the afflicted member to soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. [Cf: The Home Missionary 06-01-89 para. 02] p. 455, Para. 1, [1889MS].

Mothers are accountable in a great degree for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing; that all pleasures and indulgences are to be sacrificed which will

interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress. [Cf: The Home Missionary 06-01-89 para. 03] p. 455, Para. 2, [1889MS].

The world may clamor for our time and affections, fashion may invite our patronage, but the words of the apostle should be enough to lead Christian mothers from the indulgence of pride in dress and demoralizing amusements: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." [Cf: The Home Missionary 06-01-89 para. 04] p. 455, Para. 3, [1889MS].

Christian mothers should take their position on the platform of truth and righteousness; and when urged to unite with the world in patronizing fashions which are health-destroying and demoralizing, they should answer, We are doing a great work, and cannot be diverted from it. We are seeking to develop in our children sound, worthy, and beautiful characters, that they may bless the world with their influence, and have immortal beauty and glory in the world to come. If children had such an example from their parents, it would have a saving influence upon their lives. [Cf: The Home Missionary 06-01-89 para. 05] p. 455, Para. 4, [1889MS].

Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children trained in the same way, will not forget to serve him also. [Cf: The Home Missionary 06-01-89 para. 06] p. 455, Para. 5, [1889MS].

It is often the case that parents are not careful to surround their children with right influences. In choosing a home, they think more of their worldly interests than of the moral and social atmosphere; and the children form associations that are unfavorable to the development of piety and the formation of right character. Then parents allow the world to engross their time, strength, and thought; an apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul they once felt dies away and is forgotten. [Cf: The Home Missionary 06-01-89 para. 07] p. 456, Para. 1, [1889MS].

Parents who denounce the Canaanites for offering their children to Moloch, what are you doing? You are making a most costly offering to mammon; and then when your children grow up unloved and unlovely in character, when they show decided impiety and a tendency to infidelity, you blame the faith you profess, because it was unable to save them. You are reaping that which you have sown,--the result of your selfish love of the world and neglect of the means of grace. You moved your families into places of temptation, and the ark of God, your glory and defense, you did not consider essential; and the Lord has not worked a miracle to deliver your children from temptation. [Cf: The Home Missionary 06-01-89 para. 08] p. 456, Para. 2, [1889MS].

You who love God, take Jesus with you wherever you go; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your

tent. If ever there was a time when every house should be a house of prayer, it is now; and yet in this time of fearful peril, some who profess to be Christians have no family altar. I know of nothing that causes me so great sadness as a prayerless home. The children show the result of this neglect, for the fear of God is not before them. Parents should make a hedge about their children by prayer; they should pray with full faith that God will abide with them, and that holy angels will guard themselves and their children from Satan's cruel power. [Cf: The Home Missionary 06-01-89 para. 09] p. 456, Para. 3, [1889MS].

There are homes where these principles are carried out,--homes where God *is* worshiped and truest love reigns. From these homes, morning and evening, prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like the evening dew. [Cf: The Home Missionary 06-01-89 para. 10] p. 456, Para. 4, [1889MS].

God has promised to give wisdom to those who ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. To-day he is just as ready to listen to the petitions of his people as he ever was. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." And if Christian parents seek him earnestly, he will fill their mouths with arguments, and for his name's sake, will work mightily in their behalf in the conversion of their children. Mrs. E. G. White. [Cf: The Home Missionary 06-01-89 para. 11] p. 456, Para. 5, [1889MS].

"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 trodden under foot? [Cf: The Home Missionary 08-01-89 para. 01] p. 456, Para. 6, [1889MS].

"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? . . . We should specially seek God for grace and power to be given to 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." [Cf: The Home Missionary 08-01-89 para. 02] p. 457, Para. 1, [1889MS].

We should seek to realize that when we neglect to supply the wants of

the needy, when we fail to sympathize with those who are suffering and in sorrow, we neglect Christ, and fail to sympathize with him in the person of his saints; and when we minister to the needy, and comfort those that mourn, we minister to and comfort our Lord in the person of his saints. [Cf: The Home Missionary 11-01-89 para. 01] p. 457, Para. 2, [1889MS].

Christ says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall he righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: The Home Missionary 11-01-89 para. 02] p. 457, Para. 3, [1889MS].

The good works performed by those who are to be welcomed to the kingdom were done to Christ in the person of his suffering people. Those who had done these good works did not see that they had done anything for Christ. They had done no more than their duty to suffering humanity. [Cf: The Home Missionary 11-01-89 para. 03] p. 457, Para. 4, [1889MS].

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Good deeds are the fruit that Christ requires us to bear,--kind words, deeds of benevolence, tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act of justice, mercy, and benevolence, makes melody in heaven. The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Every merciful act to the needy and the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus. [Cf: The Home Missionary 11-01-89 para. 04] p. 457, Para. 5, [1889MS].

"Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but

the righteous into life eternal." Matt. 25 :41-46. [Cf: The Home Missionary 11-01-89 para. 05] p. 458, Para. 1, [1889MS].

Those on the left hand could not see that they had abused Christ in neglecting the wants of his people. But they had neglected to do for Jesus in the person of his saints, and for this neglect they were to go away into everlasting punishment. [Cf: The Home Missionary 11-01-89 para. 06] p. 458, Para. 2, [1889MS].

Jesus identifies himself with his suffering children. It was *I* that was hungry and thirsty; it was *I* that was naked; it was *I* that was sick; it was *I* that was in prison. When you were enjoying the food from your bountifully spread tables, I was famishing in the hovel or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been squandered which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. [Cf: The Home Missionary 11-01-89 para. 07] p. 458, Para. 3, [1889MS].

What a oneness Jesus here expresses as existing between himself and his suffering disciples! He makes their cause his own. He identifies himself as being in person the very sufferer. Mark, selfish Christian, every neglect to the needy poor, the orphan, the fatherless, is a neglect of Jesus in their person. [Cf: The Home Missionary 11-01-89 para. 08] p. 458, Para. 4, [1889MS].

If those who have no children, and whom God has made stewards of means, would expand their hearts to care for children who need love and care, and the assistance of this world's goods, they would be far happier than they are to-day. So long as youth who have not a father's pitying care nor a mother's tender love are exposed to the temptations and the corrupting influences of these last days, it is somebody's duty to supply the place of father and mother to them. Learn to give them love and sympathy. All who profess to have a Father in heaven, who they hope will care for them and finally take them to the home he has prepared for them, ought to feel a solemn obligation to be friends to the friendless, and fathers to the orphan, to aid the widows, and be of some practical use in this world by benefiting humanity. Many have not viewed these things in a right light. Those who live merely for themselves, will have no greater strength than is developed through self-serving. [Cf: The Home Missionary 11-01-89 para. 09] p. 458, Para. 5, [1889MS].

Professed Christians should cultivate more affection and kind regard in caring for others, and they will be richly repaid. God knows for what object we live, and whether our living is put to the very best account for poor humanity, or whether our eyes are eclipsed to everything but our own interest, and to every one but our own poor selves. I entreat you, in behalf of Christ, in behalf of your own souls, and in behalf of the youth, not to think so lightly of this matter as many do. It is a grave, a serious thing, and affects your interest in the kingdom of Christ, inasmuch as the salvation of precious souls is involved. Why is it not a duty which God enjoins upon

you who are able, to expend something for the benefit of the homeless, even though they may be ignorant and undisciplined? Shall you study to labor only in the direction where you will receive the most selfish pleasure and profit? It is not meet for you to neglect the divine favor that Heaven offers you of administering to those who need your care, thus letting God knock in vain at your door. He stands there in the person of the poor, the homeless orphans, and the afflicted widows, who need love, sympathy, and encouragement. If you do it not unto one of these, you would not do it unto Christ were he upon the earth. [Cf: The Home Missionary 11-01-89 para. 10] p. 458, Para. 6, [1889MS].

Heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provision has been made for those who have ever taken such special care in looking out for themselves. The terrible punishment which the King threatens those on his left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. They pleased themselves, and can take their portion with the self-pleasers. [Cf: The Home Missionary 11-01-89 para. 11] p. 459, Para. 1, [1889MS].

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world, seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse, or even feel reluctant, to share their homes with the homeless and needy? Shall we, who are disciples of Jesus, refuse strangers an entrance to our doors because they can claim no acquaintance with the inmates? [Cf: The Home Missionary 11-01-89 para. 12] p. 459, Para. 2, [1889MS].

Has the injunction of the apostle no force in this age: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"? I am daily pained with exhibitions of selfishness among our people. There is an alarming absence of love and care for those who are entitled to it. Our heavenly Father lays blessings disguised in our pathway, but some will not touch these for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,--waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made us to differ,--some poor, some rich, some afflicted,--that all may have an opportunity to develop character. The poor are purposely permitted of God thus to be, that they may be tested and proved, and may develop what is in their hearts. [Cf: The Home Missionary 11-01-89 para. 13] p. 459, Para. 3, [1889MS].

Some plead poor health as an excuse for not rendering to others the service they would like to do if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They can think of no one but self, however much others may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If thou clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, "then shall thy light break forth as the morning, and thine health shall spring forth speedily." Doing good is an excellent remedy for disease. Those who

engage in the work are invited to call upon God, and he has pledged himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not. [Cf: The Home Missionary 11-01-89 para. 14] p. 459, Para. 4, [1889MS].

Do not be afraid of good works. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Do not wait to be told your duty. Open your eyes, and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. [Cf: The Home Missionary 11-01-89 para. 15] p. 459, Para. 5, [1889MS].

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which you sow, you shall also reap. The harvest is coming,--the great reaping time, when we shall reap what we have sown. There will be no failure in the crop; the harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." I implore you, my brethren, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help. [Cf: The Home Missionary 11-01-89 para. 16] p. 460, Para. 1, [1889MS].

You may say you have been imposed upon and have bestowed your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to save fallen man, to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving them life. Did our Lord turn from the fallen race because of this? Your efforts for good may have been unsuccessful ninety-nine times, and you received only insult, reproach, and hate, yet if the one-hundredth time proves a success, and one soul is saved, oh, what a victory is achieved--one soul wrenched from Satan's grasp, one soul benefited, one soul encouraged! This will a thousand times repay you for all your efforts. To you will Jesus say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord? Many shrink at the idea of making any sacrifice for others' good. They are not willing to suffer for the sake of helping others. They flatter themselves that it is not required of them to disadvantage themselves for the benefit of others. To such we say, Jesus is our example. [Cf: The Home Missionary 11-01-89 para. 17] p. 460, Para. 2, [1889MS].

The poor, the homeless, and the widows are among us; and dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they withhold from Jesus. Do you expect the Lord to rain down grain from heaven to supply the needy? Has he not rather placed it in your hands, to help and bless them through you? Has he not made you his instrument in this good work to prove you, and to give you the privilege of laying up a treasure in heaven? [Cf: The Home Missionary 11-01-89 para. 18] p. 460, Para. 3, [1889MS].

Fatherless and motherless children are thrown into the arms of the church, and Christ says to his followers, Take these destitute

children, bring them up for me, and ye shall receive your wages. I have seen much selfishness exhibited in these things. Unless there is some special evidence that they *themselves* are to be benefited by adopting into their family those who need homes, some turn away and answer, No. They do not seem to know or care whether such are saved or lost. That, they think, is not their business. With Cain they say, "Am I my brother's keeper?" They are not willing to be put to inconvenience or to make any sacrifice for the orphans, and they indifferently thrust such ones into the arms of the world, who are sometimes more willing to receive them than are these professed Christians. In the day of God, inquiry will be made for those whom Heaven gave them the opportunity of saving. But they wished to be excused, and would not engage in the good work unless they could make it a matter of profit to themselves. It has been shown me that those who refuse these opportunities for doing good, will hear from the lips of the Master, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Cf: The Home Missionary 11-01-89 para. 19] p. 460, Para. 4, [1889MS].

The fast which God can accept is described. It is to deal thy bread to the hungry, and to bring the poor which are cast out, to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up, and entreat of you a home for themselves. You are to search for them, and bring them to your house. You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in ministering to your own pleasure. [Cf: The Home Missionary 11-01-89 para. 20] p. 461, Para. 1, [1889MS].

If you engage in this work of mercy and love, will the work prove too hard for you? Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence? Oh no, God has carefully removed all doubts upon this question, by a pledge to you on condition of your obedience. This promise covers all that the most exacting, the most hesitating, could crave. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Only believe that He is faithful that hath promised. God can renew the physical strength; and he says he will do it. And the promise does not end here. "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." God will build a fortification around thee. The promise does not stop even here. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, "Then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought [famine], and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: The Home Missionary 11-01-89 para. 21] p. 461, Para. 2, [1889MS].

Our Sabbath schools are nothing less than Bible societies, and in the sacred work of teaching the truths of God's word they can accomplish far more than they have hitherto accomplished. The Sabbath school, when rightly managed, possesses marvelous power, and is adapted to doing a great work, but it is not now what it may and should be. The influence growing out of Sabbath school work should improve and enlarge the

church; but in no case should it ever be allowed to divert from the interests of the church. There is a most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done. [Cf: Sabbath School Worker 01-01-89 para. 01] p. 461, Para. 3, [1889MS].

The great work of opening the Bible from house to house in Bible readings gives an added importance to the Sabbath school work, and makes it evident that the teachers in the schools should be consecrated men and women, who understand the Scriptures, and can rightly divide the word of truth. The idea of holding Bible readings is a Heaven-born idea, and opens the way to put hundreds of young men and women into the field to do an important work, which otherwise could not have been done. [Cf: Sabbath School Worker 01-01-89 para. 02] p. 461, Para. 4, [1889MS].

The Bible is unchained. It can be carried to every man's door, and its truths may be presented to every man's conscience. There are many who, like the noble Bereans, will search the Scriptures daily for themselves, when the truth is presented, to see whether or not these things are so. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Jesus, the world's Redeemer, bids men, not only to read, but to "search the Scriptures." This is a great and important work, and it is committed to us, and in doing this we shall be greatly benefited; for obedience to Christ's command will not go unrewarded. He will crown with especial tokens of his favor this act of loyalty in following the light revealed in his word. [Cf: Sabbath School Worker 01-01-89 para. 03] p. 461, Para. 5, [1889MS].

As soon as the seeker for truth opens the Bible to read the utterances of God with reverence, possessing an earnest desire to know "what saith the Lord," light and grace will be given him, and he will see wondrous things out of God's law. He will not regard the law of Jehovah as a yoke of bondage, but as the gracious commands of one who is all-wise and full of compassion. He will make haste to fulfill his requirements. Great truths which have been neglected and unappreciated for ages, will be revealed by the Spirit of God, and new meaning will flash out of familiar texts. Every page will be illuminated by the Spirit of truth. The Bible is not sealed but unsealed. The most precious truths are revealed, the living oracles are heard by wondering ears, and the consciences of men are aroused into action. [Cf: Sabbath School Worker 01-01-89 para. 04] p. 462, Para. 1, [1889MS].

Gather the infants with lisping lips, the youth and the aged, and set them to the task of solving mysteries which have not been comprehended by the wise men of earth, although possessed of giant minds. The weighty truths of God's word are for those who are humble and willing to learn at the feet of the divine Teacher. Jesus rejoiced in spirit because of this fact, 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: Sabbath School Worker 01-01-89 para. 05] p. 462, Para. 2, [1889MS].

Let not narrow ideas proscribe and bind about your labors. "The field is the world." The doctrines of truth are plainly revealed on every

page of the word of God, and yet the enemy has power to blind the minds of the self-sufficient, so that the plainest and simplest utterances may not be understood. Let the truth be taught to our children. Let them be armed with the revelations of the word of God. Let them be able to tell what is written in the Scriptures of truth. Let the minister from the desk, with lips touched with a coal from off the altar of Heaven, speak the words of life that will burn their way into the heart and soul of those who, although wise in the wisdom of the world, do not comprehend the wisdom that is from above. [Cf: Sabbath School Worker 01-01-89 para. 06] p. 462, Para. 3, [1889MS].

The question, "What is truth?" should be asked with decided interest. We must respond to the command of God, and go forward from light to a greater light. There is no such thing as the soldiers of Christ standing still, careless and inactive. There are constant improvements to be made. The providence of God is leading us on step by step in the path of obedience. Let parents and teachers impress upon the minds of the children that the Lord is proving them in this life, to see if they will render obedience to him with love and reverence. Those who would not be obedient to Christ here would not obey him in the eternal world. The Lord is seeking to fit them for the heavenly mansions that Jesus has gone to prepare for those who love him. [Cf: Sabbath School Worker 01-01-89 para. 07] p. 462, Para. 4, [1889MS].

Do not make the Sabbath school lessons dry and spiritless. Leave the impression upon the mind that the Bible, and the Bible alone, is our rule of faith, and that the sayings and doings of men are not to be a criterion for our doctrines or actions. Our grand lesson must be taught to the children, and that is that they must be free from every particle of egotism and bigotry. Teach them that Christ died to save sinners, and that those who are not of our faith, are to be labored for with great tenderness and forbearance, for their souls are precious in the sight of God. No one must be regarded with contempt. There must be no Phariseeism, no self-righteousness. [Cf: Sabbath School Worker 01-01-89 para. 08] p. 462, Para. 5, [1889MS].

There are many true Christians, not of our faith, with whom we come in contact, who live according to the best light that they have, and they are in greater favor with God than are those who have greater light, but who have not improved it by showing corresponding works. At one time the disciples found a man who was doing a work in Christ's name, and John, relating the matter to Jesus, said, "We forbade him, because he followeth not us," but Jesus rebuked this spirit, and told his followers that "he that is not against us is on our part." The Way, the Truth, and the Life, will be clearly revealed in the words, the spirit, and the deportment of those who believe in and learn of Jesus. Parents and teachers should manifest the tenderest interest and sympathy for those who are not believers in the truth. They should never, either by word or action, wound a soul, the purchase of Christ's blood. If the older ones manifest a cold, harsh, unsympathetic spirit, the children will manifest the same, and their characters will not be moulded after the divine model. We must patiently educate the children and youth to feel that they are required of God to be missionaries, that they are not to be selfish, narrow, and bigoted, but broad in their ideas and sympathies. If all work in love and manifest Christian courtesy, they will be winners of souls, and will bring precious sheaves to the Master. [Cf: Sabbath School Worker 01-01-89 para. 09] p. 463, Para. 1,

[1889MS].

One thing is certain, there is too little of the spirit of love among Seventh-day Adventists, both in church and Sabbath school work. The workers and learners aim for too low a standard. All need to be enlarged, to have higher and holier aspirations, to inhale a purer atmosphere. Young men and women are to come forth from our Sabbath schools and colleges to become missionaries for God. They need the very best of instruction and religious training. They need that virtue that comes from God, added to knowledge, which will qualify them for trying and responsible positions. The intellectual and spiritual growth should be as marked as the development of the physical powers. The young should feel the necessity of being strong and competent intellectually as well as spiritually. Many fail to acquire this power, not because they are lacking in ability, but because they fail to apply themselves with determined and diligent effort. They should make the very most of their opportunities, and become care takers, in order to be able to bear the burdens and share the responsibilities of those who are worn and laden. The most important of all missionary work is to train workers to go into the field to preach the gospel to every creature. [Cf: Sabbath School Worker 01-01-89 para. 10] p. 463, Para. 2, [1889MS].

Let the Sabbath school teacher be an example in faith, in charity, in doctrine, and deportment. Let him dress with simplicity. Let him show the beauty of the natural and true, in contrast with the false and artificial. Let him teach his scholars to love God, giving them line upon line, and precept upon precept, little by little adding new features to the truth, till it is delineated before the minds in its attractiveness and beauty. Let him pray and work until he sees his charges bound to the truth, and in possession of the love of God which passeth knowledge. Mrs. E. G. White. [Cf: Sabbath School Worker 01-01-89 para. 11] p. 463, Para. 3, [1889MS].

I feel a deep interest in our Sabbath schools throughout the land, because I believe them to be instrumentalities of God for the education of our youth in the truths of the Bible. Constant efforts should be made by both parents and teachers to interest the youth in matters of eternal importance. The Sabbath school is a missionary field, and very much more of the missionary spirit should be manifested in this important work than has been manifested in the past. In every grade, in both primary and advanced classes, teachers need to look constantly to the great Source of light for wisdom, for grace, and for power to mould the hearts of their scholars, and that they may deal intelligently with the purchase of Christ's blood. Each teacher should be a humble follower of Him who is meek and lowly in heart. No one should study or work that he may be considered a superior teacher, or a person of unusual ability, but that he may lead souls to Christ. There will come temptations to weave self into all that is done, but the work will be marred if this is done, for it will lead to making dry, lengthy remarks that will fail to interest or benefit the minds of the children. [Cf: Sabbath School Worker 04-01-89 para. 01] p. 463, Para. 4, [1889MS].

While it is essential that wise, patient efforts should be made by the teacher, the work must not be left altogether to the Sabbath school and church worker, but it must find its foundation and support in the work of the home. Parents have a sacred responsibility and charge committed

to them, and they are called upon to keep their charge, to bear their responsibility in the fear of God, watching for the souls of their children as they who must give an account. [Cf: Sabbath School Worker 04-01-89 para. 02] p. 464, Para. 1, [1889MS].

Home missionary work has been strangely neglected. Those who have had the greatest reason for earnest, Christlike solicitude for the salvation of their children, have been indifferent to their responsibilities, and have lightly regarded the wants of their households. The responsibility which God has given to men and women as parents, many have shifted from themselves to the Sabbath school worker and to the church influence. But each instrumentality has its work, and parents who neglect their part will be weighed in the balances and found wanting. [Cf: Sabbath School Worker 04-01-89 para. 03] p. 464, Para. 2, [1889MS].

The instruction of Christ from the pillar of cloud to the children of Israel, defines the duty of parents, and is not indefinite or hard to be understood. This instruction is for our admonition and benefit. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes." In every work of their hands, they were to remember the commandment of the Lord. It was to be bound upon their hands, not literally, but to exert an influence over every transaction of their lives. It was to be as frontlets between their eyes. Their minds were to dwell upon the truth of God's commandments, and they were to be governed by their principles. "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shall write them upon the door-posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey." [Cf: Sabbath School Worker 04-01-89 para. 04] p. 464, Para. 3, [1889MS].

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. . . . 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. 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: Sabbath School Worker 04-01-89 para. 05] p. 464, Para. 4, [1889MS].

The direction given by the Son of God to Moses for the instruction of the children of Israel, is just as essential now as it was then, and it should be heeded as diligently by parents today as by God's ancient people. Religion must be woven into every part of the home life if we would see the results that God has designed as the fruit of following his way. Pride, self-esteem, and boldness are marked characteristics with the children of this day, and they are the curse of the age. When I see this unchristlike, unlovely manifestation on every side, and then see parents and teachers seeking to display the ability and proficiency of their children and scholars, I am pained to the heart; for I know that it is exactly the opposite course from the one that should be pursued. [Cf: Sabbath School Worker 04-01-89 para. 06] p. 465, Para. 1, [1889MS].

Parents and teachers who gather their knowledge from the Bible, who are governed in mind and action by its holy principles, need not go astray, and be found in by and forbidden paths. The most sacred lessons of modesty and humility are to be taught to the children, both at home and in the Sabbath school. They are to be instructed as to the high claims of the law of God, and as to their responsibility before him. The lessons that should be presented to them should be of such a character as would qualify them for usefulness in this life, and for a place in the future, immortal kingdom. [Cf: Sabbath School Worker 04-01-89 para. 07] p. 465, Para. 2, [1889MS].

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and 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." These words plainly define the duty of parents and teachers; and if they will follow this instruction, they will not fail to see the best results. How different would have been the scriptural record of the history of Israel, a nation so highly favored of the Lord, if they had carried out the instruction given them from the pillar of cloud by the Son of the living God! But they did not diligently follow the admonitions given. They failed to teach their children the requirements of God; and the sad results are pictured before us in a nation rejected of God. They separated so far from the wisdom of God that when the great Teacher, Jesus, the world's Redeemer, appeared, they cried, "Away with him!" The tradition of men was more highly revered than the commandments of God. False practices and human inventions had taken the place of the pure teaching of God. That which was to have become a part of their being, was regarded as of small consequence and little worth. [Cf: Sabbath School Worker 04-01-89 para. 08] p. 465, Para. 3, [1889MS].

When Christ came into the world to exemplify true religion, and to exalt the principles that should govern the hearts and actions of men, falsehood had taken so deep a hold upon those who had had so great light, that they no longer comprehended the light, and had no inclination to yield up tradition for truth. They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their

own customs and inventions. The very same spirit is manifested in the world today. Men are averse to investigating truth, lest their traditions should be disturbed, and a new order of things should be brought in. There is with humanity a constant liability to err, and men are naturally inclined to highly exalt human ideas and knowledge, while the divine and eternal is not discerned or appreciated. To those who were unprejudiced, the words of Christ were as the light from Heaven. "He spake as never man spake." As the great Teacher presented the absorbing realities of the eternal future, the things of this perishing world were eclipsed. How eagerly did those who had been praying for light receive the truth; but the proud and self-righteous refused his message. [Cf: Sabbath School Worker 04-01-89 para. 09] p. 465, Para. 4, [1889MS].

How important are the lessons that may be given to the children and youth in unfolding the Scriptures in the simplicity of Christ! Let the teacher leave all his hard, high-sounding words at home, and take only the simplest words, that will be readily comprehended by the minds of the young. But in order to be a successful teacher, not only should the methods of teaching be simple, but you must take sympathy and love with you into the Sabbath school. The children will recognize this element, and be influenced by it. Men and women are only grown-up children. Do we not respond to words and looks of real sympathy and love? Jesus, the divine Teacher, assured his disciples of his love toward them. He assumed human nature for no other purpose than to display to men the mercy, the love, and the goodness of God in providing for the salvation and happiness of his creatures. It was for this end that he died. While uttering his tenderest words of sympathy he rejoiced in the consciousness that he intended to do "exceedingly abundantly," above what they were able to ask or think. Daily he exhibited before them, in works of blessing to man, how great was his tenderness and love to the fallen race. His heart was a fountain of inexhaustible compassion, from which the longing heart could be supplied with the water of life. [Cf: Sabbath School Worker 04-01-89 para. 10] p. 466, Para. 1, [1889MS].

When Jesus spoke to the people they were astonished at his doctrine; for he taught them as one having authority, and not as the scribes. The scribes had labored to establish their theories, and they had to labor to sustain them, and to keep their influence over the minds of the people by endless repetition of fables and childish traditions. The loftiest models of public instruction consisted largely in going through heartless rounds of unmeaning ceremonies and in the repetition of frivolous opinions. The teaching of Jesus inculcated the weightiest ideas and the most sublime truths in the most comprehensible and simple manner, and "the common people heard him gladly." This is the kind of instruction that should be given in our Sabbath schools, Light, Heaven's light, must be reflected from Jesus, the wonderful Teacher, and the souls of the children and youth must be illumined with the divine glory of his character and love. Thus the children may be led in beautiful simplicity to "the Lamb of God, which taketh away the sin of the world." Mrs. E. G. White. [Cf: Sabbath School Worker 04-01-89 para. 11] p. 466, Para. 2, [1889MS].

Parents and teachers should seek to impress the minds of the children from their earliest years with the importance of salvation. They should teach the children that God is their heavenly Father, that his love is expressed to them in the gift of his only begotten Son, and that the

Saviour of the world manifested his love toward them in coming to our world to die that we might live. If these lessons are presented in love and tenderness, they will leave a lasting impression upon the minds and hearts of the youth. As images and objects are reflected from the face of the mirror, when revealed by the sunlight, so these themes will be mirrored in the mind when illumed by the love of Christ. [Cf: Sabbath School Worker 07-01-89 para. 01] p. 466, Para. 3, [1889MS].

The home should be made a school of instruction, rather than a place of monotonous drudgery. The evenings should be cherished as precious seasons, to be devoted to the instruction of the children in the way of righteousness. But how many children are sadly neglected. They are not educated in the home that they may comprehend the truth of God, and are not trained to love justice and to do judgment. They should be patiently instructed, that they may understand the laws that govern them, and that they may know the springs of their actions. They are to be brought into harmony with the laws of Heaven, to cherish the truth as it is in Jesus. In this way they may be fitted to join the society of the angels and to stand in the presence of the adorable Redeemer. [Cf: Sabbath School Worker 07-01-89 para. 02] p. 466, Para. 4, [1889MS].

There may be implanted in every human soul hopes and aspirations that will be of a right character, and youth may see beauty in the way of holiness. In every case it may be necessary to employ decided measures in dealing with the young, that they may be trained, cultivated, and perfected for the highest usefulness in life. How few appreciate the value of the talents that God has bestowed upon them! How few parents and educators realize the fact that there can be a full development of mind and heart only by having a living connection with the Source of all wisdom, power, and holiness! Truth is infinite, and he whose mind is enlightened and led by the Spirit of God will go from strength to strength, finding his path growing brighter and brighter unto the perfect day. [Cf: Sabbath School Worker 07-01-89 para. 03] p. 467, Para. 1, [1889MS].

But while we are capable of advancing in knowledge and truth, let us not lose sight of the fact that we can go backward as well as forward. We may go earthward as well as heavenward. There are many souls who are balancing between the heavenward and the hellward course. There are influences, subtle and deceiving, drawing souls away from God and heavenly things. It is necessary that everyone should be looked after from his earliest years to youth and maturity. Especially should those who know the danger of evil, and who know the love and interest that God feels for every soul, make it their business to watch for souls as they that must give an account. [Cf: Sabbath School Worker 07-01-89 para. 04] p. 467, Para. 2, [1889MS].

Parents should command their households after them, as did Abraham, to keep the way of the Lord. If this is not done, Satan will gladly undertake the work of the parent, and train the child as it pleases him; and oh, how much this work is left to him! Let parents do their duty to those who are dependent upon them, and fashion their characters after the divine Pattern. Let parents, with living faith and entire reliance upon God, do the part assigned them, and God will do his part, and thousands of children who are now without God and without hope in the world, will be added to the church. [Cf: Sabbath School Worker 07-

01-89 para. 05] p. 467, Para. 3, [1889MS].

When the conversion of the youth shall be the great burden upon the hearts of the parents and teachers, efforts will constantly be made to discipline the character, to direct the tastes and desires in the heavenly channel. Every soul is capable of being built up in solid virtues. Each soul may reach heights, depths, and breadths of knowledge in spiritual things, and be fitted for the higher life. When parents take the first steps, making their own habits and practices in eating, dressing, and living, as simple and natural as possible, with an eye single to the glory of God, there will be order in the home, and the children will not be neglected; but time will be devoted to their instruction and development. [Cf: Sabbath School Worker 07-01-89 para. 06] p. 467, Para. 4, [1889MS].

The children should be surrounded by the best of influences and associations. Parents who undertake this work in the fear and love of God, will guard every word, that they may hear nothing that would pain them when their own conversation is repeated by the children. They will seek to supply the weakness, ignorance, and deficiency in their children by high moral instruction that they may grow up strong in purity, with well-established habits that tend to health and happiness. With such an education they will gather up that kind of knowledge that will perfect the character in symmetry and strength. [Cf: Sabbath School Worker 07-01-89 para. 07] p. 467, Para. 5, [1889MS].

If the youth are left to pick up an education, they will find that every facility will be furnished. From variety of sources the knowledge of evil will be brought to the mind, and, perhaps, in after life it can never be wholly effaced. When parents neglect their duty in laying the foundation of character for their children, bringing the very best principles as timbers for their character building, this neglect will be supplied by the enemy of God and man, and the youth will be indifferent to virtue and truth. The home should be made the most pleasant place in the world. What is the outward and the artificial compared with the true and the natural? The Lord has given to the children faculties that need the most careful training from both parents and teachers. Those to whom God has committed the responsibility of disciplining the youth should be in a condition to cooperate with him in developing the precious gifts of mind and heart, that they may gain that kind of knowledge that will give increasing strength, and will be an acquisition that can be carried into the future, immortal life. [Cf: Sabbath School Worker 07-01-89 para. 08] p. 468, Para. 1, [1889MS].

Our heavenly Father has a pure and inexhaustible fountain of knowledge from which we may draw, and there is no limit to his gifts to those who earnestly seek for truth. The capacities of those who add to their faith virtue will be enlarged to receive still greater virtues. There are undeveloped faculties lying dormant that will spring into life and activity when the human is united with the divine. Those who make the most of that which God has given them in this life will find their powers developed to as much greater degree in the future life as they have by wise improvement increased them in this life. The good work of laboring for the salvation of souls requires the exercise of wisdom, and has a powerful tendency to invigorate and expand the virtues to which it gives exercise. [Cf: Sabbath School Worker 07-01-89 para. 09]

p. 468, Para. 2, [1889MS].

To mould and fashion the character of children and youth is a work of the very highest importance, and in this work it is essential to present Christ in his matchless love to the mind, that his counter and stronger charms may eclipse the attractions of the world. The youth must not merely see a theory, however logical, but the loving character and glory of Christ. They must be led to behold the riches of the eternal world, until they are encouraged, animated, and won. The love of Jesus must be the motive of all effort. It impels, it constrains, it captivates. [Cf: Sabbath School Worker 07-01-89 para. 10] p. 468, Para. 3, [1889MS].

There is altogether too little sympathy brought into our labor for souls. There is not that beseeching, wooing, drawing power that God requires us to exert that souls may be reconciled to him. If we teach the truth as it is in Jesus, religion will not be regarded as a drudgery, but as a delight. Let the teachers bring sunshine, gratitude, and hearts full of tenderness and Christlike compassion, into their work, and leaven the hearts of their scholars with the spirit of unselfish love; for this is the spirit that pervades Heaven. Shall not the workers in the Sabbath school divest themselves of all pride and self-love, and heartily and sincerely become doers of the word? "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Genuine faith confides in Christ, and renders implicit submission, consenting to follow him wheresoever he goeth. When this is fulfilled, as a result of well-directed efforts many souls will be brought as precious sheaves to the Master. Mrs. E. G. White. [Cf: Sabbath School Worker 07-01-89 para. 11] p. 468, Para. 4, [1889MS].

[First page missing][page and paragraph number is uncertain] ... ready to contend for man's right to worship God according to the dictates of his own conscience. The minds of the people of God have been bewildered, and they have not discerned that Satan was stealing a march upon them, exulting that he could employ their voice and pen upon matters of minor importance, and so keep them from warning the people of their danger. There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. [Cf: Sermons and Talks, Volume 1 p. 79 para. 01] p. 469, Para. 1, [1889MS].

But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do, for the honor of His law and the religious liberty of the people are at stake. Yet the watchmen failed to discern the deceptions of the enemy that they might give the trumpet a certain sound in season to have some decided influence. [Cf: Sermons and Talks, Volume 1 p. 79 para. 02] p. 469, Para. 2, [1889MS].

At the time of the trouble in the church and college at Battle Creek, in 1882, I was in Healdsburg, California, and my soul was in agony as I pleaded with God to arouse His people that they might not be ignorant of Satan's devices. God would have us see and realize the weakness and depravity of men, and put our entire trust in Him. "For 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. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" [Eph. 6:12, 13]. [Cf: Sermons and Talks, Volume 1 p. 79 para. 03] p. 469, Para. 3, [1889MS].

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted," and having come to this conclusion they sit down in calm expectation of the event, comforting themselves with the thought that God will protect His people in the day of trouble. But God will not save us if we make no effort to do the work He has committed to our charge. We must be found faithfully [doing our duty as] vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. [Cf: Sermons and Talks, Volume 1 p. 80 para. 01] p. 469, Para. 4, [1889MS].

We should diligently study the Word of God, and pray in faith that God will restrain the powers of darkness, for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth--the commandments of God and the faith of Jesus--has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has ever been made. [Cf: Sermons and Talks, Volume 1 p. 80 para. 02] p. 469, Para. 5, [1889MS].

We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness and disloyalty to God so prevail that His law is made void, but the psalmist says of such a condition, "It is time for Thee, Lord, to work; for they have made void Thy law." [Cf: Sermons and Talks, Volume 1 p. 80 para. 03] p. 469, Para. 6, [1889MS].

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of His law and of the pure religion of Jesus must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold His people, who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be reenacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty. [Cf: Sermons and Talks, Volume 1 p. 81 para. 01] p. 470, Para. 1, [1889MS].

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should

work with persevering energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and His truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of His people. Their extremity will be His opportunity. He will manifest His power in behalf of His church. [Cf: Sermons and Talks, Volume 1 p. 81 para. 02] p. 470, Para. 2, [1889MS].

When in Healdsburg the Lord wrought upon me mightily; I could not rest, and I asked the Lord to give me strength to meet my brethren again in General Conference, and I would set these things plainly before them. I would not shun to declare to them the whole counsel of God. While you have been allowing your minds to be diverted from the very work that God would have you do, and have been doing that which He has not called you to do, Satan has exulted, and has carried on his work with all diligence. You have neglected the testimonies that the Lord in mercy sent to incline your feet in the right path. Some of you have utterly refused these words of warning. You have been strong in your own ideas, set in your own ways, and you would not heed reproof or receive correction. The powers of darkness were mustering their forces. Satan was stirring men with a power from beneath that he might outgeneral the armies of Israel and take the field. We have lost much time and many precious opportunities, and Satan has had things his own way. [Cf: Sermons and Talks, Volume 1 p. 82 para. 01] p. 470, Para. 3, [1889MS].

I promised the Lord that if He would give me His presence I would attend the next General Conference and would speak the words He should give me. I felt that if I was permitted to stand before you again I must have the presence of God with me as Moses had when he led the children of Israel through the wilderness, that my words might have power with you who have been partially blind to the importance of our time and work. I felt that I would make every effort in my power to urge our brethren to seek the Lord while He is to be found, to call upon Him while He is near. I would show them that unless they were imbued with the Spirit of God they could do no good in their work. Their coldness, their lukewarmness, was an offense to God. They must walk in Christ's light or Satan would put his blinder before their eyes and they would call light darkness and darkness light. [Cf: Sermons and Talks, Volume 1 p. 82 para. 02] p. 470, Para. 4, [1889MS].

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 reverence it as the banner of Christ. If you seek God with contrition of soul, His angels will be round about you, and will minister to you, helping you to discern between the sacred and the common. But a nominal faith, a nominal religion, will find no favor with God. [Cf: Sermons and Talks, Volume 1 p. 83 para. 01] p. 471, Para. 1, [1889MS].

It has been clearly presented before me that many who now preach the truth have never been converted. They need to have Christ the hope of glory formed within them. They need pure, undefiled religion, then they will not glorify poor, erring mortal man to his injury and with loss of their own souls. We need, oh so much we need, the deep movings of the Spirit of God in all our hearts. [Cf: Sermons and Talks, Volume 1 p. 83

para. 02] p. 471, Para. 2, [1889MS].

My brethren, we must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be will be. Prophecy must be fulfilled." Oh, awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies because it did not agree with their own opinions. God will not work a miracle to convince these rebellious ones of the truth of the Testimonies, and compel them to acknowledge His message. He has given sufficient evidence for their faith, and it is only the stubbornness of the natural heart that prevents them from acknowledging the light. [Cf: Sermons and Talks, Volume 1 p. 83 para. 03] p. 471, Para. 3, [1889MS].

God does not force any man into His service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ. [Cf: Sermons and Talks, Volume 1 p. 84 para. 01] p. 471, Para. 4, [1889MS].

If the watchmen sleep under an opiate of Satan's, and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God they will be charged with the blood of souls. The watchmen must be wide-awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not be such as God can approve. We must keep the way of the Lord to do His will, making Him our counselor, and then in faith work away from self. [Cf: Sermons and Talks, Volume 1 p. 84 para. 02] p. 471, Para. 5, [1889MS].

Light must come to the people through agents whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to His children. It is his design to keep them in ignorance of what shall come upon the earth. [Cf: Sermons and Talks, Volume 1 p. 85 para. 01] p. 472, Para. 1, [1889MS].

All should be prepared to hear the signal trumpet of the watchman, and be ready to pass the word along the walls of Zion, that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God. [Cf: Sermons and Talks, Volume 1 p. 85 para. 02] p. 472, Para. 2, [1889MS].

Brethren, years have passed in which every professed follower of Christ should have been engaged in most earnest work to press back the armies of the powers of darkness. Years have been lost because the people of God were not closely connected with the source of all power. For years past every soldier of Christ should have been equipped for the warfare, prepared to meet and avert the dangers that threaten our liberties. The Word of God is to be our defense. We are to search the Scriptures as never before. We are to contend for the faith once delivered to the saints, and turn from our dependence upon man. We are to idolize no man, exalt no man, but let God be our fear and our dread. [Cf: Sermons and Talks, Volume 1 p. 85 para. 03] p. 472, Para. 3, [1889MS].

I call upon you as Christ's ambassadors to take your feet out of the path they are now in, for it is not the path of duty or of safety. Repent before God that you have not been faithful watchmen, standing unitedly in the work for the salvation of souls. Tell the people the time of night. Tell the faithful and true that the morning cometh; tell the slothful and ease-loving, and those who are working on the enemy's side, that the night cometh. Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they, by their indifference and inactivity, say to the people, "Peace and safety"? May God help every one to come up to the help of the Lord now. [Cf: Sermons and Talks, Volume 1 p. 86 para. 01] p. 472, Para. 4, [1889MS].

The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus. He will be their defense. He will open ways that the message of light may come to the great men, to authors and lawmakers. They will have opportunities of which you do not now dream, and some of them will boldly advocate the claims of God's downtrodden law. [Cf: Sermons and Talks, Volume 1 p. 86 para. 02] p. 472, Para. 5, [1889MS].

The word of the Lord has come to us in positive notes. Will you hear and obey? Says the prophet Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins" [Isa. 58:1]. Who is doing this at this time? Because of the backslidings of God's people, living faith has become almost extinct. The deep movings of the Spirit of God are not manifested among us as God would be pleased to manifest His grace. How long will this state of things continue? [Cf: Sermons and Talks, Volume 1 p. 86 para. 03] p. 472, Para. 6, [1889MS].

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven we should be mighty in Him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by His Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to His people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him; and even these he is trying to overcome. Much upon these things has been shown to me, but I can present only a few ideas to you. [Cf: Sermons and Talks, Volume 1 p. 87 para. 01] p. 473, Para. 1, [1889MS].

Go to God for yourselves; pray for divine enlightenment that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness. [Cf: Sermons and Talks, Volume 1 p. 87 para. 02] p. 473, Para. 2, [1889MS].

Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred, solemn responsibility. Unless you fall upon the Rock and are broken, unless Christ shall put His mold upon you, these words will not be heeded. You are too self-sufficient, too self-satisfied to feel that such words are needed. But they are truth. Has not God made you the depositaries of His message? And has He not additional truth to reveal to His people, if they will carefully search for it as for hid treasure? [Cf: Sermons and Talks, Volume 1 p. 87 para. 03] p. 473, Para. 3, [1889MS].

The ministers of God should be able to bring forth from the treasure house of His Word things new and old. "Educate, educate, educate," said the angel. "Give the people the truth. Lift up Jesus before them. Lead them in the path cast up for the ransomed of the Lord to walk in. Give them line upon line, and precept upon precept, here a little, and there a little. Never cease to study the Bible for yourselves, that you may in an intelligent manner present to the understanding of the people that which is to be." [Cf: Sermons and Talks, Volume 1 p. 88 para. 01] p. 473, Para. 4, [1889MS].

The word was spoken to me, "Speak to the people all the words that I shall give thee. Wake up the mighty men. Let them become fully aroused, that they may with pen and voice stir up the people to whom God has given great light, that they may let their light shine forth in clear, steady rays to the world. A world is to be warned; and when the third angel's message goes forth with a loud cry, minds will be fully prepared to make decisions for or against the truth. [Cf: Sermons and Talks, Volume 1 p. 88 para. 02] p. 473, Para. 5, [1889MS].

The great charge is to be made by Satan and his evil angels, united with evil men who will fix their destiny by making void the law of God

in the face of convincing evidence from His Word that it is unchangeable and eternal. The very time of which the prophet has written will come, and the mighty cry of the third angel will be heard in the earth, His glory will lighten the world, and the message will triumph; but those who do not walk in its light will not triumph with it. [Cf: Sermons and Talks, Volume 1 p. 88 para. 03] p. 473, Para. 6, [1889MS].

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." It is a day when, instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims are some who break its sacred precepts. [Cf: Sermons and Talks, Volume 1 p. 89 para. 01] p. 474, Para. 1, [1889MS].

The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the Word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. [Cf: Sermons and Talks, Volume 1 p. 89 para. 02] p. 474, Para. 2, [1889MS].

There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them; but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. Christ says to him who feels his weakness, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Cf: Sermons and Talks, Volume 1 p. 89 para. 03] p. 474, Para. 3, [1889MS].

The power of God is waiting the demand of earnest faith. The Lord Jesus has been coming near to us in this conference. I thank God for the heartbreaking I have seen in the ministers' prayer meetings. The Lord has been moving upon the hearts of ministers that they might lay hold of His strength. But for some reason, the very ones who most need the influence of these meetings have not been present. The very ones who most need to drink at the fountain of life, who ought to stand in the forefront in our ranks, have not received the power that God has been willing to bestow upon them. The future will tell the results of failing to improve these precious morning meetings. Day after day has passed, and some have not humbled their souls before God. Oh, will the Lord pass them by? They are the ones most in need of hearing every word the Lord has for them. [Cf: Sermons and Talks, Volume 1 p. 90 para. 01] p. 474, Para. 4, [1889MS].

Those who would now help souls destitute of wisdom, sanctification, and righteousness, must themselves have on the whole armor of Christ's righteousness; for we can never lead the people to an experience of

which we are not partakers. Those who have not tasted of the rich blessing of God will make little of the blessings that others have received. The light which God is giving to His people may be slighted, refused, rejected, but it is thus treated at great peril to men's souls. Brethren, God is working for us, and I feel deeply in earnest that not one ray of heaven-sent light may be regarded with indifference. God's communication to man is to be appreciated and cherished. If we do not appreciate the light of heaven, it will be our condemnation; our position will be similar to that of the Jews when they rejected the Lord of life and glory. [Cf: Sermons and Talks, Volume 1 p. 90 para. 02] p. 474, Para. 5, [1889MS].

I hope the words I have spoken will not go out of your hearts, like water out of a leaky vessel. I have not spoken to you my own words. I promised the Lord that if I were permitted to meet with you again I would not withhold the truth, although it might not please you all. I know there are some that will be benefited, and in the day of reward the faithful overseer, the faithful shepherd of the flock, will receive a crown of glory. I entreat you, for Christ's sake, do not let the spirit of the enemy take possession of you, and the work be marred in consequence in your hands. [Cf: Sermons and Talks, Volume 1 p. 91 para. 01] p. 475, Para. 1, [1889MS].

We very much desire the help of Elder Littlejohn. God has not released him from the work. We very much desire that Elder Smith shall have the power of the grace of Christ with him at every step, that he shall have Christ as his counselor; for Satan will surely seek to leave upon his mind impressions that will be detrimental not only to his own soul but to the flock of God. He has had a part in the work almost from its very beginning. The third angel's message will triumph. [Oh] that Elder Smith may triumph with it, and may have the full assurance of God's approval in all his work. He is in danger of making wrong moves, and it will be, with his temperament, exceedingly hard for him to acknowledge that he has erred. [Cf: Sermons and Talks, Volume 1 p. 91 para. 02] p. 475, Para. 2, [1889MS].

The work of God is precious in every particular, and it is to go forth to the churches in all its divine fullness. Elder Smith and Elder Littlejohn can communicate the reasons of our faith in a clear and understanding manner which will interest and instruct minds, and if they have a living connection with Jesus, power will attend their labors. God has entrusted to Brother Smith the treasures of His truth, but he has naught wherein to boast because of this. He must walk humbly with God, and God will work with him and for him. He needs to drink deep draughts of the living water, not occasionally but continually, that he may present the fulfillment of prophecy with power and fervency. 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: Sermons and Talks, Volume 1 p. 91 para. 03] p. 475, Para. 3, [1889MS].

Do we believe that we are coming to the crisis, that we are living in the very last scenes of the earth's history? Will we now awaken and do the work which this time calls for, or will we wait till the things which I have presented come upon us? God will make Brother Smith strong in His strength if he will walk not in the counsel of men but in the

counsel of the Holy One of Israel. My husband, myself, and Brother Smith have been united in the work for many years. From his youth, Brother Smith has been engaged in the work, and it has become a part of his being. He knows our labor, and is acquainted with the work that God has given me to do, and, like John, he can speak of the things which he has seen, and the things that he has heard, and the experience he has had in relation to the work God has given me to do. And this witness Satan will strive most earnestly to silence, that he may better obtain access to minds by making of none effect the testimonies of the Spirit of God. [Cf: Sermons and Talks, Volume 1 p. 92 para. 01] p. 475, Para. 4, [1889MS].

Brethren and sisters, 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. [Cf: Sermons and Talks, Volume 1 p. 92 para. 02] p. 475, Para. 5, [1889MS].

God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it; for we are well able." We need now the courage of God's faithful servant of old. Not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been entrusted to them, and lead the flock of God in right pathways onward and upward to victory.--Manuscript 18, 1888. See *RH Extra*, Dec. 24, 1889. (MR 900.34) [Cf: Sermons and Talks, Volume 1 p. 93 para. 01] p. 476, Para. 1, [1889MS].

Morning Talk by Mrs. E. G. White, Ottawa, Kansas, May 12, 1889 The enemy is at work with those who have placed themselves in doubt and unbelief; and they are not satisfied only to be there themselves, but all the time they are strengthening others in the same line, and they want others to believe just as they do. From the light God has given me, there never was any new light that came from heaven but that Satan could find something in it to pick at. And so it is with some of the people of today--they will pick at little things. They want the light, but there comes along the enemy just as he did to the men of Nazareth, and although the Spirit of God told them that Jesus was the anointed one and Christ told them what His work was--to break the power of the enemy and let the oppressed go free, to loose the bands of wickedness and to preach the gospel to the poor [see Luke 4:18]--[they remained in doubt and unbelief]. [Cf: Sermons and Talks, Volume 1 p. 94 para. 01] p. 476, Para. 2, [1889MS].

But it seems to me that we do not take these things and learn the lessons from them that we should. Now the unbelieving came up and the devil took advantage of it and began to work, and they began to say among themselves, Who is this? Is not this the son of Joseph and Mary? And just the minute this thought came into their minds they began to work it out. And you know how it worked. They arose right up and laid hold of Christ and led Him to the brow of the hill and were going to

destroy Him. Now, there has not been any improvement made in human nature since that time. Human nature is human nature still. If there is any little point where they can divert the mind, they make the most of it. You see it in the counsels. It has been presented to me again and again. They [church leaders] are laying plans for the work of God, trying to make arrangements whereby they can advance the work of God, and there stands someone trying to trig [block] the wheels. As I said to one of our brethren not long since, "You have done more to set back the work of God than ten or twenty of our enemies, because you construe some point into something wonderful, and you have held the committee for hours over nothing, only to throw in a block to trig the wheel, and the time wasted and the good resolutions that should have been carried have been lost. You come in and they think you are a good man, a moral man, and what you say is all right, but every time you have a chunk to throw in, and they are worried out in their counsels and nothing is accomplished which should have been done, on account of [your] hindrance." [Cf: Sermons and Talks, Volume 1 p. 94 para. 02] p. 476, Para. 3, [1889MS].

Now brethren I want to tell you, when the Spirit of God comes into our midst, it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken. In the place of coming to God and asking Him to give them a new heart and a new mind, that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It doesn't strike them, and it must harmonize with their ideas and they will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis. [Cf: Sermons and Talks, Volume 1 p. 95 para. 01] p. 476, Para. 4, [1889MS].

It is because I know the very same spirit is here, and that we should not give place to it for a moment that I say these things. I know that while the Spirit of God will make impressions upon human minds, the enemy will come in and make the most of any little thing that it is possible to make and the leaven will begin to work because the devil wants it so. Now brethren and sisters I want to place you on your guard. I want to ask you if you are satisfied with your coldness, your unbelief, your backslidings. Have you not had enough of it? If not, the devil will give you all you desire. We don't want any more. [Cf: Sermons and Talks, Volume 1 p. 96 para. 01] p. 477, Para. 1, [1889MS].

We see that we are in no better condition than the Jewish people. God gave them the clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself came in order that He might present the truth to them. But when His own nation rejected Him, He turned away. He told them, "Ye have ears, but ye hear not, eyes have ye but ye see not." (cf. Jer. 5:21.) Then they inquired, "Are we blind also?" Christ said, "If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light." (See John 9:14) Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his blinder before their eyes, and they received it not. [Cf: Sermons and Talks, Volume 1 p. 96 para. 02] p. 477, Para. 2, [1889MS].

Now brethren, there is a blessing here for you. You may think it strange that I speak to you about these things, but it is my duty. We

never want this thing acted over again on God's earth; and if God gives me strength I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist him. "The Lord rebuke thee," He said, "is not this a brand plucked out of the fire?" (Zech. 3:2). [Cf: Sermons and Talks, Volume 1 p. 96 para. 03] p. 477, Para. 3, [1889MS].

Now here are the people of God and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting-up, that you may have a message for the people that will cut its way through the fleshy heart, and that you may go crying through the porch and the altar, "Spare they people, O Lord, and give not thine heritage to reproach" (Joel 2:17). Now open your ears to the truth you have had and put away your doubts, unbelief, and Christless surmisings. [Cf: Sermons and Talks, Volume 1 p. 97 para. 01] p. 477, Para. 4, [1889MS].

God wants you to come and drink of the clear waters of the streams of Lebanon, and when you have drunk yourselves you will want to call others to drink. Convert after convert is presented to me who does not know what it is to have faith in Christ. It seems they are ready to die; there is no light in them; they are dying for the want of God. [Cf: Sermons and Talks, Volume 1 p. 97 para. 02] p. 477, Para. 5, [1889MS].

I went to a meeting where I could stay only three days, and in that time I spoke to them seven times. They begged of me to stay longer; they seemed starved, and they would get up and talk of how they wanted this truth and this light, but the devil was ready to bring in something to shut out the light, and many are ready to have it so. They don't know what the pure atmosphere is, but may the Lord help us that the clear light of His glory may surround us. May God help us to stand on vantage ground before the enemy that we shall have our minds broken off from things below and get hold from above. [Cf: Sermons and Talks, Volume 1 p. 97 para. 03] p. 477, Para. 6, [1889MS].

Christ, when talking to the people of His time, told them that they had blinded their eyes and closed their ears lest they should see with their eyes and hear with their ears and be converted and He should save them. (See Matt. 13:15) Light had been given them, but they would not receive it. Darkness was upon them, and they would come and pick the little flaws, and draw the minds of the people away from the solemn truth that was for them. Now, how will it be with us? We don't want to kill ourselves here laboring for you, but will you labor for yourselves? We want to know whether we will have the rich blessing of the Lord resting upon us, and we realize that He sheds His rich light and glory upon us. This is my prayer.--Manuscript 2, 1889. (MR 900) [Cf: Sermons and Talks, Volume 1 p. 98 para. 01] p. 478, Para. 1, [1889MS].

Morning Talk at Ottawa, Kansas. May 14, 1889. Brethren and sisters, just as surely as we begin to look earnestly to Jesus, and uncover our souls to Him, we shall go down deep into the valley of humiliation; and

just as surely as we go down, we shall rise up again. The more humbly we live before God, the nearer we will come to Him, and the more distinct will be our view of Jesus Christ and His matchless light. [Cf: Sermons and Talks, Volume 1 p. 99 para. 01] p. 478, Para. 2, [1889MS].

2 Corinthians 3:18: "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." Now you see how important it is that we are beholding this. The enemy has come in, and his dark shadow has been thrown athwart our pathway so that we dwell on the dark side and talk of gloom until our way seems almost hopeless, and we stumble along without courage, hope, or love. But we do not want this to be so. We want this shadow to be swept away, and it will be if we look beyond the darkened shadow to the brightness beyond in Christ Jesus. [Cf: Sermons and Talks, Volume 1 p. 99 para. 02] p. 478, Para. 3, [1889MS].

"Therefore seeing we have this ministry, as we have received mercy, we faint not" Cor. 4:1 . It is the mercy of God that we are to enjoy every day and every hour. Talk of it: dwell upon it. [Cf: Sermons and Talks, Volume 1 p. 99 para. 03] p. 478, Para. 4, [1889MS].

"But [we] have renounced the hidden things of dishonesty" [verse 2]. Here come in the works that go hand in hand with faith. We must not expect that the grace of Christ will work with us while we are practicing dishonesty. [Cf: Sermons and Talks, Volume 1 p. 99 para. 04] p. 478, Para. 5, [1889MS].

"Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" [verse 2]. All that we do is to be in harmony and corresponding with the holiness and purity of the truth. [Cf: Sermons and Talks, Volume 1 p. 100 para. 01] p. 478, Para. 6, [1889MS].

"But if our gospel be hid, it is hid to them that are lost" [verse 3]. If they quibble and stumble over points of truth that are presented, why, they would stumble over the plainest statements. [Cf: Sermons and Talks, Volume 1 p. 100 para. 02] p. 478, Para. 7, [1889MS].

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" [verses 4, 5]. Is there not a whole volume here on which we can study? [Cf: Sermons and Talks, Volume 1 p. 100 para. 03] p. 478, Para. 8, [1889MS].

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" [verse 6]. How are we to get it? We are to be God's witnesses and reflect the character of Christ in our character. There is no use for a man to be low and sensual, with his mind on sensual things, and yet think he can reveal the knowledge of God that is Jesus Christ. He must have the grace of God in his own heart and practice it in his life. [Cf: Sermons and Talks, Volume 1 p. 100 para. 04] p. 479, Para. 1, [1889MS].

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" [verse 7]. Have we received a bright thought? If so, we are not to think that it is because of any wonderful smartness or intelligence in ourselves. It is because God is the Author of it. If anyone tells you you have preached a good sermon, tell him the devil told you that before he did, and for him not to be an agent for the devil. There is pride in our hearts that must be emptied out, and then Jesus Christ will come in and take possession of our whole heart. [Cf: Sermons and Talks, Volume 1 p. 100 para. 05] p. 479, Para. 2, [1889MS].

I love my Saviour this morning because He first loved me. If there is anything in my life, my words, my teachings, that is good, it is because Christ has put it there. It is not because of any goodness in me, and there is no glory to be directed to myself. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith; against these there is no law. We should experience this, and then we will not be under the bondage of the law of God by any means. You are free in Christ Jesus. We shall walk in liberty because our will is in harmony with the will of God and we love all His commandments. [Cf: Sermons and Talks, Volume 1 p. 101 para. 01] p. 479, Para. 3, [1889MS].

"We have this treasure in earthen vessels," but we are hid in Christ, and Christ is in God; so, our lives are hid with Christ in God and we reveal Christ, and in doing so we reveal the Father. Let this be a season when if you have sins to confess, or if you have wronged your brethren and have not right feelings toward them, for Christ's sake get these things out of the way. We want to be getting ready for the future life. Our Lord is coming with power and great glory. We are not to be surfeited and drunken with the cares of this life, but we are to keep our minds uplifted; and if we do this we shall see of the salvation of the Lord, and our hearts will be all light in the Lord, and we shall talk of His love and tell of His power and reveal Him to all around us. [Cf: Sermons and Talks, Volume 1 p. 101 para. 02] p. 479, Para. 4, [1889MS].

It is our privilege to go on from strength to strength and from glory to glory. Do not think that because we have a glimmer of the light of God, that we have it all. It will soon leak out of your hearts as water out of a leaky vessel if your eyes are not fixed on the mark of the high calling which is in Christ Jesus. Unless you work with earnestness, the devil will sow doubts in your mind. [Cf: Sermons and Talks, Volume 1 p. 101 para. 03] p. 479, Para. 5, [1889MS].

When you start out, the enemy may put into your minds some cheap, common, sensual thought; but lift your souls to Jesus Christ and think of His purity, and they will not long remain. Talk of His glory, think of His life; and when affliction comes to you, let it prove you to be God's workmen, working out a far more exceeding and eternal weight of glory. Then talk of His glory, and let your soul be full of the love of Jesus, and your hearts be uplifted to God every morning and noon and evening and if we fight the good fight of faith we shall come off victorious.--Ms. 3, 1889. (MR 900) [Cf: Sermons and Talks, Volume 1 p. 102 para. 01] p. 479, Para. 6, [1889MS].

Talk at the Ministers' Meeting, Kansas camp meeting. May 14, 1889. We

take the words of Brother . A. Olsen in regard to the coming of the Lord, and we think how it has been presented to us in a striking manner that the end of all things is at hand; the Lord is at the door. What influence has it had to solemnize our minds and arouse in us an earnestness to separate from us everything that is offensive to God? Then to think that, after all, He is nearer now than when we first believed. The day of the Lord is right at hand, and it is not safe for us to delay [to prepare for] His coming. [Cf: Sermons and Talks, Volume 1 p. 103 para. 01] p. 480, Para. 1, [1889MS].

Do you think that any of us, when He comes, will be brought before the great Judge and will feel that we have devoted too much time to preparation? Will such thoughts come into our minds? Shall we think that we have been altogether too sympathetic, that we have devoted too much time in winning souls back to Christ, and binding up the brokenhearted? No indeed. Our thoughts will be these as we look back to those who stand before the Judge: "Why didn't I help them at such a time when I ought to?" or, "O, I am glad I did deny myself and help them to stand on the solid rock." These are the very thoughts that will come up to us in the judgment when everyone is judged according to the deeds done in the body. [Cf: Sermons and Talks, Volume 1 p. 103 para. 02] p. 480, Para. 2, [1889MS].

And as many are weighed in the balance, they will be found wanting. Then they will proclaim their sins upon the housetop. They will not be afraid to have everybody know their sins, if they can only make restitution for them and save one soul. But let us thank God today that we are not yet before the judgment seat of God, but we have an Intercessor, one who has loved us so that He gave His own precious life for us individually, just as though there was not another soul in the universe. He died for us, and we are of infinite value of Jesus Christ. How can we measure the sacrifice He has made for us? Then we should feel how we have wounded and bruised the Son of God and put Him to an open shame when we deny Him. [Cf: Sermons and Talks, Volume 1 p. 103 para. 03] p. 480, Para. 3, [1889MS].

It is not that you come out in words and deny Him, but in your actions you deny Christ so that He is ashamed to call you brethren. We want every one of us to be consecrated to God. [Cf: Sermons and Talks, Volume 1 p. 104 para. 01] p. 480, Para. 4, [1889MS].

Let the plowshare go deep, and uproot all this Phariseeism, and let this self-righteousness be torn all to pieces. The very best way to have this done is to fall on the Rock and be broken. Just as soon as you see there is nothing in you that is righteous, just as soon as you have a dread of sin, you will fall on the Rock, and then it is that Christ can take you and mold you and fashion you into a vessel of honor. But just as soon as you allow your thoughts and feelings to be turned against one another, this is unlike Christ, and just so sure it is that you are not vessels unto honor, but dishonor. You don't give God a chance; you are trying to fashion yourself after a mold of your own imagination, but you want to take that out of your mind, and keep Christ before you every day--when you rise up and when you sit down, when you go out and when you come in. [Cf: Sermons and Talks, Volume 1 p. 104 para. 02] p. 480, Para. 5, [1889MS].

You want to exercise all that Christian politeness and respect because

you are the purchase of the blood of Christ, and He has died upon Calvary's cross that we might live. Christ Himself has bridged the gulf for us. It is our duty to help those who are downcast. Recollect what their privileges are, and don't talk of the difficulties, but go right to them and try to bind up the brokenhearted. These are right in the church all around us. Never have an idea that you know more than your brethren, but just keep humble. It was this spirit of surmising that brought all the weakness into the Jewish nation. [Cf: Sermons and Talks, Volume 1 p. 104 para. 03] p. 480, Para. 6, [1889MS].

We want to learn in the school of Christ meekness and lowliness of heart, and from whom are we to learn these lessons? Jesus says, "I am meek and lowly of heart." "Learn of Me." Now, if there is anything in us like self, then Christ cannot dwell there. We want to represent Christ to the world. We must have self hid with Christ in God, and when this is the case we will represent Christ to the world. Oh, there is something wonderful about it--He loves us as He loves His Son [see John 17:23]. Just think of it--loves us as He does His Son! This is wonderful, wonderful. In Him we have all heaven presented to us, and the more we see in Jesus the less we see that is good in self. [Cf: Sermons and Talks, Volume 1 p. 105 para. 01] p. 481, Para. 1, [1889MS].

You know, just as soon as the heavenly Messenger came from heaven and revealed Himself to Daniel he said, "My comeliness was turned in me into corruption" [Dan. 10:8]. He had such a view of the glory of God that he fell as one dead. He could not talk; he could not see; but the angel took him and set him upon his knees, and yet he could not look at Him. [Cf: Sermons and Talks, Volume 1 p. 105 para. 02] p. 481, Para. 2, [1889MS].

Then what did he have to do? Veil His glory, and come to him just as Christ came to this world. He took upon Him humanity, then He could talk with Daniel. Brethren, the more we see in Jesus, the less we will see in self; and the more self-esteem we have, the more we are puffed up by the devil. May God help us to put away self and cling to Jesus; then we will spring up and bear fruit to the glory of God. [Cf: Sermons and Talks, Volume 1 p. 105 para. 03] p. 481, Para. 3, [1889MS].

(Sermon given at Rome, New York, June 19, 1889) [Matthew 5:14-16 quoted.] We read in the following verse, verse 17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, they could not get it out of their minds that it was the law, the law, the law that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to reveal that light in the framework of the gospel, that they might understand in regard to this light that it was essential for them to have. [Cf: Sermons and Talks, Volume 1 p. 106 para. 01] p. 481, Para. 4, [1889MS].

Here He shows the exceeding breadth of the law of Jehovah--its extended character--and He presents it before them in a light they had not comprehended before. And the moment He does that, there arises a resistance against that light. Why should they accept it? It was not as

they had taught it; it was in a different setting; and they could not harmonize this with their misconceived ideas. [Cf: Sermons and Talks, Volume 1 p. 106 para. 02] p. 481, Para. 5, [1889MS].

Christ reads their thoughts, and their thoughts were that he did not make the law as prominent as they had done. He takes up their thoughts and says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. . . . 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" [verses 17, 19]. And He makes it still more plain: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" [verse 20]. Now, they had built over that law, and around it, exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that law, even the letter of it, as they interpreted it; it was impossible. [Cf: Sermons and Talks, Volume 1 p. 106 para. 03] p. 481, Para. 6, [1889MS].

Now Christ goes on and tells what the principles of the law are, and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God's law. [Cf: Sermons and Talks, Volume 1 p. 107 para. 01] p. 482, Para. 1, [1889MS].

When Christ came into the world, He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets, and had been obtaining their education, were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, "Ye do err, not knowing the scriptures, nor the power of God" [Matt. 22:29]. They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth. [Cf: Sermons and Talks, Volume 1 p. 107 para. 02] p. 482, Para. 2, [1889MS].

One part of Christ's great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don't know but you have heard me say it in years past, "I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion." [Cf: Sermons and Talks, Volume 1 p. 108 para. 01] p. 482, Para. 3, [1889MS].

There was one who came to me and said, "Sister White, can you tell me how I am to know that Jesus forgives me my sins as I repent of them?" "Yes, I can. I point you to Calvary, to the dying Saviour upon the cross." There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sins. The light reflected from the cross of Calvary speaks to us of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified. [Cf: Sermons and Talks, Volume 1 p. 108 para. 02] p. 482, Para. 4, [1889MS].

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, "Is that dream any stronger than a 'Thus saith the Lord!'" I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said, and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Saviour, because I am a sinner. [Cf: Sermons and Talks, Volume 1 p. 108 para. 03] p. 482, Para. 5, [1889MS].

And when the devil comes and points to your sins and hateful crimes, tell him, "Yes, I am a sinner, but Christ is a Saviour, and He says, 'I am not come to call the righteous, but sinners to repentance'" [Matt. 9:13]. Thus you arm yourself with the whole armor of Christ's righteousness. How is it you have not on the armor of Christ's righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world; but He came here because it was impossible for man to redeem himself and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our substitute and surety. [Cf: Sermons and Talks, Volume 1 p. 109 para. 01] p. 482, Para. 6, [1889MS].

Before He came they were under a yoke; but Christ was above law, He was the originator of the law, so there was no yoke upon Him; and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast to the whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel. This is the only hope of life, and when Christ cried out, "It is finished," He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave. [Cf: Sermons and Talks, Volume 1 p. 109 para. 02] p. 483, Para. 1, [1889MS].

As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it. [Cf: Sermons and Talks, Volume 1 p. 109 para. 03] p. 483, Para. 2, [1889MS].

Why did not God blot Satan out of existence? Why did He not blot sin out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of his disaffection upon Christ and the Father. But he had an opportunity here in this world to develop his new principles, and he did it when he crucified the Lord of glory. He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today--what these lawless principles will lead to. [Cf: Sermons and

Talks, Volume 1 p. 110 para. 01] p. 483, Para. 3, [1889MS].

The enemy has worked, and he is working still. He is come down in great power, and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown [Pennsylvania]. He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect. [Cf: Sermons and Talks, Volume 1 p. 110 para. 02] p. 483, Para. 4, [1889MS].

What is God going to do for His people--leave them with no new light? "Ye are," says He, "the light of the world." Then we are to get more light from the throne of God, and have an increase of light. Now, we do not tell you in the message that has been given to you here and in other places that it is a grand new light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms he began to understand who the great I AM was--that there was a power above, whom Pharaoh, the king of Egypt, could not compete with or overcome with all his experience and resistance. Therefore he said to the children of Israel, "Go." [Cf: Sermons and Talks, Volume 1 p. 110 para. 03] p. 483, Para. 5, [1889MS].

But what was there to do the last night? They were to kill a lamb and take the blood and mark the lintels and the doorposts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the firstborn, and would see the blood that marked the lintels and the doorposts, he was to pass over those who had the blood upon the doorposts. [Cf: Sermons and Talks, Volume 1 p. 111 para. 01] p. 484, Para. 1, [1889MS].

Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his Saviour. And why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption. [Cf: Sermons and Talks, Volume 1 p. 111 para. 02] p. 484, Para. 2, [1889MS].

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Then

they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today; and if any oppose the law, they are the ones that God condemns, because we are not left in uncertainty. [Cf: Sermons and Talks, Volume 1 p. 112 para. 01] p. 484, Para. 3, [1889MS].

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious Sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshiped. [Cf: Sermons and Talks, Volume 1 p. 112 para. 02] p. 484, Para. 4, [1889MS].

Now the test is coming between the Sabbath that the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day. [Cf: Sermons and Talks, Volume 1 p. 112 para. 03] p. 484, Para. 5, [1889MS].

There are to be trying times before us, and what does God mean? He means that we seek to understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me and sin is constantly at work to have the supremacy. If you could see what Christ is, one that can save to the uttermost all that come unto God by Him, then you would have that faith that works. [Cf: Sermons and Talks, Volume 1 p. 112 para. 04] p. 484, Para. 6, [1889MS].

But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me." [Cf: Sermons and Talks, Volume 1 p. 113 para. 01] p. 484, Para. 7, [1889MS].

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me" [John 12:32]. [Cf: Sermons and Talks, Volume 1 p. 113 para. 02] p. 485, Para. 1, [1889MS].

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe. [Cf: Sermons and Talks, Volume 1 p. 113 para. 03] p. 485, Para. 2, [1889MS].

As he sees Christ hanging upon the cross of Calvary he sees that He

loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah. [Cf: Sermons and Talks, Volume 1 p. 113 para. 04] p. 485, Para. 3, [1889MS].

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His Son to die for fallen man, that he might keep the law of Jehovah. [Cf: Sermons and Talks, Volume 1 p. 114 para. 01] p. 485, Para. 4, [1889MS].

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God. [Cf: Sermons and Talks, Volume 1 p. 114 para. 02] p. 485, Para. 5, [1889MS].

O, I am glad I have a Saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without Me, ye can do nothing." "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" [Rev. 3:20]. I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory--even your faith, feelings, and good works? Is that it? No; "This is the victory . . ., even your faith" John 5:4 . [Cf: Sermons and Talks, Volume 1 p. 114 para. 03] p. 485, Para. 6, [1889MS].

What is faith? It "is the substance of things hoped for, the evidence of things not seen." Then what? "Faith, if it hath not works, is dead, being alone" [James 2:17]. Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ. [Cf: Sermons and Talks, Volume 1 p. 114 para. 04] p. 485, Para. 7, [1889MS].

Now, there has been coming in among us a self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it: [Rev. 3:14-16 quoted.] [Cf: Sermons and Talks, Volume 1 p. 115 para. 01] p. 486, Para. 1, [1889MS].

What is the matter? They have left their first love. "So then because thou art lukewarm . . . I will spue thee out of My mouth." What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that he will not take their names into His mouth to present them to the Father. [Cf: Sermons and Talks, Volume 1 p. 115 para. 02] p. 486, Para. 2, [1889MS].

"I know thy works." "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" [verse 17]. [Cf: Sermons and Talks, Volume 1 p. 115 para. 03] p. 486, Para. 3, [1889MS].

Now what is the difficulty? "Tried in the fire." Christ had such love for us that He could go through all that trying of the crucifixion, and come off conqueror. And the white raiment, what is that? Christ's righteousness. "Anoint thine eyes with eyesalve"--spiritual discernment, that you may discern between true righteousness and self righteousness. Now here is the work. The heavenly merchantman is passing up and down before you saying: "Buy of Me. Here are heavenly goods; buy of Me." "Will you do it? It is "Me" you are to buy of. There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness. [Cf: Sermons and Talks, Volume 1 p. 115 para. 04] p. 486, Para. 4, [1889MS].

Then He says, "Be zealous therefore, and repent." That message is to us. We want the brethren and sisters in this conference to take hold of this message, and see the light that has been brought to us in new settings. [Cf: Sermons and Talks, Volume 1 p. 116 para. 01] p. 486, Para. 5, [1889MS].

God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: "For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace" [Isa. 9:6]. Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them. [Cf: Sermons and Talks, Volume 1 p. 116 para. 02] p. 486, Para. 6, [1889MS].

Brethren, do not let any of you be thrown off the track. "Well," you say, "What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ. [Cf: Sermons and Talks, Volume 1 p. 117 para. 01] p. 486, Para. 7, [1889MS].

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is the very principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in

heart. [Cf: Sermons and Talks, Volume 1 p. 117 para. 02] p. 487, Para. 1, [1889MS].

Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will? [Cf: Sermons and Talks, Volume 1 p. 117 para. 03] p. 487, Para. 2, [1889MS].

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. [Cf: Sermons and Talks, Volume 1 p. 117 para. 04] p. 487, Para. 3, [1889MS].

Brethren in New York, we want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you. [Cf: Sermons and Talks, Volume 1 p. 118 para. 01] p. 487, Para. 4, [1889MS].

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and women who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself where you may have a knowledge of the truth as it is in Jesus. [Cf: Sermons and Talks, Volume 1 p. 118 para. 02] p. 487, Para. 5, [1889MS].

He wants you to attend the school where Biblical lectures are being given. "Well," says one, "I will go the school in Battle Creek." But they are about full there, and are going to start a school in Kansas. But here is South Lancaster; now why not, you who are so near, patronize South Lancaster? There will be those there who will be able to teach and stand at the head in giving Biblical lectures. [Cf: Sermons and Talks, Volume 1 p. 118 para. 03] p. 487, Para. 6, [1889MS].

No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. Now, you would not think of such a thing as going to a man who never worked at the carpenter trade and asking him to put you up a fine building; and so it is in God's work. God wants you to learn, and the angels will be right by [you] to impress your mind, and if you will go to the

Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice, and learn to teach, [teach others] as God commanded Timothy to take the things He had given him and commit them to faithful men who would be able to teach others also. Now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the minister will not be worked to death and you can take them and drill them in the truth, and their hearts be burning with it and they want to tell it to others. [Cf: Sermons and Talks, Volume 1 p. 119 para. 01] p. 487, Para. 7, [1889MS].

Now, you have had light here, and what are you going to do about it? Are you going home and sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. Oh, how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the light of the world. "A city that is set on a hill cannot be hid." [Cf: Sermons and Talks, Volume 1 p. 119 para. 02] p. 488, Para. 1, [1889MS].

Now, brethren, go to work. Parents, send your children to these schools. Those near to South Lancaster can go there, and those near the college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as you go to your homes. [Cf: Sermons and Talks, Volume 1 p. 119 para. 03] p. 488, Para. 2, [1889MS].

R. & H. Extra December 24, 1889 An Address in Regard to the Sunday Movement Dear Brethren and Sisters: I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people clergymen of various denominations, and the object of this covert maneuvering is to win popular favor for the engorcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday. [Cf: Paulson Collection p. 333 para. 01] p. 488, Para. 3, [1889MS].

There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do; for the honor of his law and the religious liberty of the people are at stake. God would have us see and realize the weakness and depravity of men, and put our entire trust in him; "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual vickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in

the evil day, and having done all, to stand." [Cf: Paulson Collection p. 333 para. 02] p. 488, Para. 4, [1889MS].

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted/" and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble. But God will not save us if we make no effort to do the work he has committed to our charge. We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. We should diligently study the word of God; and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth - the commandments of God and the faith of Jesus - has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has ever been made. We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness, disloyalty to God, so prevails that his law is made void, but the psalmist says of such a condition, "It is time for thee Lord to work; for they have made void thy law." [Cf: Paulson Collection p. 333 para. 03] p. 489, Para. 1, [1889MS].

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action: and this will bring the truth before those who have never heard it. The world is over-borne with falsehood and iniquity and those whom God has made the depositaries of his law, and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislatures should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold his people who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty. [Cf: Paulson Collection p. 334 para. 01] p. 489, Para. 2, [1889MS].

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should work with perserving energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and his truth. When the law of God has been made void, and apostasy become a national sin, the Lord will work in behalf of his people. Their extremity will be his opportunity. He will manifest his power in behalf of his church. [Cf: Paulson Collection p. 334 para. 02] p. 490, Para. 1, [1889MS].

My brethren, you must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be will be; prophecy must be fulfilled." O awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen, you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies, because it did not agree with their own opinions. [Cf: Paulson Collection p. 334 para. 03] p. 490, Para. 2, [1889MS].

God does not force any man into his service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming of power of God must be upon you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ. [Cf: Paulson Collection p. 335 para. 01] p. 490, Para. 3, [1889MS].

If the watchmen sleep under an opiate of Satan's and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God, they will be charged with the blood of souls. The watchmen must be wide awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil, and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces, and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not be such as God can approve. We must keep the way of the Lord to do his will, making him our counselor, and then in faith work away from self. [Cf: Paulson Collection p. 335 para. 02] p. 490, Para. 4, [1889MS].

Light must come to the people through agents whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the heart of the work, Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to his children. It is his design to keep them in ignorance of what shall come upon the earth. All should be prepared to hear the signal trumpet of the watchmen, and be ready to pass the word along the walls of Zion, that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them, and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth, that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God. [Cf: Paulson Collection p. 335

para. 03] p. 491, Para. 1, [1889MS].

Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they by their indifference and inactivity, say to the people, "Peace and safety"? May God help every one to come up to the help of the Lord now. The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, he will be their defense. He will open ways that the message of light may come to great men, to authors, and law makers. They will have opportunities of which you do not dream, and some of them will boldly advocate the claims of God's downtrodden law. [Cf: Paulson Collection p. 336 para. 01] p. 491, Para. 2, [1889MS].

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven, we should be mighty in him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by his Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to his people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him, and even these he is trying to overcome. Much upon these things has been shown to me, but I can only present a few ideas to you. Go to God for yourselves, pray for divine enlightenment, that you may know that you do know what is truth, that when the wonderful miracle working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness. Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred responsibility. [Cf: Paulson Collection p. 336 para. 02] p. 491, Para. 3, [1889MS].

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." It is a day when instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims, are some who break its sacred precepts. The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. There

will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. [Cf: Paulson Collection p. 336 para. 03] p. 492, Para. 1, [1889MS].

Brethren and sisters, 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. God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it, for we are well able." We need now the courage of God's faithful servant of old; not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been entrusted to the, and lead the flock of God in right pathways. [Cf: Paulson Collection p. 337 para. 01] (Signed) Mrs. E. G. White p. 492, Para. 2, [1889MS].

How Daniel Overcame--When Daniel was in Babylon, he was beset with temptations of which we have never dreamed, and he realized that he must keep his body under. He purposed in his heart that he would not drink of the king's wine or eat of his dainties. He knew that in order to come off a victor, he must have clear mental perceptions, that he might discern between right and wrong. While he was working on his part, God worked also, and gave him "knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." This is the way God worked for Daniel; and He does not propose to do any differently now. Man must co-operate with God in carrying out the plan of salvation.-- *R. & H., April 2, 1889.* [Cf: Notebook Leaflets, Volume 1 p. 66 para. 03] p. 492, Para. 3, [1889MS].

He Becomes Our Righteousness--Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world.-- *Letter 33, 1889.* [Cf: Notebook Leaflets, Volume 1 p. 66 para. 05] p. 493, Para. 1, [1889MS].

Growing in Grace--No Christian reaches the highest point of attainment that overloads himself with worries about this world or in carrying his pet sins along with him. We can and should breathe a purer atmosphere and taste more heavenly joys. We need Jesus every day and with His strength we may gain strength, yes, grow in grace for heavier conflicts and obtain inspiring views of heavenly things. The pierced hand of our divine Master holds the signal for us to come up higher. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." O that we might arise and shine, for our light has come and the glory of the Lord hath

arisen upon us. The more closely we copy the Pattern the more wisdom and intelligence we will have of His matchless loveliness.-- MS. 10,1889. [Cf: Notebook Leaflets, Volume 1 p. 126 para. 05] p. 493, Para. 2, [1889MS].

When Israel obtained special victories after leaving Egypt, memorials were preserved of these victories. Moses and Joshua were commanded of God to do this, to build up remembrances. When the Israelites had won a special victory over the Philistines, Samuel set up a commemorative stone and called it Ebenezer, saying, "Hitherto hath the Lord helped us." 1 Sam. 7:12. [Cf: Unpublished Manuscripts, Volume 1 p. 27 para. 1] p. 493, Para. 3, [1889MS].

Oh, where, as a people, are our commemorative stones? Where are set up our monumental pillars carved with letters expressing the precious story of what God has done for us in our experience? Can we not, in view of the past, look on new trials and increased perplexities--even afflictions, privations, and bereavements--and not be dismayed, but look upon the past and say, "Hitherto hath the Lord helped us." I will commit the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed to His trust against that day. "As thy days, so shall thy strength be."--Ellen G. White Diary, Book No. 14, pp. 129, 130, October 24, 1889. [Cf: Unpublished Manuscripts, Volume 1 p. 27 para. 2] p. 493, Para. 4, [1889MS].

Battle Creek, Mich., Nov. 4, 1889. There have arisen in our conference questions that need to have careful attention, whether the Sabbath-keepers in the Southern States where they are liable to feel the oppressive power of their state laws if they labor on Sunday, shall they rest on Sunday to avoid the persecution which must come if they do any labor. Some of our brethren seem anxious that a resolution shall be passed by the General Conference advising our Sabbath-keeping brethren liable to imprisonment and fines, to refrain from labor on that day. Such resolutions should not be placed before this Conference requiring their action. [Cf: Unpublished Manuscripts, Volume 1 p. 60 para. 1] p. 493, Para. 5, [1889MS].

There are questions about which it is far better to have as little notoriety given as possible, in either case,--for, or against. And our brethren would be wise in not bringing questions of this character to the front, to obtain decisions from the Conference in regard to them. They can be understood and adjusted in a more private way. There are many things that should be conducted in a silent, unobserved way which would have all together a better influence upon all minds. Some minds are so constituted that they can not treat these questions wisely. When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of heaven, though they may receive the sanction of the General Conference,--for the reason that the Lord gives light and knowledge just when it is most needed. [Cf: Unpublished Manuscripts, Volume 1 p. 60 para. 2] p. 494, Para. 1, [1889MS].

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I am afraid of these many resolutions. One year ago resolutions were brought into the Conference for adoption that, had they all been accepted, would have bound about the work of God. Some resolutions were urged by young, inexperienced ones, that never should have received the consent of the Conference. Human traditions and permits and non-permits have been of a character that would have bound them about with restrictions that were wholly unnecessary, out of God's order, and that would have created a condition of things that would have been detrimental to the progress of the work. If some resolutions that were accepted had not been proposed, it would have been better, for those who presented them were in darkness and not in the light. Had they been laid upon the table, it would have been far more in accordance with the will of God because all these many resolutions, voting what shall be, and what shall not be, are not after God's order. What this man shall do, and shall not do, making laws that God never made, has created principles which should not prevail among us. As reformers, if we had less talk and more of Christ, there would be far greater modesty and humility and we would do far more good. [Cf: Unpublished Manuscripts, Volume 1 p. 61 para. 1] p. 494, Para. 3, [1889MS].

There are many things that require the wisest and most careful counsel, and should be done without making any noise about it; but there is want of wisdom in throwing every action open to all. Many things are kept reserved through the year for the General Conference to act upon which should be faithfully carried by the State Conferences, a mass of matter that need not be brought before the Conference at all. [Cf: Unpublished Manuscripts, Volume 1 p. 61 para. 2] p. 494, Para. 4, [1889MS].

Many things had better never see the light of day. They are originated by minds that are not under the light of the Sun of righteousness. It increases the work of the Conference and it might just as well be acted upon in their several churches and councils and take off the Conference a large amount of perplexing questions with which they should not be burdened. [Cf: Unpublished Manuscripts, Volume 1 p. 61 para. 3] p. 495, Para. 1, [1889MS].

In General Conference, many things are rushed through without being duly canvassed. All have not had opportunity to think and pray over these things and those who do have the opportunity do not improve it and use their brain power. They devise and execute without God's counsel. There are counsels that should be held of less importance and less expense with less weariness to our leading, responsible men. All minor matters should be settled by our State Conference, thus dealing with questions that will save time and care and burdens that have greatly taxed the General Conference. [Cf: Unpublished Manuscripts, Volume 1 p. 62 para. 1] p. 495, Para. 2, [1889MS].

The question of the great need of the soul deserves in these meetings of the conference far more attention, and many questions that are tossed into the Conference should never appear, but be worked out in your state Conferences. It has become habit to pass laws that do not always bear the signature of heaven. The question of the color line should not have been made a business for the Conference to settle. It

is a question which involves principles needing much careful, prayerful thought. [Cf: Unpublished Manuscripts, Volume 1 p. 62 para. 2] p. 495, Para. 3, [1889MS].

The question that has been before the Conference, whether the brethren, where oppressive laws exist should be advised not to work on Sunday, is not a question to be brought before an open Conference. It could not be voted upon without misunderstanding and mismoves and bad results. [Cf: Unpublished Manuscripts, Volume 1 p. 62 para. 3] p. 495, Para. 4, [1889MS].

I am led to inquire with pain of soul what do our brethren mean by presenting questions of this order before an open conference. If the disciples of Christ needed to assemble together in one place after the ascension of Christ and pray for the descent of the Holy Spirit, there would be greater need of their doing so now when solemn and far-reaching principles are involved. Ten days were given to earnest seeking of God and ten days would need to extend to twenty before men should venture to put their pens to write out a decision for the people on this point. Much earnest prayer and nothing less than the descent of the Holy Ghost would settle these questions. Then to toss these questions into the Conference without the prayerful consideration of the subject would be the greatest folly. [Cf: Unpublished Manuscripts, Volume 1 p. 62 para. 4] p. 495, Para. 5, [1889MS].

This is the third angel's message to our world and men had better keep their hands off the ark. There has been revealed the disposition to cavil over some questions that are plainly revealed in the word of God. Let not any move in their blindness to make decisions on so momentous subjects. Do we receive the Bible as the oracles of God? In every State there should be wise instructions given on this point, and can be better given in these States more silently, giving as little notoriety to these points as possible, but advising, counseling in the fear of God after much prayer and fasting and seeking counsel from the unerring Counselor. [Cf: Unpublished Manuscripts, Volume 1 p. 63 para. 1] p. 495, Para. 6, [1889MS].

No haphazard advice should come from the lips of any ambassador of Christ. He should fear the Lord and have his words in accordance with the will and ways of God. This is a time for much praying and less talking. This subject [relating to advice to our colored people regarding working on Sunday] is not a matter to which to give an offhand assent or dissent. It is wonderful, sacred, solemn ground on which we stand and we cannot move recklessly without dishonoring God and ruining souls. All the universe of heaven is astir, looking to us to see what course we will pursue in this matter. While all Sabbath-keepers are anxious and troubled, seeking to penetrate the mysteries of the future, and to learn all they can in regard to the correct position they shall take, be careful that they are advised correctly in regard to Sunday observance. Action cannot be taken in regard to this matter here, and our people of all classes of minds and of varied temperament should treat it wisely. There will be ever danger of going to extremes. Christ says, "Ye are My friends, if ye do whatsoever I command you." (John 15:14). Then [go] to your knees in prayer, have far less of self and depend wholly on the counsel of God. Then, if all would be under the control of the Spirit of God there would be nothing to fear, for all would adorn the doctrine of Christ our Saviour. [Cf: Unpublished

Manuscripts, Volume 1 p. 63 para. 2] p. 496, Para. 1, [1889MS].

He who has Christ abiding in his heart will so order his conversation as to bring no dishonor or reproach on the sacred truth of God. He will give no occasion to its enemies to blaspheme, will not be filled with self-confidence, but his confidence will be in God. He will not be revealing inconsistencies that are not in harmony with the precious truth of sacred origin. He will not be found going to extremes and furnishing scandal to be circulated far and near in the most exaggerated form. He must be a man that holds communion with God; a man that prays and does not pray in vain: "Hold up my goings in thy paths that my footsteps slip not." (Psalms 17:5). [Cf: Unpublished Manuscripts, Volume 1 p. 64 para. 1] p. 496, Para. 2, [1889MS].

If the decision is made that our people shall not labor on Sunday and that our brethren in the Southern States shall appear to harmonize with the Sunday Law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South. The decision is to be a universal one. If it comes to the light of day as it will in degrees and there will be concessions and servile bowing to an idol god by those who claim to be Sabbath-keepers, there will be a yielding of principles until all is lost to them. [Cf: Unpublished Manuscripts, Volume 1 p. 64 para. 2] p. 496, Para. 3, [1889MS].

If we counsel them not to respect the idol sabbath exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a quiet way and encourage no defying of the law powers in words or actions unless called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the combative spirit or passions of opponents. There is a self-deluded enthusiasm in this, bringing in an elevation of Sunday that it will be difficult to handle because "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." [Cf: Unpublished Manuscripts, Volume 1 p. 65 para. 1] p. 496, Para. 4, [1889MS].

The counsel to be given is, "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand"--in harmony in outward appearance with? No, but "against the wiles of the devil." [Cf: Unpublished Manuscripts, Volume 1 p. 65 para. 2] p. 497, Para. 1, [1889MS].

There are some trying testimonies to be manfully born by Sabbath-keepers and some bitter persecution finally endured, for, says Christ, "Ye are my witnesses." Yes, witnesses for God, standing in defense of His holy law. We are a light to reveal the moral darkness, and the reward will be given to the overcomer. [Cf: Unpublished Manuscripts, Volume 1 p. 65 para. 3] p. 497, Para. 2, [1889MS].

Let no resolutions be passed which will encourage halfhearted service or cowardly hiding our light under a bushel or under a bed for we will certainly be tried and tested. The Bible heroes of faith are to be our example and the Bible readers and Bible workers, if truly on the Lord's side, will be earnest, whole-souled, humble, meek, and lowly of heart, and God will teach them. We need not make any special rules for those

who are not dyspeptic Christians: on the other hand, should resolutions be passed that because of the trials and inconveniences that arise because of our faith such ones should cease their labor on Sunday, bowing to the idol sabbath, will it give such ones vigorous, spiritual sinew and muscle or will they grow into cowards and be swept away with the delusions of these last days? Leave these precious souls to God's dictation. Be sure the Sabbath is a test question and how you treat this question, places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual. [Cf: Unpublished Manuscripts, Volume 1 p. 65 para. 4] p. 497, Para. 3, [1889MS].

The position taken by some is, that this civil enactment has no relation to the present observance of the Sabbath. Here again great blindness is shown to be upon them. In this they are not correct, for every move from the first made by Satan was the beginning of His work to continue to the end to exalt the false, to take the place of the genuine Sabbath of Jehovah. He is just as intent now and more determined to do this as ever before. He has come down with great power to deceive them who dwell on the earth with His Satanic delusions. His work has direct reference to the Sabbath of the fourth commandment, and should the resolution be passed that because of inconveniences and loss of property, imprisonment and fines, the enactment of laws of the State shall compel Sunday observance, all must obey these laws, God would certainly be dishonored; and the lesson given to those who need better advice shall be of a character to open the way and make it easy for souls to be carried away with the bold, swift current of evil. They will be tempted strongly because of the universal scorn which they see thrown upon the law of God to think slightly of it and to place the laws of men on an equality with the laws of God and give less and less reverence to the laws of Jehovah. Shall the overseers of the flock work with the great deceiver to make apostasy from God easy? [Cf: Unpublished Manuscripts, Volume 1 p. 66 para. 1] p. 497, Para. 4, [1889MS].

We have all the way along known that this battle must come and the two great powers, the Prince of Darkness and the Prince of Light, will be in close battle, and not one of God's people who understand the truth, if in the light where God would have them stand, will teach by precept or example any soul to shirk now. Give them strengthening Bible diet and Bible duty to strengthen and brace the soul for the coming conflict. But there will be need at this time of men who have been leaders in this work of keeping step where Jesus leads the way. If they do not walk in the light as Christ leads the way and advance with the increasing light of the third angel's message, they will surely become blind leaders of the blind. (Exodus 31:12-17) [Cf: Unpublished Manuscripts, Volume 1 p. 67 para. 1] p. 498, Para. 1, [1889MS].

It is a time now when God calls for brave men having on the whole armor of God, presenting a united front to the foe. And as we meet the emergency the law of God becomes more precious, more sacred, and as it is more manifestly made void and set aside, in proportion should our respect and reverence for that law. David said, "They have made void Thy law, therefore I love thy commandments above gold; yea, above fine gold." (Ps. 119:126-7). [Cf: Unpublished Manuscripts, Volume 1 p. 67 para. 2] p. 498, Para. 2, [1889MS].

The Lord will be constantly leading and guiding His people to meet this emergency if they ask the help of God. It is a high point of spiritual advancement they have reached that the love of God's commandments grows with the contempt which is manifest to that law by those around them. There are great principles in the reformation which must not be overlooked or disregarded. God forbid we should be self-made invalids in this great crisis. Paul prayed for the removal of the aggravating thorn, but God sees this is not the best, and sends the blessed promise, "My grace is sufficient for thee." (2 Cor. 12:9). The Lord does not remove the trial, but gives him all that is needed that he can endure it. [Cf: Unpublished Manuscripts, Volume 1 p. 67 para. 3] p. 498, Para. 3, [1889MS].

In the exercise of the long suffering of God, He gives to nations a certain period of probation, but there is a point which if they pass, there will be the visitation of God in His indignation; He will punish. The world has been advancing from one degree of contempt for God's law to another, and the prayer may be appropriate at this time, "It is time for Thee, Lord, to work; for they have made void Thy law." (Ps. 119:126). In answer to this prayer ere long the wrath of an offended God will be poured out without mercy, then as we approach this time, be careful what advice and counsel we give to the people who need to be strengthened in Christian experience, lest you prove yourself to be like Aaron who consented to make the golden calf. [Cf: Unpublished Manuscripts, Volume 1 p. 68 para. 1] p. 498, Para. 4, [1889MS].

This was a terrible thing for him to do because all Israel looked up to him as their leader, a good man. If he had given his voice against this in a certain, decided manner, this wicked worship of an idol would not have been to disgrace the people of God. We do not want to repeat Aaron's cowardice or Israel's sin. Let the Lord work for His people, and be careful that you give to the trumpet a certain sound now. We must be wise as serpents and harmless as doves. [Cf: Unpublished Manuscripts, Volume 1 p. 68 para. 2] p. 498, Para. 5, [1889MS].

Let all be careful what they say and what they do; be careful to move in God's order. Keep step with the Captain of the Lord's host. Let not anyone make any proud boast either by precept or example to show that he is defying the Laws of the land. Make no resolutions as to what persons in different States may do, or may not do. Let nothing be done to lessen individual responsibility. To their God they must stand or fall. Let none feel it his duty to make speeches in the presence of our own people, or of our enemies, that will arouse their combativeness and they take your words and construe them in such a way that you are charged with being rebellious to the government, for this will close the door of access to the people. [Cf: Unpublished Manuscripts, Volume 1 p. 68 para. 3] p. 499, Para. 1, [1889MS].

Let Christ be seen in all that you do. Let them see that you are living epistles of Jesus Christ. Let the soft fillings in the life of character appear. Be lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others. There have been some who have in speaking to the people, felt like making a raid on the churches. They sour minds by their censoriousness. We want our hearts mellowed by the love of Jesus. That is in God's order. If not presented in the most pleasant, acceptable form, truth will be unpalatable to

many. While we must present the truth in contrast with error, let it be presented in a manner that shall create as little prejudice as possible. [Cf: Unpublished Manuscripts, Volume 1 p. 69 para. 1] p. 499, Para. 2, [1889MS].

While we cannot bow to an arbitrary power to lift up the Sunday by bowing to it, while we will not violate the Sabbath, which a despotic power will seek to compel us to do, we will be wise in Christ,-- Christ's wisdom and not in our own spirit. A consistent, substantial, lovable Christian is a powerful argument for the truth. We must say no words that will do ourselves harm for this would be bad enough, but when you speak words, and when you do presumptuous things that imperil the cause of God, you are doing a cruel work for you give Satan advantage. We are not to be rash and impetuous, but always learning of Jesus how to act in His Spirit, presenting the truth as it is in Jesus. [Cf: Unpublished Manuscripts, Volume 1 p. 69 para. 2] p. 499, Para. 3, [1889MS].

Do not in this critical time, mark out ways for God's people, for how do you know what God designs to do with and for his people? He means to make exhibitions of His power before our enemies. The salvation of the righteous is of the Lord, and His wisdom and His strength are their present and sufficient help in every time of need. He can work for them whatsoever seemeth good in His sight, and nothing can be done for or against them, other than His providence shall permit to be done. The children of light are wise and powerful, according to their reliance upon God, and the wisdom and help of men may defeat the very purpose of God. [Cf: Unpublished Manuscripts, Volume 1 p. 69 para. 3] p. 499, Para. 4, [1889MS].

The world is against the disciples of Christ but they will obtain help of God, and then, God working for them, they will enlighten and bless those who are not in the truth. In all ages, the righteous have obtained help from God, and the enemies of His people can never put down those whom God would lift up. How often has Satan sought to destroy those whom God is leading and guiding. The faithful disciples of Jesus need not be terrified by the rulers of darkness of this world, because the power of the enemy is limited and beyond his limits he cannot go. [Cf: Unpublished Manuscripts, Volume 1 p. 70 para. 1] p. 499, Para. 5, [1889MS].

Great and precious promises are to be kept before God's people that they may have every confidence in God. Then let no decision be made by this Conference to get in the way of the work of the Lord, give Satan's agents a chance to be provoked and present the rash ones as the representatives of our people. They will have power to present these matters in an exaggerated light, that in the place of these persons removing prejudice and enlightening minds, the prejudice is strengthened and deepened, and the case of God's people made far worse, and our means of bringing the truth before the people who are in darkness is cut off. [Cf: Unpublished Manuscripts, Volume 1 p. 70 para. 2] p. 500, Para. 1, [1889MS].

One indiscreet, high tempered, stubborn-willed man will, in the great question introduced before us, do much harm. Yes he will leave such an impression that all the force of Seventh-day Adventists could not counteract his acts of presumption because, Satan, the arch deceiver,

the great rebel, is deluding minds to the true issue of the great question, and its eternal bearings. He is an accuser of the brethren. Then let everyone be careful and not step off the ground where God is, on Satan's ground. [Cf: Unpublished Manuscripts, Volume 1 p. 70 para. 3] p. 500, Para. 2, [1889MS].

Many did this in the ranks of the reformers of past ages. Luther had great trouble because of these elements. Rash persons stepped out of their place and rushed heedlessly forward when God did not send them to do a very objectionable, impulsive work. They ran ahead of Christ, and provoked the devil's wrath. In their untimely, misguided zeal, they closed the door to great usefulness of many souls who might have done great good for the Master. [Cf: Unpublished Manuscripts, Volume 1 p. 71 para. 1] p. 500, Para. 3, [1889MS].

We have all kinds of material to deal with. There are those who will, through hasty, unadvised moves, betray the cause of God into the enemy's power. There will be men who will seek to be revenged who will become apostates and betray Christ in the person of His saints. All need to learn discretion; then there is danger on the other hand of being conservative, of giving away to the enemy in concession. Our brethren should be very cautious in this matter for the honor of God. They should make God their fear and their dread. Should this Conference make resolutions and pass them, that it would be right and proper for Seventh-day Adventists to rest on the first day of the week in order to avoid arrests and what might probably arise if they did not obey the laws, would this show that we stand in right relation to God's holy law? Exodus 31:12-17. [Cf: Unpublished Manuscripts, Volume 1 p. 71 para. 2] p. 500, Para. 4, [1889MS].

I have been shown that from the first rebellion Satan was working to this end, to exalt his own power in contradiction to God's law and God's power. He does this in exalting Sunday observance, and anything that shall by this people go forth as their voice, to respect the idol sabbath, would it not dishonor God and confuse minds and place them where they will be deceived by Satan's devices? Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath, is disloyal to God and we must move very carefully lest we exalt the decisions of the man of sin. We are not to be found in a neutral position on this matter of so great consequence. The commandments of God and of the faith of Jesus must be from the conviction of duty inscribed on our banners. [Cf: Unpublished Manuscripts, Volume 1 p. 71 para. 3] p. 500, Para. 5, [1889MS].

If we shall do as some of our brethren in sympathy with our brethren of the South have urged, then where do God's people stand? Where will be the distinction from the Sunday observers? How will we be recognized as the Sabbath keeping people of God? How shall we show that the Sabbath is a sign? [Cf: Unpublished Manuscripts, Volume 1 p. 72 para. 1] p. 501, Para. 1, [1889MS].

The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of the truth will come to the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will become martyrs for Christ's sake

standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, "As thy days so shall thy strength be." (Deut. 33:25). You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. (Luke 21:8-19). [Cf: Unpublished Manuscripts, Volume 1 p. 72 para. 2] p. 501, Para. 2, [1889MS].

An intelligent knowledge of His word has been given to prepare men and women to contend zealously for the law of Jehovah; to re-establish the holy law; make up the breach that has been made in the law of God and restore the tables of stone to their ancient, exalted, honorable position. And God's faithful servants when brought into straight places should not confer with flesh and blood. [Cf: Unpublished Manuscripts, Volume 1 p. 73 para. 1] p. 501, Para. 3, [1889MS].

There will be even among us hirelings and wolves in sheep's clothing who will persuade the flock of God to sacrifice unto other gods before the Lord. We have reason to know how Paul would act in any emergency. "The love of Christ constraineth us." (2 Cor. 5:13). Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind, and the ungodly, the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,--these will be agents in Satan's hands to corrupt the faith of the unwary. [Cf: Unpublished Manuscripts, Volume 1 p. 73 para. 2] p. 501, Para. 4, [1889MS].

Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself. The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying, "Woe, woe, woe to the inhabitants of the earth." (Rev. 8:13). [Cf: Unpublished Manuscripts, Volume 1 p. 73 para. 3] p. 501, Para. 5, [1889MS].

I have been shown that the hand of the Lord is stretched out already to punish those who will become monuments of divine displeasure and holy vengeance, for the day of recompense has come when men who exalted the man of sin in the place of Jehovah in worshiping an idol sabbath in the place of the Sabbath of the Lord Jehovah will find it a fearful thing to fall into the hands of the living God, for He is a consuming fire. [Cf: Unpublished Manuscripts, Volume 1 p. 73 para. 4] p. 502, Para. 1, [1889MS].

We say to our brethren, Do not for Christ's sake, get in the place of God before the people. Enough of this kind of work has been done. Let God work human minds. Do not hinder the workings of God for His people in this important period of time, when tremendous interests are being enacted among God's people. Do not in your human wisdom fix up things too much bearing the human imprint. Leave God something to do. Let the hand of God appear in molding and fashioning men's minds and character, and let man walk softly and humbly with God. Lift no burdens from God's people that He would have them to bear. Jesus bore the cruel cross to

Calvary. Do no cast burdens upon any class that He would have them released from. [Cf: Unpublished Manuscripts, Volume 1 p. 74 para. 1] p. 502, Para. 2, [1889MS].

Satan's work is constantly to perplex, to mix up things, to confuse, to get things into a tangle that is hard to straighten out. It is not a desirable job to be engaged in, to take the work out of God's hands into your own finite arms. It is best for all parties concerned to leave the people of God in God's hands for Him to impress and teach and guide their consciences. It is not safe for any one to attempt to be conscience for God's people. If the servants of God will patiently instruct them by precept and example, to patience, to faith, and to look to God for themselves, to understand their own duty as God would have them, then many, in trying circumstances would obtain a rich experience in the things of God. Teach man to ask wisdom of God. There should be precept and example in lessons given, that God is our only trust and wisdom, and we must pray to Him without ceasing for light and knowledge. [Cf: Unpublished Manuscripts, Volume 1 p. 74 para. 2] p. 502, Para. 3, [1889MS].

Many have not had that religious experience that is essential for them, that they may stand without fault before the throne of God. The furnace fires of affliction He permits to be kindled upon them to consume the dross, to refine, to purify and cleanse them from the defilement of sin, of self love, and to bring them to know God and to become acquainted with Jesus Christ by walking with Him as did Enoch. [Cf: Unpublished Manuscripts, Volume 1 p. 75 para. 1] p. 502, Para. 4, [1889MS].

Prayer, united with living faith, now sleeps among us. That which is called praying morning and evening, according to custom, is not always fervent, and effectual. It is with many sleepy, dull and heartless repetition of words, and does not reach the ear of the Lord. God does not need or require your ceremonial compliments, but He will respect the broken heart, the confession of sins, the contrition of the soul. The cry of the humble, broken heart He will not despise. [Cf: Unpublished Manuscripts, Volume 1 p. 75 para. 2] p. 502, Para. 5, [1889MS].

I know that very much depends upon every action of ours now, and none of self and all of Jesus will bring us into unity of the faith. We must have that love for Jesus that we will consider it a privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon His might and His power. This is true prayer. If ever there was a time when the Spirit of grace and supplication was needed to be poured out upon us, God Himself indicting our prayers, it is now. And the promise is to be brought before every church and the simplicity of truth dwelt upon. "Ask and ye shall receive." John 16:24. It is faith, living faith that we need, continuing instant in prayer. [Cf: Unpublished Manuscripts, Volume 1 p. 75 para. 3] p. 503, Para. 1, [1889MS].

The Lord will lead His people and guide them. The commandment will go forth from God as to Daniel, to help those making earnest intercession to the throne of His grace in their time of need. Said Christ, "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." (John 14:12-13). [Cf: Unpublished Manuscripts, Volume 1 p. 75 para. 4] p. 503, Para. 2, [1889MS].

In the name of the lord I advise all His people to have trust in God and not begin now to prepare to find an easy position for any emergency in the future, but to let God prepare for the emergency. We have altogether too little faith. [Cf: Unpublished Manuscripts, Volume 1 p. 76 para. 1] p. 503, Para. 3, [1889MS].

God wrought through Elijah when He destroyed the prophets of Baal which kindled the fires of hell in the heart of Jezebel to avenge the blood of the priests of Baal. Such a triumph had been gained to the God of Israel, that it stirred up the powers of darkness, and she resolves, yes swears by her gods that Elijah shall die, but she does not consider there is a God who is above her, who will only permit the agent of Satan to work out her own ruin. [Cf: Unpublished Manuscripts, Volume 1 p. 76 para. 2] p. 503, Para. 4, [1889MS].

In her passion she sends word to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." (1 Kings 19:2). Elijah is awakened roughly from his slumber by a messenger. He hears the startling message; his senses are confused. What does it mean? Is this to be the end of all this burden, the zeal he has had for God in his labors to restore the true worship of Jehovah; is it to end in his disappointment and death? Is this the conversion of apostate Israel? Never could man be more disappointed in his expectations. The reaction has come, but O, how bitter. The Lord suffers obstacles to arise, disappointments to follow on the heels of signal victory that His wisdom and power shall be revealed, and that His name shall be exalted above all rulers and kings. "When Elijah saw that, he fled for his life." [Cf: Unpublished Manuscripts, Volume 1 p. 76 para. 3] p. 503, Para. 5, [1889MS].

What did Elijah see? Did he see by faith the promises of God? Did he recount his faithfulness in every past emergency? No, the dark shadow of Satan in his agent Jezebel was athwart his pathway, threatening him with cruel death. He did not look through the shadow heavenward. Human terror amazed, and paralyzed his mind, and he was so terribly disappointed on Israel's account that he arose and went for his life, in disappointment and sorrow bending his uncertain steps, he knew not whither. [Cf: Unpublished Manuscripts, Volume 1 p. 77 para. 1] p. 504, Para. 1, [1889MS].

A little before, in the strength of the power of God, he was full of zeal and intensity of interest for apostate Israel, running before or at the side of the chariot of Ahab. He was to vindicate the glory of God. He was to challenge apostate Israel either to serve God fully or Baal fully. But now the man seems as weak as other men. There was no particular word he had heard from the Lord, directing him to take the course he had taken, and there was no purpose to his steps. Distracted by doubts and uncertain whither his way was tending, he pushed this way and that for his life, but God did not forget Elijah. He wrought for His servant, He inquired of him, "What doest thou here, Elijah?" [Cf: Unpublished Manuscripts, Volume 1 p. 77 para. 2] p. 504, Para. 2, [1889MS].

This history carefully and prayerfully studied will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him, and interpose himself between the Lord and His tempted and tried ones so that the purposes of God shall not be carried out in the experiences of these persons. Difficulties will arise before the people of God, but every soul must put his trust not in the wisdom of men but in the Lord God of Israel. He will be his defense. Only let each person keep in the way of duty and not let fear discourage him. In trusting implicitly in God, we shall see the wonderful display of His power, if we wait patiently and prayerfully for Him, and have confidence in God. [Cf: Unpublished Manuscripts, Volume 1 p. 77 para. 3] p. 504, Para. 3, [1889MS].

God works in a mysterious way, His wonders to perform. But too often the wisdom of men is brought in to do something themselves which gives God no room to work for individuals, by others shouldering their burdens, that God means they shall bear. Conflicts and trials are the very means ordained or suffered of God to perfect the Christian character unto eternal life. [Cf: Unpublished Manuscripts, Volume 1 p. 78 para. 1] p. 504, Para. 4, [1889MS].

Teach every soul to lean heavily on the arm of infinite power. There is an individuality that must be preserved in every human agent in Christian experience and the responsibility cannot be removed from any soul. Each one has his own battles to fight, his own Christian experience to gain, independent in some respects from any other soul; and God has lessons for each to gain for himself that no other one can gain for him. [Cf: Unpublished Manuscripts, Volume 1 p. 78 para. 2] p. 504, Para. 5, [1889MS].

In Elijah we see the natural elements of his character revealed amid the spiritual life, commingling together in strange confusion; the grace of God and the impulses and passions of the natural man, each striving for the supremacy. The human is being tried in the furnace and the dross is revealed, impurity is brought to the surface, but the trial of Elijah is a scene that all Heaven was looking upon at that time with deep solicitude. The fine gold appears in his character, the dross is lost sight of and consumes. This must be our individual experience in God's own way. [Cf: Unpublished Manuscripts, Volume 1 p. 78 para. 3] p. 504, Para. 6, [1889MS].

All are not tried in the same way. Some will meet more severe trials than others, but cling to God is the encouragement to give to each and all. The registered experiences of believers of former days is to be an encouragement to us living down near the close of time. We may gather up the hereditary trust of light and knowledge and individual dealings of God with His people for centuries. We have the benefit of their spiritual experiences which is of great value to us. We have no new, strange path to tread, in which others have not had a similar experience. [Cf: Unpublished Manuscripts, Volume 1 p. 78 para. 4] p. 505, Para. 1, [1889MS].

The Lord's ways are unchangeable. He will do in our days as He has done in earlier days. They had less light in their day than we have in our day. With the Scripture in our hand, and the example and blessing of those who were tempted and tried, we are nerved for the victory,

expecting the same mercies from the same God as had the ancients. When the Christian is looking forward to duties and severe trials that he anticipates that are to be brought upon him, because of His Christian profession of faith, it is human nature to contemplate the consequences, and shrink from the prospects, and this will be decidedly so as we near the close of this earth's history. We may be encouraged by the truthfulness of God's word that Christ never failed His children as their safe Leader in the hour of their trial; for we have the truthful record of those who have been under the oppressive powers of Satan, that His grace is according to their day. God is faithful who will not suffer us to be tempted above that we are able. [Cf: Unpublished Manuscripts, Volume 1 p. 79 para. 1] p. 505, Para. 2, [1889MS].

Our heavenly Father measures and weighs every trial before He permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. If the soul is overborne, the person overpowered, this can never be charged to God, as failing to give strength in grace, but the one tempted was not vigilant and prayerful and did not appropriate by faith the provisions God had abundantly in store for him. Christ never failed a believer in His hour of combat. The believer must claim the promise and meet the foe in the name of the Lord, and he will not know anything like failure. [Cf: Unpublished Manuscripts, Volume 1 p. 79 para. 2] p. 505, Para. 3, [1889MS].

There may be large mountains of difficulties in regard to how to meet the claims of God and not stand in defiance of the laws of the land. He must not be making ample provisions for himself to shield himself from trial for he is only God's instrument and he is to go forward in singleness of purpose with his mind and soul garrisoned day by day that he will not sacrifice one principle of his integrity, but he will make no boasts, issue no threats, or tell what he will or will not do. For he does not know what he will do until tested. He will just go forward in a contrite spirit with an eye single to the glory of God, depending on the word of God and the grace promised through Christ, and the mountains may become molehills. [Cf: Unpublished Manuscripts, Volume 1 p. 80 para. 1] p. 505, Para. 4, [1889MS].

Supposed difficulties that seemed so large at a distance as to be unbearable, have proved to be the greatest blessings. When oppressed, light from heaven has come in clear rays, and the realities of the promise of the sufficiency of Christ is a continual strength and defense. God means that His people, many of whom are ready now to refer to the experience of others, can refer to their own individual experience. Like the Samaritans who received the words of the woman as she testified of the words of Christ, they can say we have heard Him ourselves, we know that this is indeed the Christ the Saviour of the world. To every soul who meets difficulties in the strength of Jesus and is not overcome, who faces enemies and opposers, and in the strength of Christ stands firmly, who undertakes and discharges duties in the meekness of wisdom, not calculating the results, knowing that none of these things can be met in human strength, his experience becomes knowledge that Christ is faithful that hath promised. He is an all-sufficient helper, He will be convinced that he cannot in his own ability obey the law of God, but he has taken hold of the surety, Jesus

Christ the Mighty One, and he reposes in the fullness and strength of Christ, and knows by experience that Christ is his righteousness, and that He can be touched with the feelings of his infirmities. Although he may be enclosed in prison walls he may believe it is for the truth's sake. Jesus is by his side. We are not to be rash, bold, presumptuous, defiant. In Jesus we may trust; having faith in His power to save, we may be conquerors. [Cf: Unpublished Manuscripts, Volume 1 p. 80 para. 2] p. 506, Para. 1, [1889MS].

There should be a constant walking in all humility. There should be no just occasion to our enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies. If there is the acceptance of the principles of the inworking of the Holy Ghost which he must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God. The process of sanctification is constantly going on in the heart, and his experience will be, "Christ . . . is made unto us wisdom and righteousness and sanctification and redemption." He knows that Christ by His Spirit is dwelling in his heart by faith. [Cf: Unpublished Manuscripts, Volume 1 p. 81 para. 1] p. 506, Para. 2, [1889MS].

Oh, there is a great work to be done for the people of God, ere they are prepared for translation to heaven! The heat of the furnace upon some must be severe to reveal the dross. Self will have to be crucified. When each believer is to the very extent of his knowledge, obeying the Lord, and yet seeking to give no just occasion to his fellowmen to oppress him, he should not fear the results, even though it be imprisonment and death. [Cf: Unpublished Manuscripts, Volume 1 p. 81 para. 2] p. 506, Para. 3, [1889MS].

After Jesus rises up from the mediatorial throne, every case will be decided, and oppression and death coming to God's people will not then be a testimony in favor of the truth. [Cf: Unpublished Manuscripts, Volume 1 p. 82 para. 1] p. 507, Para. 1, [1889MS].

Our whole attitude must be saving of the souls of those surrounding us--souls for whom Christ has died. The largest class have never heard anything about the seventh day being the genuine Sabbath of Jehovah. They are uneducated in the Scriptures, and the position and work of the Seventh-day Adventists to cling to their faith brings resistance in the highest degree. The Christian world is ignorantly bowing down to an idol. Every soul, ministers and laymen, should consider the world their missionary field, that should be educated as to the reason of our faith, and these reasons should be presented in the demonstration of the Spirit and the power of God. Through God alone can they reach the hearts of the people. [Cf: Unpublished Manuscripts, Volume 1 p. 82 para. 2] p. 507, Para. 2, [1889MS].

We must lose no time in becoming thoroughly versed in the Scriptures, for we must come to the people not merely with flimsy arguments,

neither alone with sound logic, to convince them that that taught as truth by their fathers and that which has been preached to them from the pulpits is untrue, for the opposition you create by this kind of labor will be like scattering seeds of darkness. You will be called apostates, for publishing that which causes distraction, but if you have the attractiveness of Christ, if you are balanced in all you do by the wisdom of Christ, your own heart imbued with the spirit of Christ, you will accomplish a good work for Christ. [Cf: Unpublished Manuscripts, Volume 1 p. 82 para. 3] p. 507, Para. 3, [1889MS].

We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish His voice from that of a stranger. [Cf: Unpublished Manuscripts, Volume 1 p. 83 para. 1] p. 507, Para. 4, [1889MS].

There is to be no dread of anyone being borne down even in a widespread apostasy, who had a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, "I know in whom I have believed." Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overborne by the apostasy because they have the evidence in their own heart that they have the truth, and the most subtle reasoning and assaults of Satan cannot move them from their knowledge of the truth, and they have not a doubt or fear that they are themselves in error. [Cf: Unpublished Manuscripts, Volume 1 p. 83 para. 2] p. 507, Para. 5, [1889MS].

Let every soul consider his responsibility to give an account before God for the influence he has exerted over the souls of those brought under the sphere of his influence. When this undying love to save souls takes possession of heart and mind, there will not be any rash move made. [Cf: Unpublished Manuscripts, Volume 1 p. 83 para. 3] p. 507, Para. 6, [1889MS].

Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God, and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord, that is the day when the Judge of all the earth will reward the trust of His people. [Cf: Unpublished Manuscripts, Volume 1 p. 83 para. 4] p. 508, Para. 1, [1889MS].

Then let every soul not be afraid with any amazement. The tender compassion of God is toward His people. Faith, wondrous faith--it leads the people of God in straight paths. Without this faith we shall certainly misunderstand His dealings with us, and distrust His love and faithfulness. Whatever may be the trials and sufferings caused by our

fellowmen, we need more faith; let there be no faintheartedness, no peevish repining, no complaining thoughts respecting the providence of God and the hardships we are called to endure. Let faith lay hold upon the unseen, and the evidences we have of the forgiveness of God. [Cf: Unpublished Manuscripts, Volume 1 p. 84 para. 1] p. 508, Para. 2, [1889MS].

A single ray of the evidences of the undeserved favor of God shining into our hearts will overbalance every trait of whatever character and however severe it may be. And how trustful is the soul, there is no disposition to murmur. The heart in contrition reposes in God. The carnal security is broken up and we have peace through our Lord Jesus Christ. [Cf: Unpublished Manuscripts, Volume 1 p. 84 para. 2] p. 508, Para. 3, [1889MS].

While efforts are being made to educate the youth to occupy positions of trust, unless the same persons shall feel that above all they must learn in the school of Christ the lessons which He must teach them, God has no use for them to declare His word. Let not the uneducated in any way become discouraged and think that there is no use or room for them. There is abundance of work in this world of ours, and if men and women will unite themselves to Christ, the source of all wisdom and learn of Him they may become Bible students, improving their talents to the very best account, and learning from the greatest Teacher the world ever knew. They can bear a testimony to the faith. We have not followed cunningly devised fables. Christ will do everything for those who receive Him in their hearts. [Cf: Unpublished Manuscripts, Volume 1 p. 84 para. 3] p. 508, Para. 4, [1889MS].

When profligacy and heresy and infidelity fills the land there will be many humble homes where prayer, sincere and contrite prayer will be offered from those who never heard the truth and there will be many hearts that will carry a weight of oppression for the dishonor done to God. We are too narrow in our ideas, we are poor judges, for many of these will be accepted of God because they cherished every ray of light that shone upon them. There are thousands who are praying as did Nathanael for the light of truth. Christ's lightbearers must not be unfaithful. There is work to do in our world for many souls and God calls us to labor for souls who are in the darkness of error, but praying for the light, for the revealings of God's holy spirit. [Cf: Unpublished Manuscripts, Volume 1 p. 85 para. 1] p. 508, Para. 5, [1889MS].

Let not side issues take the mind and the affections. We want to make the most of our present opportunities. We want to work while it is day for the night cometh when no man can work. There are many men of influence who are to have a knowledge of the truth, and we must be sure not to hedge up the way. The knowledge of truth is ever increasing. It is not a new truth that opens to the mind; it is not a new principle but a new discovery or a forcible application or revival of that which existed before. The Lord is prepared to present His light to our minds as fast as we will receive it. Open the door and let Jesus in.--E. G. White Ms. 6, 1889. [Cf: Unpublished Manuscripts, Volume 1 p. 85 para. 2] p. 509, Para. 1, [1889MS].

KEEP THE SECOND ADVENT FRESH IN MIND.--God's people are to warn the world to prepare for the second appearing of our Lord and Saviour Jesus

Christ, who is coming with power and great glory, when the cry of peace and safety is being sounded from every part of the Christian world, and the sleeping church and the world will be asking in scorn, "Where is the promise of his coming?". ... [Cf: Unpublished Manuscripts, Volume 2 p. 90 para. 1] p. 509, Para. 2, [1889MS].

The second appearing of our Lord and Saviour Jesus Christ is to be kept fresh before the minds of the people. Let all understand this. Jesus is coming again. The same Jesus that ascended into heaven, escorted by the heavenly host, is coming again. The same Jesus who has been our Advocate, our friend, at court, pleading the cases of all who accept him as their Saviour, will come the second time to be admired in all them that [Cf: Unpublished Manuscripts, Volume 2 p. 90 para. 2] p. 509, Para. 3, [1889MS].

Brethren, do not let any of you be thrown off the track. "Well," you say, "What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ. *Ms 5, 1889.* [Cf: Unpublished Manuscripts, Volume 2 p. 91 para. 1] p. 509, Para. 4, [1889MS].

TOO MANY RESOLUTIONS.--*Too Many.*--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.--*Letter 45, 1889.* (Written at the Minneapolis Conference in October, 1888.) [Cf: Unpublished Manuscripts, Volume 2 p. 200 para. 1] p. 509, Para. 5, [1889MS].

A PRAYER OF PENITENCE--(Found in a Letter to a Preacher in Africa)--The language of our hearts should be: "O Lord, righteousness belongeth unto Thee, but unto us who have departed from Thy counsel confusion of faces." What answer can we render to Thee? and how shall we be justified before Thee? We will return unto Thee; for Thy hand is stretched forth to help the penitent, who seek Thee with the whole heart. For Thy mercy's sake, Thou hearest their cries. [Cf: Unpublished Manuscripts, Volume 2 p. 198 para. 2] p. 509, Para. 6, [1889MS].

Poor, helpless, and needy, we come to Thee, not because of our righteousness, but for Thy righteousness sake, O Lord. We beseech Thee not to send us away empty. Our souls, our bodies, are Thy property. Thou has bought us with a price. Not because we are worthy, but for the sake of Thine own Son, strengthen us, that we may put on the garment of Thy righteousness. [Cf: Unpublished Manuscripts, Volume 2 p. 198 para. 3] p. 510, Para. 1, [1889MS].

Thou art gracious and merciful. "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mightest be feared." "For with Thee is the fountain of life; in Thy light shall we see light." [Cf: Unpublished Manuscripts, Volume 2 p. 198 para. 4] p. 510, Para. 2, [1889MS].

All Thy works shall praise Thee. Let all Thy creatures worship before Thy face. May Thy people be united to do Thy will, and to seek Thee

with the whole heart. Give honor unto Thy people; praise to them that fear Thee, and honor to them that seek Thee. Fill the mouths of them that hunger for Thy righteousness. Give joy unto Thy land, and gladness unto Thy city. "The Lord shall reign forever, even Thy God, O Zion, unto all generations." Let the horn of Thy servant David be exalted, and may the light of the son of Jesse shine upon Thy people.--Letter 196, 1903. [Cf: Unpublished Manuscripts, Volume 2 p. 199 para. 1] p. 510, Para. 3, [1889MS].

Conference Overburdened with Resolutions.--I have been shown that our conferences have been overburdened with resolutions. One-tenth as many would be of far greater value than a larger number. I stated these things clearly, but still you urged that the resolution should be carried into effect. You made it evident that if God was leading me, He was certainly not leading you. Your resistance to my words, and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably.--Letter 22, 1889, To a prominent leading worker.) [Cf: Unpublished Manuscripts, Volume 2 p. 200 para. 2] p. 510, Para. 4, [1889MS].

RIGHTEOUSNESS BY FAITH. Ellen G. White Sermon at Ottawa, Kansas, Sabbath, May 11, 1889. Text: John 3:1-16. Now if there is nothing more in the whole Scripture which points out definitely the way to heaven we have it here in these words. It tells us what conversion is; it tells us what we must do in order to be saved, and, my friends, I want to tell you this strikes directly at the root of the surface work in the religious world; it strikes directly against the idea that you can become a child of God, and yet there is no particular change. There is a decided change wrought in us if the truth of God has found a place in our hearts. For it has a sanctifying power upon life and upon character. And when we see the fruits of righteousness in those who claim to have an advanced truth, as we claim to have, then there will be a course of action which testifies that we have learned of Christ. [Cf: Unpublished Manuscripts, Volume 3 p. 20 para. 1] p. 510, Para. 5, [1889MS].

After the terrible disappointment of the disciples, and after Christ, the hope of Israel, was hung upon the cross and was lifted up as He told Nicodemus He would be, then the disciples' hope died with Jesus, they could not explain the matter. They could not understand all that Christ had told them before hand about it. [Cf: Unpublished Manuscripts, Volume 3 p. 20 para. 2] p. 511, Para. 1, [1889MS].

But after the resurrection of Christ their hopes and faith were resurrected, and they went forth proclaiming Christ and Him crucified,--how that by wicked hands they had taken Him and crucified the Lord of life and glory but He had risen from the dead. And thus with great boldness they spoke the words of life at which the people were much astonished. [Cf: Unpublished Manuscripts, Volume 3 p. 20 para. 3] p. 511, Para. 2, [1889MS].

The Pharisees and those who heard the disciples boldly proclaim Jesus as the Messiah, they interpreted it that they had been with Jesus and learned of Him. They talked just as Jesus talked. This settled it in their minds that they had learned of Jesus. How has it been with His disciples in all ages of the world? Why, they have learned of Jesus; they had been in His school; they have been His students and have

learned the lessons of Christ in regard to the living connection that the soul has with God. That living faith that is essential for our salvation that we should lay hold upon the merits of the blood of the crucified and risen Saviour, on Christ, our righteousness. [Cf: Unpublished Manuscripts, Volume 3 p. 21 para. 1] p. 511, Para. 3, [1889MS].

There seems to be such a cloudy atmosphere that has gathered about the soul and that has shut in the mind, that it is next to an impossibility to break through this atmosphere of doubt and unbelief, and to arouse the vital interests of man that he shall understand what he must do in order to be saved. [Cf: Unpublished Manuscripts, Volume 3 p. 21 para. 2] p. 511, Para. 4, [1889MS].

He who will lay hold of Christ's righteousness need not wait one moment, that he may blot out sins himself, or wait until he has a suitable repentance before he shall take hold upon Christ's righteousness. We do not understand the matter of salvation. It is just as simple as A B C. But we don't understand it. [Cf: Unpublished Manuscripts, Volume 3 p. 21 para. 3] p. 511, Para. 5, [1889MS].

Now how is it that a man will repent? Is it anything of himself? Why no; because the natural heart is at enmity with God. It is at enmity. Then how can the natural heart stir itself up to repentance when it has no power to do so? Well then, what is it that brings man to repentance? It is Jesus Christ that brings him to repentance. How does he bring him to repentance? What way? why there are a thousand ways that He may bring him to repentance. [Cf: Unpublished Manuscripts, Volume 3 p. 21 para. 4] p. 511, Para. 6, [1889MS].

Now the God of heaven is working upon human minds all the time. Invitation is given in the Word of God, and it is given not only there but in all those who are revealing Christ in their characters and who believe on Jesus Christ. And although they may not preach a discourse, although they may not come directly to man and speak to him in regard to his condition of impenitence, yet he sees when brought in connection with any of the disciples of Jesus Christ that there is something there they have not, just as the Pharisees saw that there was something in those disciples that they could not interpret. They say something wonderful and, not only settled it that they had heard of Jesus, that they had been listening to Him, but that they had learned their lessons of Him. [Cf: Unpublished Manuscripts, Volume 3 p. 22 para. 1] p. 511, Para. 7, [1889MS].

There are the impression that are going forth all the time. There is an atmosphere that surrounds the human soul and that atmosphere is a heavenly atmosphere or a hellish atmosphere. There are but two distinct lines. It is either, we are on Christ's side of the question or on the enemy's side. And if we are continually drawing divine rays of light from glory, angels of God are around about us, and there is an atmosphere that surrounds the human soul, that no one can come within the sphere of our influence but that our very attitude, our very words,--the very expression of a child of God that has genuine conversion, says, come, and the spirit and the bride says come, and he that heareth let him say come, and whosoever will let him come and partake of the waters of salvation. [Cf: Unpublished Manuscripts, Volume 3 p. 22 para. 2] p. 512, Para. 1, [1889MS].

Now that we are a branch of the living vine we will be nourished by the sap and the nourishment that flows from the vine. It flows from every branch all the time, and every branch will bear fruit to the glory of God, and it is my Father's good pleasure that ye bear much fruit. Well then, what is our position? It must be a position of living faith. How can I do this? [Cf: Unpublished Manuscripts, Volume 3 p. 23 para. 1] p. 512, Para. 2, [1889MS].

I want, says one, to reason out this matter. Well reason it out if your can. The wind bloweth where it listeth and thou heareth the sound thereof but you cannot explain it. And no more can you explain the things of God upon the human heart. You cannot explain this faith which lays right hold upon the merits of the blood of a crucified and risen Saviour to bring Christ's righteousness into your life, and be clothed with the righteousness of Christ and not your own righteousness, not depending upon what you can do, or that you will do. Why, don't you know you cannot do anything without Christ? "Without Me," He says, "ye can do nothing." [Cf: Unpublished Manuscripts, Volume 3 p. 23 para. 2] p. 512, Para. 3, [1889MS].

Why, can't you believe that you can never sit down at your table, but that it is an expression of the love of Christ to you. The food that you eat at your table is an expression of Christ's love. And the listening to the truth of God's words from the desk is a message which is sent to proclaim unto us the words of life. [Cf: Unpublished Manuscripts, Volume 3 p. 23 para. 3] p. 512, Para. 4, [1889MS].

Who has been gathering all the doubts and questionings that they could gather and heap up against this righteousness of Christ? Who has been doing this? What side have we been working on? [Cf: Unpublished Manuscripts, Volume 3 p. 23 para. 4] p. 512, Para. 5, [1889MS].

Have we been grasping the precious truths point after point as they have been presented to us, or have we been thinking that we would take up our own ideas, and our opinions, and we will read the word of God and judge that word by our opinions and theories? Or are you going to take your ideas and theories to the word of God, and let the living oracles discover to you where the deficiencies and defects are in your ideas and theories? We cannot take a position that we are to judge the word of God because we believed thus and so, but to "The law and to the testimonies, if they speak not according to this word it is because there is no light in them." [Cf: Unpublished Manuscripts, Volume 3 p. 23 para. 5] p. 512, Para. 6, [1889MS].

If ever a people needed light it is those who are living in the very closing days of this earth's history. We want to know what saith the Scripture; we want to come to the living oracles of God. We want that living faith which grasps the arm of infinite power, and we want to rely with all our being upon Jesus Christ, our Righteousness, and we may do it. Yes, we do it profitable to our own soul's interest. You may be united to the living vine, and there every member of the soul and the whole being may be united with that vine, until the sap and nourishment that comes from the vine will nourish the branch that is in the vine, until you are one with Christ as He was one with the Father, and thus His blessing is imparted unto you. But brethren we have not had faith. We have dishonored God by unbelief long enough. [Cf:

Unpublished Manuscripts, Volume 3 p. 24 para. 1] p. 513, Para. 1, [1889MS].

I will refer to the paralytic who had not used his limbs for many years. There he was. He called for the priests, the rulers, and scribes and examined his case and pronounced it hopeless, that on account of his own sin he had brought himself into this condition, and there was no hope for him. But there was word brought to him that there was a man called Jesus who was doing mighty works. He was healing the sick, and that He had even raised the dead. But how can I go to Him, he said, why the friends say I will carry you to Jesus, carry you into His presence. I have heard He has come in such a place. [Cf: Unpublished Manuscripts, Volume 3 p. 24 para. 2] p. 513, Para. 2, [1889MS].

And so they took the hopeless case and they bore him where they knew Jesus was. But the multitude surrounded so closely the building where He was that there was no chance for them, not so much as to come at the door. And then what were they to do? The paralytic suggests that they open the roof and take off the tiling and let him down through the roof. [Cf: Unpublished Manuscripts, Volume 3 p. 24 para. 3] p. 513, Para. 3, [1889MS].

And so he manifested his earnest faith and they did it, and he was brought right up before Jesus where he could look at him. And Jesus as He looked at him pitied him and He said, "Son thy sins be forgiven thee." Well, what a joy that was. He knew just what that sin-sick soul needed. He knew he had been tortured on account of his own conscience, but He said, "thy sins be forgiven thee." What a relief came to his mind! What hope filled his heart! [Cf: Unpublished Manuscripts, Volume 3 p. 25 para. 1] p. 513, Para. 4, [1889MS].

And the very next feeling that arose in the hearts of the Pharisees, who has this power to forgive sins? It is God alone that has this power, and He said unto him "that ye may know that the Son of man has power on earth to forgive sins," He says to the sick of the palsy, "Arise, take up thy bed and go to thy house." What, take up his bed with his palsied arm? What, get upon his feet with his palsied limbs! What did he do? Why, he just did as he was bidden. He did as the Lord told him to. The power of the will was set to move his limbs and his palsied arms, and they answered, when they had not responded for a long time. This manifestation showed before the people that there was one in their midst that could not only forgive sins, but that could heal the sick. [Cf: Unpublished Manuscripts, Volume 3 p. 25 para. 2] p. 513, Para. 5, [1889MS].

Now you see that that mighty evidence given before the Pharisees did not convert them. Men can so encase themselves in unbelief, doubt, and infidelity that the raising of the dead would not convict them; they would be in the same unbelieving position, unconvicted, unconverted, because of their unbelief. But all those who had hearts to receive the truth and ears to hear,--they glorified God. Why, we have never seen it on this wise before! [Cf: Unpublished Manuscripts, Volume 3 p. 25 para. 3] p. 514, Para. 1, [1889MS].

Well then, there was the impotent man and Christ talked with him, and he told the pitiful story to Christ that just as soon as he would go down into the water to be healed there was somebody that would step in

before him. Christ asked him if he would be made whole. What a question! That was what he was there for; but He wanted to call the desire in that man's heart to be made whole. And when Christ bade him to be whole, to take up his bed and go, he did just as Christ told him to do. He did not say, "Why, I have been here thirty years and have not stepped a step for so long now." He did not stop to argue at all, but did just as he was bidden. He took up his bed and walked out and was healed from that time. This is the faith that we want. But if you stop to explain every thing and reason out every point, you will die in your sins, because you will never have it satisfied. [Cf: Unpublished Manuscripts, Volume 3 p. 26 para. 1] p. 514, Para. 2, [1889MS].

Here is another case He presents before Nicodemus, as the serpent was lifted up in the wilderness so shall the Son of man be lifted up. "And if he is lifted up he will draw all men unto him, that whosoever believeth on him should not perish but have eternal life." Now you just look at that brazen serpent. The children of Israel had not realized that God had been keeping them by His angels, that He had sent to their help and their protection, that they had not been destroyed by the serpents in their long travels through the wilderness. They had been an ungrateful people. [Cf: Unpublished Manuscripts, Volume 3 p. 26 para. 2] p. 514, Para. 3, [1889MS].

We are just so. We do not realize the thousand dangers that our heavenly Father has kept us from. We do not realize the great blessing that He has bestowed upon us in giving us food and raiment; in preserving our life, and in taking charge of us, by sending the guardian angels to be over us. We should be thankful for this every day. We ought to have gratitude stirring in our hearts and offering to God, a gratitude offering every day. We ought to gather around the family altar every day and praise Him for His watch care over us. They had lost sight that God was willing to have anything to do in protecting them from the venomous beasts, but when God withdrew His hand their venomous sting was upon the children of Israel. [Cf: Unpublished Manuscripts, Volume 3 p. 26 para. 3] p. 514, Para. 4, [1889MS].

What then? Why He tells Moses--Christ himself, He was the one that was talking with Moses--to erect a pole and make a brazen serpent and put it upon that pole and to erect it in the sight of the Israelites, and every one that looked could live. They had not great work to do. They were to look because God said it should be. [Cf: Unpublished Manuscripts, Volume 3 p. 27 para. 1] p. 514, Para. 5, [1889MS].

Now suppose that they had stopped to reason it out, and said, "Why, it cannot be that by us looking at that brazen serpent we will be healed! There is no life in it!" But it did heal them just as God had told them it would. And those who looked lived, and those who stopped to argue and explain it, died. What are we to do? Look and live. For as the serpent was lifted up in the wilderness so must the Son of man be lifted up, that those who behold Him "should not perish but have everlasting life." [Cf: Unpublished Manuscripts, Volume 3 p. 27 para. 2] p. 515, Para. 1, [1889MS].

What kind of faith was that? Was it to believe simply, or was it a faith of admission? There are many of us who have that kind of a faith; we believe that Jesus was the Son of God; but have you a personal faith

in regard to your own salvation? That He is your Saviour? That He died on Calvary's cross to redeem you? That He has offered you the gift of everlasting life if you believe on Him? [Cf: Unpublished Manuscripts, Volume 3 p. 27 para. 3] p. 515, Para. 2, [1889MS].

And what is it to believe? It is to believe that Jesus Christ has died, our sacrifice; that He became the curse for us, the curse that was upon sin, and took upon Himself, and imputed unto us His own righteousness; therefore we claim this righteousness of Christ, we believe it, and it is our righteousness. He is our Saviour: He saves us because He said He would. Are you going to go into all the explanations as to how He can save us? Do we have the goodness in ourselves that will make ourselves better and cleanse ourselves from the spots and stains of sin, enabling us then to come to God? We simply cannot do it. [Cf: Unpublished Manuscripts, Volume 3 p. 27 para. 4] p. 515, Para. 3, [1889MS].

Don't you know that when the young man came to Christ and asked Him what he should do that he might have life, Christ told him to keep the commandments. Said he, "I have done it." Now the Lord wanted to bring this lesson right before us. "What lack I yet? I am perfectly whole." He did not see that there was a thing the matter with him, why he should not have eternal life. "Why, I have done it," he says. Now Christ touches the plague spot of his heart. He says, "Come, follow me, and ye shall have life." What did he do? He turned away very sorrowful, for he had great possessions. [Cf: Unpublished Manuscripts, Volume 3 p. 28 para. 1] p. 515, Para. 4, [1889MS].

Now he had not kept the commandments at all. He should accept Jesus Christ as his Saviour and taken hold of His righteousness; and then as he has the righteousness of Christ, he can keep the law of God. This is how he can keep it. He cannot trample that law under his feet; he will respect; he will love it and Christ brings divine power to combine with man's efforts. [Cf: Unpublished Manuscripts, Volume 3 p. 28 para. 2] p. 515, Para. 5, [1889MS].

Christ took upon Himself humanity for us; He clothed His divinity, and divinity and humanity combined, and Christ showed that that law that Satan declared could not be kept, could be kept. Christ took humanity to stand here in our world, to show that Satan had lied. He took humanity upon Him, that with divinity and humanity combined, man could keep the law of Jehovah. He [Satan] separated humanity from divinity, and you may try to work out your own righteousness from now till Christ comes, and it will be nothing but a failure. [Cf: Unpublished Manuscripts, Volume 3 p. 28 para. 3] p. 515, Para. 6, [1889MS].

By living faith, by earnest prayer to God, and the righteousness of Jesus, and depending upon His merits we are saved. "Oh yes," some say, "you are saved in doing nothing. In fact I am saved, I need not keep the law of God, it is the righteousness of Jesus Christ." [Cf: Unpublished Manuscripts, Volume 3 p. 28 para. 4] p. 516, Para. 1, [1889MS].

He came to our world to bring all men back to their allegiance with God. But to take the position that you can break God's law, that Christ has done it all,--you see it is a position of death, because you are a transgressor just as much as any one. Then what is it? It is to hear,

to see that with the righteousness of Christ that you will hold by faith, with His righteousness, with His efforts, and His divine power, you can keep the commandments of God. [Cf: Unpublished Manuscripts, Volume 3 p. 29 para. 1] p. 516, Para. 2, [1889MS].

Now we want that faith. But will man be saved in indolence? Never, never! Can he be saved in doing nothing? He must be a co-laborer with Jesus Christ. He cannot save himself. "Ye are laborers together with God." And how is it? All heaven is laboring to elevate the human race from the degradation of sin. All heaven is open to them. The angels of God are sent to minister to those who shall be heirs of salvation. "It is God that worketh in you, both to will and to do of his good pleasure." [Cf: Unpublished Manuscripts, Volume 3 p. 29 para. 2] p. 516, Para. 3, [1889MS].

And it is that faith that you want that works. How does it work? It works by love. What Love! Why, you have the cross of Calvary. It is set up midway between earth and heaven, and it is by looking at this cross of Calvary. The Father has accepted it, and the angelic host have come to that cross, and God Himself has bowed in acceptance of the sacrifice, that it answers the demand of heaven; and that man can be saved through Jesus Christ, if we only have faith in Him. Man is reconciled to God, and God to man, through the full and perfect and entire sacrifice. [Cf: Unpublished Manuscripts, Volume 3 p. 29 para. 3] p. 516, Para. 4, [1889MS].

Now brethren we want faith; we want to educate the soul in faith; we want every step to be a step of faith. We want faith in this sacrifice that has been made for us. Mercy and truth have met together, righteousness and peace have kissed each other. Now we want, when we see a ray of light, to lay hold upon it, because the devil is working against this all the time. It is the faith that works by love that is witnessed by Jesus Christ on the cross of Calvary. It is the love that He has had for my soul He has died for me. He has purchased me at an infinite cost and every thing that is offensive to Christ He has atoned for it all. I must be a laborer with Him; I must take the yoke upon me; I must wear the yoke of Christ; I must lift His burdens; I must teach others how to be lifted up from the sinful state that I was in, and to grasp the righteousness that was in Christ Jesus by living faith. That is the only way that the sinner can be saved. Now you may cling to your righteousness, and think that you have tried to do about right, and that after all, you will be saved in doing this work. You cannot see that Christ does it all. "I must repent first," some say, "I must go so far on my own without Christ, and then Christ meets me and accepts me." [Cf: Unpublished Manuscripts, Volume 3 p. 29 para. 4] p. 516, Para. 5, [1889MS].

You cannot have a thought without Christ. You cannot have an inclination to come to Him unless there are influences which He sets to work and the impression of His Spirit through man, bears upon the human mind. And if there is a man on the face of the earth who has any inclination toward God, it is because of the many influences that are set to work to bear upon that man's mind and heart to impress him with his allegiance to God and the great work that has been done for him. [Cf: Unpublished Manuscripts, Volume 3 p. 30 para. 1] p. 517, Para. 1, [1889MS].

Then don't let us say any more that we can repent of ourselves, and then Christ pardons. Why, no indeed, but it is the favor of God that pardons. It is the favor of God that leads us by His power to repentance; therefore it is all of Jesus Christ, everything of Him, and you want to just roll back glory to God. Why don't you respond more when you meet together in your meetings? Why don't you have the quickening influence of the Spirit of God when His salvation is presented before you and the love of Jesus is presented to you? It is because you do not see that Christ is first and last, and best, and the Alpha and the Omega, the beginning and the end, the very Author and Finisher of our faith. But you don't realize it and therefore you stay in your sins. Damned! And what makes them damned? Because Satan is here wrestling and battling for the souls of men. He casts his hellish shadow right athwart our pathway, and all that you can see is the enemy and the power. [Cf: Unpublished Manuscripts, Volume 3 p. 30 para. 2] p. 517, Para. 2, [1889MS].

Why does the Lord let the enemy have such power? Why has God permitted it? Why don't you look away from his power to the One that is mighty to save to the utmost? Why doesn't your faith plow through the shadow to where Christ is? He has led captivity captive and given gifts unto men. He [will] teach you that Satan claims every soul that will not [join] with him as his property. He is the author of death. All who come under the dominion of death are his. [Cf: Unpublished Manuscripts, Volume 3 p. 31 para. 1] p. 517, Para. 3, [1889MS].

What did Christ do after he brought Him under the dominion of death? Why the very last words of Christ while expiring on the cross were, "It is finished." The devil saw that he had overdone himself. Christ by dying accomplished the death of Satan, and brought immortality to light. [Cf: Unpublished Manuscripts, Volume 3 p. 31 para. 2] p. 517, Para. 4, [1889MS].

And after He came up from the resurrection what did He do? Why, there He grasped His power and holds His scepter; He opens the grave and brings up, the multitude of captives, testifying to every one in creation and in our world that He had the power of death and that He rescued his captives from him. [Cf: Unpublished Manuscripts, Volume 3 p. 31 para. 3] p. 517, Para. 5, [1889MS].

Not all that believed in Jesus were brought up at that time, but only a specimen of what would be, that we may know that death and the grave were not to hold the captives, because Christ took them up to heaven. And when He comes again with power and great glory He will open the graves. The prison house will be opened and the dead will come forth again to a glorious immortality. [Cf: Unpublished Manuscripts, Volume 3 p. 31 para. 4] p. 517, Para. 6, [1889MS].

Now there are the trophies which He takes up with Him and presents them to the universe of heaven and the worlds that God has created, that the last item of affection that ever they had for him who was the covering cherub is destroyed. God gave him a chance to work out his character. If he had not done this there might have been accusation against God that He didn't give him a fair chance. [Cf: Unpublished Manuscripts, Volume 3 p. 32 para. 1] p. 518, Para. 1, [1889MS].

The Prince of life and the prince of darkness were in conflict; but

the Prince of life prevailed--but at an infinite cost--and His triumph is our salvation. He is our substitute and surety and [what] He says to him that overcometh--that tells whether man has anything to do or not. And how? "To him that overcometh will I grant to sit with Me on My throne even as I overcame and am sit down with My Father on His throne." [Cf: Unpublished Manuscripts, Volume 3 p. 32 para. 2] p. 518, Para. 2, [1889MS].

Did He not have something to overcome? Did not He keep up the battle with the prince of darkness until He was a victor on every point, and He left the work in our hands, right in the hands of His followers. Now have not we something to do? Have not we the overcomers portion to work out the victory? Have we not to follow on step by step to know the Lord until we shall know His goings forth are prepared as the morning, and light will flow out until we come to the brighter light? You will grasp it and go on and gather brighter light from the oracles of God by earnest supplication to the God of Heaven. [Cf: Unpublished Manuscripts, Volume 3 p. 32 para. 3] p. 518, Para. 3, [1889MS].

Jacob was ensnared. He defrauded his brother of his birthright; and yet he wrestled with Christ, and his sins came up before him. And the angel wrestled with him and said let me go, and Jacob said, "I will not let thee go except thou bless me." [Cf: Unpublished Manuscripts, Volume 3 p. 32 para. 4] p. 518, Para. 4, [1889MS].

Will you do that, will you wrestle with God at this meeting until you know that He reveals Himself to you; that your sins afflict your souls; that your sins grieve you? Will you say, "Now Lord, I must have pardon written opposite my name; and you wrestle and plead with God and so lay hold upon the righteousness of Christ. He must save; I believe in Him; I take Him at His word. Now brethren what shall we do? [Cf: Unpublished Manuscripts, Volume 3 p. 32 para. 5] p. 518, Para. 5, [1889MS].

Why, Jacob obtained the victory and so his name was changed that day. It was when he prevailed with God. I am so thankful that God has made a way that we may have full and free salvation. We need not look at the shadows that Satan casts before our path that he shall eclipse heaven and Jesus and the light and power of heaven to us and we will keep talking of the power of Satan. But we need not talk of that, because Isaiah presents it as "Unto us," he says, "a child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of peace." Does not that say that I and my Father are one? [Cf: Unpublished Manuscripts, Volume 3 p. 33 para. 1] p. 518, Para. 6, [1889MS].

God help us brethren to wake up and stir ourselves now and to do as much as the paralytic did; to do as much as the impotent man did and as much as the one that had the palsied arm did, to do just as he was told, to believe on the Son of God and ye shall have everlasting life. To believe that He can save you to the utmost. But many of you seem to act just as though there wasn't enough animation in your souls to respond to the truth. Then what is it? Some of you seem to act as though you thought Jesus is locked up in Joseph's new tomb. He is not there; He is risen from the dead, and we have a living Saviour today who is making intercession for us. [Cf: Unpublished Manuscripts, Volume 3 p. 33 para. 2] p. 519, Para. 1, [1889MS].

Then talk of his love, talk of His power, praise Him. If you have a voice to say anything, talk of God, talk of heaven, talk of eternal life; praise Him. I have heard persons who in their homes would speak so loud that their neighbors could hear them; but they would get up in meeting and mumble over a few words that we could not hear. You want to show that you have been learning in the school of Christ and that you have been making progress. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." How many believe the truths they have heard here today? Do you want to go a few months before you will acknowledge there is light in it? Do you want to stop to reason it all out? You will die before that time. [Cf: Unpublished Manuscripts, Volume 3 p. 33 para. 3] p. 519, Para. 2, [1889MS].

You want to believe it because it is the truth, because God says it, and to lay hold upon the meritorious blood of a crucified and risen Saviour as your only hope, and as He is your righteousness, your substitute and surety, your all and in all. And when you realize that, you can but bring to Him an offering of praise. But when you are not willing to come to Christ and acknowledge that he does it all, but that you must first take a few steps, and if you will come so far God will meet you; no, it is no such thing, that is just exactly like Cain's offering. He did not know Jesus and he did not know that the blood of Jesus could cleanse his sins and make his offering acceptable to God. There are more Cains than one, with offerings tainted, and polluted sacrifices, without the blood of Jesus. Now it is to come to Jesus Christ at every step. With the blood of Jesus and its cleansing power, offer your petitions to God and pray to Him in earnest, and study your Bibles as never before. [Cf: Unpublished Manuscripts, Volume 3 p. 34 para. 1] p. 519, Para. 3, [1889MS].

What is truth? is the question, not how many years have I believed that makes it the truth. But you must bring your creed to the Bible and let the light of the Bible define your creed and show where it comes short and where the difficulty is in your creed. The Bible is to be your standard, the living oracles of Jehovah are to be your guide. You are to dig for the truth as for hidden treasures: you are to find where the treasure is, and then you are to plow every inch of that field to get the jewels. You are to work the mines of truth for new jewels, for new gems, for new diamonds, and you will find them. [Cf: Unpublished Manuscripts, Volume 3 p. 34 para. 2] p. 519, Para. 4, [1889MS].

You know how it is with the Papal power; you have no right to interpret the Scriptures for yourself, you must have some other man to interpret it for you. Have you no mind? Have you no reason? Has not God given to the common people, just as well as He has to the priests and rulers? Just as the people when Christ came to our world, if they had known Him they never would have crucified the Lord of life and glory. Had not God told them to search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And they had the Old Testament and we have the New, and it reflects its glory back upon the whole Jewish age, which shows that Christ is the foundation of the whole Jewish system. It is thus that we have the Old and New Testament and it is the word of God that will judge us in the last days. [Cf: Unpublished Manuscripts, Volume 3 p. 35 para. 1] p. 520, Para. 1, [1889MS].

God help us to be Bible students. Don't trust to any living man to interpret the Bible for you, until you can see the reason for it yourself and a thus saith the Lord in the Scriptures. And when you can see this, you know it, and you know it for yourself, and know it to be the truth of God. [You say] "I have read it, I have seen it, and my own heart takes hold upon it, and it is the truth God has spoken to me from His word." Now this is what we are to be, individual Christians. We want to have an individual, personal experience. We need to be converted as did the Jews. If you see a little light you are not to stand back and say, I will wait until my brethren have seen it. If you do, you will go on in darkness. [Cf: Unpublished Manuscripts, Volume 3 p. 35 para. 2] p. 520, Para. 2, [1889MS].

God help us to have a knowledge of the truth, and if you have seen the truth of God, press right to the light and put up the bars behind you; make not flesh your arm; but have a living experience for yourselves, and then your countenance will shine with the glory of God. You have walked with Him and He has upheld you. You have wrestled with Him and plead with Him and He has let His light shine upon you. [Cf: Unpublished Manuscripts, Volume 3 p. 35 para. 3] p. 520, Para. 3, [1889MS].

Now, brethren, you have educated yourselves so much in doubts and questionings that you have to educate your souls in the line of faith. You have to talk faith, you have to live faith, you have to act faith, that you may have an increase of faith; and thus exercising that living faith, that you may have an increase of faith; and thus exercising that living faith you will grow to strong men and women in Christ Jesus. God grant that this meeting that we are holding may be a meeting where the Sun of righteousness may rise upon you and shine in your hearts with its clearest rays, making you all lights in the world that you can be just what Christ said His disciples should be,--"Ye are the light of the world," and that you should diffuse that light, hope, and faith to others. You are not to go groaning your way onward in His service, as though He was a hard task master, laying upon you burdens that you could not carry. For it is no such thing; He wants you to be filled with joy, to be filled with the blessing of God, to know the length and breadth and height and depth of the love of God which passeth knowledge. He wants you to be so that when His name is mentioned it strikes the key note, and that there will be response in your heart and you can offer up thanksgiving and glory and honor and praise to Him that sitteth on the throne and to the Lamb. [Cf: Unpublished Manuscripts, Volume 3 p. 36 para. 1] p. 520, Para. 4, [1889MS].

Now you want to learn to sing the song here; and then when you are changed in a moment in the twinkling of an eye we know just where to strike the song of triumph with the heavenly angels and with the redeemed saints; and we shall make heaven's arches ring with praise and glory. Now, let the arches ring here; let this place waken praise in your hearts. While you are upon this ground look at the lofty trees, the green velvet carpet, and let praise awaken in your hearts, and praise God we are privileged to be in this world, as beautiful as it is. We are going to a better place. This earth is going to be purified, melted over, and made without sin. [Cf: Unpublished Manuscripts, Volume 3 p. 36 para. 2] p. 521, Para. 1, [1889MS].

Have we not everything to make us heavenly minded, and to bring us right up from this earthliness and sensuality, this cheap talk, and nonsensical talk, this jesting and joking, and this false reporting and babbling, and evil surmising. Put it away! It is a disgrace to the church! It enfeebles and weakens the church. But let our conversation be holy. As God is holy in His sphere let us be holy in ours, and let us rejoice in the precious Saviour who has died to redeem us, and reflect back glory to God, that we may join with heaven in our praises here, and unite with the songs of the heavenly angels in the city of our God.--(Ms.1, 1889.) [Cf: Unpublished Manuscripts, Volume 3 p. 37 para. 1] p. 521, Para. 2, [1889MS].

RIGHTEOUSNESS By FAITH. Our Righteousness Like Sliding Sand.--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 have 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. 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 transgression. 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 wind. ... [Cf: Unpublished Manuscripts, Volume 3 p. 38 para. 1] p. 521, Para. 3, [1889MS].

The first step taken in the path of unbelief and rejection of light is a dangerous thing, and the only way for those who have taken this step to recover themselves from the snares of Satan is to accept that which the Lord sent them, but which they refused to receive. This will be humiliating to the soul but will be for their salvation. God will not be trifled with. He will not remove all reason to doubt but He will give sufficient evidence upon which to base faith.--MS 30, 1889. (June, 1889, "Experience following the Minneapolis Conference.") [Cf: Unpublished Manuscripts, Volume 3 p. 38 para. 2] p. 521, Para. 4, [1889MS].

Manuscript Release 900.12. Manuscript 5, 1889. CHRIST AND THE LAW. (Sermon given at Rome, New York, June 19, 1889.) [Matthew 5:14-16 quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 57 para. 1] p. 522, Para. 1, [1889MS].

We read in the following verse, verse 17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, they could not get it out of their minds that it was the law, the law, the law that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to reveal that light in the framework of the gospel, that they might

understand in regard to this light that it was essential for them to have. [Cf: Unpublished Manuscripts, Volume 4 p. 57 para. 2] p. 522, Para. 2, [1889MS].

Here He shows the exceeding breadth of the law of Jehovah--its extended character--and He presents it before them in a light they had not comprehended before. And the moment He does that, there arises a resistance against that light. Why should they accept it? It was not as they had taught it; it was in a different setting; and they could not harmonize this with their misconceived ideas. [Cf: Unpublished Manuscripts, Volume 4 p. 57 para. 3] p. 522, Para. 3, [1889MS].

Christ reads their thoughts, and their thoughts were that he did not make the law as prominent as they had done. He takes up their thoughts and says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil....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" [verses 17, 19]. And He makes it still more plain: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" [verse 20]. Now, they had built over that law, and around it, exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that law, even the letter of it, as they interpreted it; it was impossible. [Cf: Unpublished Manuscripts, Volume 4 p. 57 para. 4] p. 522, Para. 4, [1889MS].

Now Christ goes on and tells what the principles of the law are, and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God's law. [Cf: Unpublished Manuscripts, Volume 4 p. 58 para. 1] p. 522, Para. 5, [1889MS].

When Christ came into the world, He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets, and had been obtaining their education, were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, "Ye do err, not knowing the scriptures, nor the power of God" [Matt. 22:29]. They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth. One part of Christ's great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don't know but you have heard me say it in years past, "I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion." [Cf: Unpublished Manuscripts, Volume 4 p. 58 para. 2] p. 522, Para. 6, [1889MS].

There was one who came to me and said, "Sister White, can you tell me how I am to know that Jesus forgives me my sins as I repent of them?" "Yes, I can. I point you to Calvary, to the dying Saviour upon the

cross." There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sins. The light reflected from the cross of Calvary speaks to us of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified. [Cf: Unpublished Manuscripts, Volume 4 p. 59 para. 1] p. 523, Para. 1, [1889MS].

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, "Is that dream any stronger than a 'Thus saith the Lord!'" I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said, and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Saviour, because I am a sinner. And when the devil comes and points to your sins and hateful crimes, tell him, "Yes, I am a sinner, but Christ is a Saviour, and He says, 'I am not come to call the righteous, but sinners to repentance'" [Matt. 9:13]. Thus you arm yourself with the whole armor of Christ's righteousness. How is it you have not on the armor of Christ's righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world; but He came here because it was impossible for man to redeem himself and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our substitute and surety. [Cf: Unpublished Manuscripts, Volume 4 p. 59 para. 2] p. 523, Para. 2, [1889MS].

Before He came they were under a yoke; but Christ was above law, He was the originator of the law, so there was no yoke upon Him; and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast to the whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel. This is the only hope of life, and when Christ cried out, "It is finished," He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave. [Cf: Unpublished Manuscripts, Volume 4 p. 60 para. 1] p. 523, Para. 3, [1889MS].

As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it. [Cf: Unpublished Manuscripts, Volume 4 p. 60 para. 2] p. 523, Para. 4, [1889MS].

Why did not God blot Satan out of existence? Why did He not blot sin out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of his disaffection upon Christ and the Father. But he had an opportunity here

in this world to develop his new principles, and he did it when he crucified the Lord of glory. He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today--what these lawless principles will lead to. [Cf: Unpublished Manuscripts, Volume 4 p. 61 para. 1] p. 524, Para. 1, [1889MS].

The enemy has worked, and he is working still. He is come down in great power, and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown [Pennsylvania]. He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect. [Cf: Unpublished Manuscripts, Volume 4 p. 61 para. 2] p. 524, Para. 2, [1889MS].

What is God going to do for His people--leave them with no new light? "Ye are," says He, "the light of the world." Then we are to get more light from the throne of God, and have an increase of light. Now, we do not tell you in the message that has been given to you here and in other places that it is a grand new light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms he began to understand who the great I AM was--that there was a power above, whom Pharaoh, the king of Egypt, could not compete with or overcome with all his experience and resistance. Therefore he said to the children of Israel, "Go." [Cf: Unpublished Manuscripts, Volume 4 p. 61 para. 3] p. 524, Para. 3, [1889MS].

But what was there to do the last night? They were to kill a lamb and take the blood and mark the lintels and the doorposts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the firstborn, and would see the blood that marked the lintels and the doorposts, he was to pass over those who had the blood upon the doorposts. [Cf: Unpublished Manuscripts, Volume 4 p. 62 para. 1] p. 524, Para. 4, [1889MS].

Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his Saviour. And why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption. [Cf: Unpublished Manuscripts, Volume

4 p. 62 para. 2] p. 524, Para. 5, [1889MS].

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Then they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today; and if any oppose the law, they are the ones that God condemns, because we are not left in uncertainty. [Cf: Unpublished Manuscripts, Volume 4 p. 63 para. 1] p. 525, Para. 1, [1889MS].

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious Sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshiped. [Cf: Unpublished Manuscripts, Volume 4 p. 63 para. 2] p. 525, Para. 2, [1889MS].

Now the test is coming between the Sabbath that the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day. [Cf: Unpublished Manuscripts, Volume 4 p. 63 para. 3] p. 525, Para. 3, [1889MS].

There are to be trying times before us, and what does God mean? He means that we seek to understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me and sin is constantly at work to have the supremacy. If you could see what Christ is, one that can save to the uttermost all that come unto God by Him, then you would have that faith that works. But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me." [Cf: Unpublished Manuscripts, Volume 4 p. 63 para. 4] p. 525, Para. 4, [1889MS].

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me" [John 12:32]. [Cf: Unpublished Manuscripts, Volume 4 p. 64 para. 1] p. 525, Para. 5, [1889MS].

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe. [Cf: Unpublished Manuscripts, Volume 4 p. 64 para. 2] p. 525, Para. 6, [1889MS].

As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah. [Cf: Unpublished Manuscripts, Volume 4 p. 64 para. 3] p. 526, Para. 1, [1889MS].

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His Son to die for fallen man, that he might keep the law of Jehovah. [Cf: Unpublished Manuscripts, Volume 4 p. 65 para. 1] p. 526, Para. 2, [1889MS].

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God. [Cf: Unpublished Manuscripts, Volume 4 p. 65 para. 2] p. 526, Para. 3, [1889MS].

O, I am glad I have a Saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without Me, ye can do nothing." "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" [Rev. 3:20]. I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory--even your faith, feelings, and good works? Is that it? No; "This is the victory. . . , even your faith" John 5:4 . [Cf: Unpublished Manuscripts, Volume 4 p. 65 para. 3] p. 526, Para. 4, [1889MS].

What is faith? It "is the substance of things hoped for, the evidence of things not seen." Then what? "Faith, if it hath not works, is dead, being alone" [James 2:17]. Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ. [Cf: Unpublished Manuscripts, Volume 4 p. 65 para. 4] p. 526, Para. 5, [1889MS].

Now, there has been coming in among us a self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it": [Rev. 3:14-16 quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 66 para. 1] p. 526, Para. 6, [1889MS].

What is the matter? They have left their first love. "So then because thou art lukewarm . . . I will spue thee out of My mouth." What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that he will not take their names into His mouth to present them to the

Father. [Cf: Unpublished Manuscripts, Volume 4 p. 66 para. 2] p. 526, Para. 7, [1889MS].

"I know thy works." "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" [verse 17]. [Cf: Unpublished Manuscripts, Volume 4 p. 66 para. 3] p. 527, Para. 1, [1889MS].

Now what is the difficulty? "Tried in the fire." Christ had such love for us that He could go through all that trying of the crucifixion, and come off conqueror. And the white raiment, what is that? Christ's righteousness. "Anoint thine eyes with eyesalve"--spiritual discernment, that you may discern between true righteousness and self righteousness. Now here is the work. The heavenly merchantman is passing up and down before you saying: "Buy of Me. Here are heavenly goods; buy of Me." "Will you do it? It is "Me" you are to buy of. There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness. [Cf: Unpublished Manuscripts, Volume 4 p. 66 para. 4] p. 527, Para. 2, [1889MS].

Then He says, "Be zealous therefore, and repent." That message is to us. We want the brethren and sisters in this conference to take hold of this message, and see the light that has been brought to us in new settings. [Cf: Unpublished Manuscripts, Volume 4 p. 67 para. 1] p. 527, Para. 3, [1889MS].

God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: "For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace." [Isa. 9:6]. Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them. [Cf: Unpublished Manuscripts, Volume 4 p. 67 para. 2] p. 527, Para. 4, [1889MS].

Brethren, do not let any of you be thrown off the track. "Well," you say, "What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 4 p. 68 para. 1] p. 527, Para. 5, [1889MS].

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is the very

principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in heart. [Cf: Unpublished Manuscripts, Volume 4 p. 68 para. 2] p. 527, Para. 6, [1889MS].

Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will? [Cf: Unpublished Manuscripts, Volume 4 p. 68 para. 3] p. 528, Para. 1, [1889MS].

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. [Cf: Unpublished Manuscripts, Volume 4 p. 68 para. 4] p. 528, Para. 2, [1889MS].

Brethren in New York, we want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you. [Cf: Unpublished Manuscripts, Volume 4 p. 69 para. 1] p. 528, Para. 3, [1889MS].

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and women who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself where you may have a knowledge of the truth as it is in Jesus. [Cf: Unpublished Manuscripts, Volume 4 p. 69 para. 2] p. 528, Para. 4, [1889MS].

He wants you to attend the school where Biblical lectures are being given. "Well," says one, "I will go to the school in Battle Creek." But they are about full there, and are going to start a school in Kansas. But here is South Lancaster; now why not, you who are so near, patronize South Lancaster? There will be those there who will be able to teach and stand at the head in giving Biblical lectures. No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. Now, you would not think of such a thing as going to a man who never worked at the carpenter trade and asking him to put you up a fine building; and so it is in God's work. God wants you to learn, and the angels will be right by [you] to impress your mind, and if you will go to the

Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice, and learn to teach, [teach others] as God commanded Timothy to take the things He had given him and commit them to faithful men who would be able to teach others also. Now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the minister will not be worked to death and you can take them and drill them in the truth, and their hearts be burning with it and they want to tell it to others. [Cf: Unpublished Manuscripts, Volume 4 p. 69 para. 3] p. 528, Para. 5, [1889MS].

Now, you have had light here, and what are you going to do about it? Are you going home and sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. Oh, how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the light of the world. "A city that is set on a hill cannot be hid." [Cf: Unpublished Manuscripts, Volume 4 p. 70 para. 1] p. 529, Para. 1, [1889MS].

NOW, BRETHREN, GO TO WORK. Parents, send your children to these schools. Those near to South Lancaster can go there, and those near the college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as you go to your homes. [Cf: Unpublished Manuscripts, Volume 4 p. 70 para. 2] p. 529, Para. 2, [1889MS].

Manuscript 3, 1889. BEHOLD CHRIST'S GLORY. Morning Talk at Ottawa, Kansas. May 14, 1889. Brethren and sisters, just as surely as we begin to look earnestly to Jesus, and uncover our souls to Him, we shall go down deep into the valley of humiliation; and just as surely as we go down, we shall rise up again. The more humbly we live before God, the nearer we will come to Him, and the more distinct will be our view of Jesus Christ and His matchless light. [Cf: Unpublished Manuscripts, Volume 4 p. 84 para. 1] p. 529, Para. 3, [1889MS].

2 Corinthians 3:18: "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." Now you see how important it is that we are beholding this. The enemy has come in, and his dark shadow has been thrown athwart our pathway so that we dwell on the dark side and talk of gloom until our way seems almost hopeless, and we stumble along without courage, hope, or love. But we do not want this to be so. We want this shadow to be swept away, and it will be if we look beyond the darkened shadow to the brightness beyond in Christ Jesus. [Cf: Unpublished Manuscripts, Volume 4 p. 84 para. 2] p. 529, Para. 4, [1889MS].

"Therefore seeing we have this ministry as we have received mercy, we faint not" [2 Cor. 4:1]. It is the mercy of God that we are to enjoy every day and every hour. Talk of it; dwell upon it. [Cf: Unpublished Manuscripts, Volume 4 p. 84 para. 3] p. 529, Para. 5, [1889MS].

"But [we] have renounced the hidden things of dishonesty" [verse . Here come in the works that go hand in hand with faith. We must not expect that the grace of Christ will work with us while we are practicing dishonesty. [Cf: Unpublished Manuscripts, Volume 4 p. 85 para. 1] p. 529, Para. 6, [1889MS].

"Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" [verse 2]. All that we do is to be in harmony and corresponding with the holiness and purity of the truth. [Cf: Unpublished Manuscripts, Volume 4 p. 85 para. 2] p. 530, Para. 1, [1889MS].

"But if our gospel be hid, it is hid to them that are lost" [verse 3]. If they quibble and stumble over points of truth that are presented, why, they would stumble over the plainest statements. [Cf: Unpublished Manuscripts, Volume 4 p. 85 para. 3] p. 530, Para. 2, [1889MS].

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" [verses 4, 5]. Is there not a whole volume here on which we can study? [Cf: Unpublished Manuscripts, Volume 4 p. 86 para. 1] p. 530, Para. 3, [1889MS].

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" [verse 6]. How are we to get it? We are to be God's witnesses and reflect the character of Christ in our character. There is no use for a man to be low and sensual, with his mind on sensual things, and yet think he can reveal the knowledge of God that is Jesus Christ. He must have the grace of God in his own heart and practice it in his life. [Cf: Unpublished Manuscripts, Volume 4 p. 86 para. 2] p. 530, Para. 4, [1889MS].

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" [verse 7]. Have we received a bright thought? If so, we are not to think that it is because of any wonderful smartness or intelligence in ourselves. It is because God is the Author of it. If anyone tells you you have preached a good sermon, tell him the devil told you that before he did, and for him not to be an agent for the devil. There is pride in our hearts that must be emptied out, and then Jesus Christ will come in and take possession of our whole heart. [Cf: Unpublished Manuscripts, Volume 4 p. 86 para. 3] p. 530, Para. 5, [1889MS].

I love my Saviour this morning because He first loved me. If there is anything in my life, my words, my teachings, that is good, it is because Christ has put it there. It is not because of any goodness in me, and there is no glory to be directed to myself. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith; against these there is no law. We should experience this, and then we will not be under the bondage of the law of God by any means. You are free in Christ Jesus. We shall walk in liberty because our will is in harmony with the will of God and we love all His commandments. [Cf:

Unpublished Manuscripts, Volume 4 p. 87 para. 1] p. 530, Para. 6, [1889MS].

"We have this treasure in earthen vessels," but we are hid in Christ, and Christ is in God; so, our lives are hid with Christ in God and we reveal Christ, and in doing so we reveal the Father. Let this be a season when if you have sins to confess, or if you have wronged your brethren and have not right feelings toward them, for Christ's sake get these things out of the way. We want to be getting ready for the future life. Our Lord is coming with power and great glory. We are not to be surfeited and drunken with the cares of this life, but we are to keep our minds uplifted; and if we do this we shall see of the salvation of the Lord, and our hearts will be all light in the Lord, and we shall talk of His love and tell of His power and reveal Him to all around us. [Cf: Unpublished Manuscripts, Volume 4 p. 87 para. 2] p. 531, Para. 1, [1889MS].

It is our privilege to go on from strength to strength and from glory to glory. Do not think that because we have a glimmer of the light of God, that we have it all. It will soon leak out of your hearts as water out of a leaky vessel if your eyes are not fixed on the mark of the high calling which is in Christ Jesus. Unless you work with earnestness, the devil will sow doubts in your mind. [Cf: Unpublished Manuscripts, Volume 4 p. 87 para. 3] p. 531, Para. 2, [1889MS].

When you start out, the enemy may put into your minds some cheap, common, sensual thought; but lift your souls to Jesus Christ and think of His purity, and they will not long remain. Talk of His glory, think of His life; and when affliction comes to you, let it prove you to be God's workmen, working out a far more exceeding and eternal weight of glory. Then talk of His glory, and let your soul be full of the love of Jesus, and your hearts be uplifted to God every morning and noon and evening and if we fight the good fight of faith we shall come off victorious.--Ms. 3, 1889. [Cf: Unpublished Manuscripts, Volume 4 p. 88 para. 1] p. 531, Para. 3, [1889MS].

Manuscript Release 900.22. Manuscript 2, 1889. PICKING FLAWS. Morning Talk by Mrs. E. G. White, Ottawa, Kansas, May 12, 1889. The enemy is at work with those who have placed themselves in doubt and unbelief; and they are not satisfied only to be there themselves, but all the time they are strengthening others in the same line, and they want others to believe just as they do. From the light God has given me, there never was any new light that came from heaven but that Satan could find something in it to pick at. And so it is with some of the people of today--they will pick at little things. They want the light, but there comes along the enemy just as he did to the men of Nazareth, and although the Spirit of God told them that Jesus was the anointed one and Christ told them what His work was--to break the power of the enemy and let the oppressed go free, to loose the bands of wickedness and to preach the gospel to the poor [see Luke 4:181--they remained in doubt and unbelief]. [Cf: Unpublished Manuscripts, Volume 5 p. 8 para. 1] p. 531, Para. 4, [1889MS].

But it seems to me that we do not take these things and learn the lessons from them that we should. Now the unbelieving came up and the devil took advantage of it and began to work, and they began to say among themselves, Who is this? Is not this the son of Joseph and Mary?

And just the minute this thought came into their minds they began to work it out. And you know how it worked. They arose right up and laid hold of Christ and led Him to the brow of the hill and were going to destroy Him. Now, there has not been any improvement made in human nature since that time. Human nature is human nature still. If there is any little point where they can divert the mind, they make the most of it. You see it in the counsels. It has been presented to me again and again. They [church leaders] are laying plans for the work of God, trying to make arrangements whereby they can advance the work of God, and there stands someone trying to trig [block] the wheels. As I said to one of our brethren not long since, "You have done more to set back the work of God than ten or twenty of our enemies, because you construe some point into something wonderful, and you have held the committee for hours over nothing, only to throw in a block to trig the wheel, and the time wasted and the good resolutions that should have been carried have been lost. You come in and they think you are a good man, a moral man, and what you say is all right, but every time you have a chunk to throw in, and they are worried out in their counsels and nothing is accomplished which should have been done, on account of this hindrance." [Cf: Unpublished Manuscripts, Volume 5 p. 8 para. 2] p. 531, Para. 5, [1889MS].

Now brethren I want to tell you, when the Spirit of God comes into our midst, it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken. In the place of coming to God and asking Him to give them a new heart and a new mind, that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It doesn't strike them, and it must harmonize with their ideas and they will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis. [Cf: Unpublished Manuscripts, Volume 5 p. 9 para. 1] p. 532, Para. 1, [1889MS].

It is because I know the very same spirit is here, and that we should not give place to it for a moment that I say these things. I know that while the Spirit of God will make impressions upon human minds, the enemy will come in and make the most of any little thing that it is possible to make and the leaven will begin to work because the devil wants it so. Now brethren and sisters I want to place you on your guard. I want to ask you if you are satisfied with your coldness, your unbelief, your backslidings. Have you not had enough of it? If not, the devil will give you all you desire. We don't want any more. [Cf: Unpublished Manuscripts, Volume 5 p. 9 para. 2] p. 532, Para. 2, [1889MS].

We see that we are in no better condition than the Jewish people. God gave them the clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself came in order that He might present the truth to them. But when His own nation rejected Him, He turned away. He told them, "Ye have ears, but ye hear not, eyes have ye but ye see not." (cf. Jer. 5:21.) Then they inquired, "Are we blind also?" Christ said, "If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light." (See John 9:14.) Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his

blinder before their eyes, and they received it not. [Cf: Unpublished Manuscripts, Volume 5 p. 9 para. 3] p. 532, Para. 3, [1889MS].

Now brethren, there is a blessing here for you. You may think it strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God's earth; and if God gives me strength I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist him. "The Lord rebuke thee," He said, "is not this a brand plucked out of the fire?" (Zech. 3:2). [Cf: Unpublished Manuscripts, Volume 5 p. 9 para. 4] p. 532, Para. 4, [1889MS].

Now here are the people of God and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting-up, that you may have a message for the people that will cut its way through the fleshy heart, and that you may go crying through the porch and the altar, "Spare thy people, O Lord, and give not thine heritage to reproach" (Joel 2:17). Now open your ears to the truth you have had and put away your doubts, unbelief, and Christless surmisings. [Cf: Unpublished Manuscripts, Volume 5 p. 10 para. 1] p. 532, Para. 5, [1889MS].

God wants you to come and drink of the clear waters of the streams of Lebanon, and when you have drunk yourselves you will want to call others to drink. Convert after convert is presented to me who does not know what it is to have faith in Christ. It seems they are ready to die; there is no light in them; they are dying for the want of God. [Cf: Unpublished Manuscripts, Volume 5 p. 10 para. 2] p. 533, Para. 1, [1889MS].

I went to a meeting where I could stay only three days, and in that time I spoke to them seven times. They begged of me to stay longer; they seemed starved, and they would get up and talk of how they wanted this truth and this light, but the devil was ready to bring in something to shut out the light, and many are ready to have it so. They don't know what the pure atmosphere is, but may the Lord help us that the clear light of His glory may surround us. May God help us to stand on vantage ground before the enemy that we shall have our minds broken off from things below and get hold from above. [Cf: Unpublished Manuscripts, Volume 5 p. 10 para. 3] p. 533, Para. 2, [1889MS].

Christ, when talking to the people of His time, told them that they had blinded their eyes and closed their ears lest they should see with their eyes and hear with their ears and be converted and He should save them. (See Matt. 13:15.) Light had been given them, but they would not receive it. Darkness was upon them, and they would come and pick the little flaws, and draw the minds of the people away from the solemn truth that was for them. Now, how will it be with us? We don't want to kill ourselves here laboring for you, but will you labor for yourselves? We want to know whether we will have the rich blessing of the Lord resting upon us, and we realize that He sheds His rich light and glory upon us. This is my prayer.--Manuscript 2, 1889. [Cf: Unpublished Manuscripts, Volume 5 p. 11 para. 1] p. 533, Para. 3,

[1889MS].

Manuscript Release #900.12. Manuscript 5, 1889. Christ And The Law. (Sermon given at Rome, New York, June 19, 1889) [Matthew 5:14-16 quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 117 para. 1] p. 533, Para. 4, [1889MS].

We read in the following verse, verse 17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, they could not get it out of their minds that it was the law, the law, the law that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to reveal that light in the framework of the gospel, that they might understand in regard to this light that it was essential for them to have. [Cf: Unpublished Manuscripts, Volume 5 p. 117 para. 2] p. 533, Para. 5, [1889MS].

Here He shows the exceeding breadth of the law of Jehovah--its extended character--and He presents it before them in a light they had not comprehended before. And the moment He does that, there arises a resistance against that light. Why should they accept it? It was not as they had taught it; it was in a different setting; and they could not harmonize this with their misconceived ideas. [Cf: Unpublished Manuscripts, Volume 5 p. 117 para. 3] p. 533, Para. 6, [1889MS].

Christ reads their thoughts, and their thoughts were that he did not make the law as prominent as they had done. He takes up their thoughts and says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. . . . 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" [verses 17, 19]. And He makes it still more plain: "For I say unto you. That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" [verse 20]. Now, they had built over that law, and around it, exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that law, even the letter of it, as they interpreted it; it was impossible. [Cf: Unpublished Manuscripts, Volume 5 p. 117 para. 4] p. 534, Para. 1, [1889MS].

Now Christ goes on and tells what the principles of the law are, and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God's law. [Cf: Unpublished Manuscripts, Volume 5 p. 118 para. 1] p. 534, Para. 2, [1889MS].

When Christ came into the world, He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off' all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets, and had been obtaining their education, were considered to

know more than all the nations and all other people upon the face of the earth. He turns to them and says, "Ye do err, not knowing the scriptures, not the power of God" [Matt. 22:29]. They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth. [Cf: Unpublished Manuscripts, Volume 5 p. 118 para. 2] p. 534, Para. 3, [1889MS].

One part of Christ's great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don't know but you have heard me say it in years past, "I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion." [Cf: Unpublished Manuscripts, Volume 5 p. 119 para. 1] p. 534, Para. 4, [1889MS].

There was one who came to me and said, "Sister White, can you tell me how I am to know that Jesus forgives me my sins as I repent of them?" "Yes, I can. I point you to Calvary, to the dying Saviour upon the cross." There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sins. The light reflected from the cross of Calvary speaks to us of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified. [Cf: Unpublished Manuscripts, Volume 5 p. 119 para. 2] p. 534, Para. 5, [1889MS].

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, "Is that dream any stronger than a 'Thus saith the Lord!'" I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said, and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Saviour, because I am a sinner. [Cf: Unpublished Manuscripts, Volume 5 p. 119 para. 3] p. 535, Para. 1, [1889MS].

And when the devil comes and points to your sins and hateful crimes, tell him, "Yes, I am a sinner, but Christ is a Saviour, and He says, 'I am not come to call the righteous, but sinners to repentance'" [Matt. 9:13]. Thus you arm yourself with the whole armor of Christ's righteousness. How is it you have not on the armor of Christ's righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world; but He came here because it was impossible for man to redeem himself and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our substitute and surety. [Cf: Unpublished Manuscripts, Volume 5 p. 120 para. 1] p. 535, Para. 2, [1889MS].

Before He came they were under a yoke; but Christ was above law, He was the originator of the law, so there was no yoke upon Him; and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast

to the whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel, This is the only hope of life, and when Christ cried out, "It is finished," He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave. [Cf: Unpublished Manuscripts, Volume 5 p. 120 para. 2] p. 535, Para. 3, [1889MS].

As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it. [Cf: Unpublished Manuscripts, Volume 5 p. 120 para. 3] p. 535, Para. 4, [1889MS].

Why did not God blot Satan out of existence? Why did He not blot sin out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of his disaffection upon Christ and the Father. But he had an opportunity here in this world to develop his new principles, and he did it when he crucified the Lord of glory. He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today--what these lawless principles will lead to. [Cf: Unpublished Manuscripts, Volume 5 p. 121 para. 1] p. 535, Para. 5, [1889MS].

The enemy has worked, and he is working still. He is come down in great power, and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown [Pennsylvania]. He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect. [Cf: Unpublished Manuscripts, Volume 5 p. 121 para. 2] p. 536, Para. 1, [1889MS].

What is God going to do for His people--leave them with no new light? "Ye are," says He, "the light of the world." Then we are to get more light from the throne of God, and have an increase of light. Now, we do not tell you in the message that has been given to you here and in other places that it is a grand new light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms he began to understand who the great I AM was--that there was a power above, whom Pharaoh, the king of Egypt, could not compete with or overcome with all his experience and resistance. Therefore he said to the children of Israel, "Go." [Cf: Unpublished Manuscripts, Volume 5 p. 121 para. 3] p. 536, Para. 2,

[1889MS].

But what was there to do the last night? They were to kill a lamb and take the blood and mark the lintels and the door posts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the firstborn, and would see the blood that marked the lintels and the door posts, he was to pass over those who had the blood upon the door posts. [Cf: Unpublished Manuscripts, Volume 5 p. 122 para. 1] p. 536, Para. 3, [1889MS].

Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his Saviour. And why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption. [Cf: Unpublished Manuscripts, Volume 5 p. 122 para. 2] p. 536, Para. 4, [1889MS].

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Then they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today, and if any oppose the law, they are the ones that God condemns, because we are not left in uncertainty. [Cf: Unpublished Manuscripts, Volume 5 p. 123 para. 1] p. 537, Para. 1, [1889MS].

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious Sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshiped. [Cf: Unpublished Manuscripts, Volume 5 p. 123 para. 2] p. 537, Para. 2, [1889MS].

Now the test is coming between the Sabbath that the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day. [Cf: Unpublished Manuscripts, Volume 5 p. 123 para. 3] p. 537, Para. 3, [1889MS].

There are to be trying times before us, and what does God mean? He means that we seek to understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me and sin is constantly at work to have the supremacy. If you could see what Christ is, one that can save to the uttermost all that come unto God by Him, then you would have that faith that works. [Cf: Unpublished Manuscripts, Volume 5 p. 123 para. 4] p. 537, Para. 4, [1889MS].

But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up

to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other, And Christ says, "I, if I be lifted up, will draw all men unto Me." [Cf: Unpublished Manuscripts, Volume 5 p. 124 para. 1] p. 537, Para. 5, [1889MS].

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me" [John 12:32]. [Cf: Unpublished Manuscripts, Volume 5 p. 124 para. 2] p. 537, Para. 6, [1889MS].

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe. [Cf: Unpublished Manuscripts, Volume 5 p. 124 para. 3] p. 537, Para. 7, [1889MS].

As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah. [Cf: Unpublished Manuscripts, Volume 5 p. 124 para. 4] p. 538, Para. 1, [1889MS].

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His Son to die for fallen man, that he might keep the law of Jehovah. [Cf: Unpublished Manuscripts, Volume 5 p. 125 para. 1] p. 538, Para. 2, [1889MS].

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God. [Cf: Unpublished Manuscripts, Volume 5 p. 125 para. 2] p. 538, Para. 3, [1889MS].

O, I am glad I have a Saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without Me, ye can do nothing." "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me [Rev. 3:20]. I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory--even your faith, feelings, and good works? Is that it? No; "This is the victory . . . , even your faith" [1 John 5:4]. [Cf: Unpublished Manuscripts, Volume 5 p. 125 para. 3] p. 538, Para. 4, [1889MS].

What is faith! It "is the substance of things hoped for, the evidence of things not seen." Then what? "Faith, if it hath not works, is dead, being alone" [James 2:17]. Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ. [Cf: Unpublished Manuscripts, Volume 5 p. 125 para. 4] p. 538, Para. 5, [1889MS].

Now, there has been coming in among us a self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it: [Rev. 3:14-16 quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 126 para. 1] p. 538, Para. 6, [1889MS].

What is the matter? They have left their first love. "So then because thou art lukewarm, I will spue thee out of My mouth." What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that he will not take their names into His mouth to present them to the Father. [Cf: Unpublished Manuscripts, Volume 5 p. 126 para. 2] p. 538, Para. 7, [1889MS].

"I know thy works." "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" [verse 17]. [Cf: Unpublished Manuscripts, Volume 5 p. 126 para. 3] p. 539, Para. 1, [1889MS].

Now what is the difficulty? "Tried in the fire." Christ had such love for us that He could go through all that trying of the crucifixion, and come off conqueror. And the white raiment, what is that? Christ's righteousness. "Anoint thine eyes with eyesalve"--spiritual discernment, that you may discern between true righteousness and self righteousness. Now here is the work. The heavenly merchantman is passing up and down before you saying: "Buy of Me. Here are heavenly goods; buy of Me." "Will you do it? It is "Me" you are to buy of. There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness. [Cf: Unpublished Manuscripts, Volume 5 p. 126 para. 4] p. 539, Para. 2, [1889MS].

Then He says, "Be zealous therefore, and repent." That message is to us. We want the brethren and sisters in this conference to take hold of this message, and see the light that has been brought to us in new settings. [Cf: Unpublished Manuscripts, Volume 5 p. 127 para. 1] p. 539, Para. 3, [1889MS].

God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation, But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: "For unto us a child is born, and unto us a son is given; and the government shall be upon his

shoulder: and his name shall be called Wonderful, Counselor, the mighty God, The everlasting Father, The Prince of Peace" [Isa. 9:6]. Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them. [Cf: Unpublished Manuscripts, Volume 5 p. 127 para. 2] p. 539, Para. 4, [1889MS].

Brethren, do not let any of you be thrown off the track. "Well," you say, What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing, It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 5 p. 128 para. 1] p. 539, Para. 5, [1889MS].

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is the very principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in heart. [Cf: Unpublished Manuscripts, Volume 5 p. 128 para. 2] p. 539, Para. 6, [1889MS].

Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will? [Cf: Unpublished Manuscripts, Volume 5 p. 128 para. 3] p. 540, Para. 1, [1889MS].

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner-brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. [Cf: Unpublished Manuscripts, Volume 5 p. 128 para. 4] p. 540, Para. 2, [1889MS].

Brethren in New York, we want you to go forward. Advance from light to clearer light, Here are the mines of truth. Work them; dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring

all things to your remembrance and the light of heaven will shine upon you. [Cf: Unpublished Manuscripts, Volume 5 p. 129 para. 1] p. 540, Para. 3, [1889MS].

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and men who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself where you may have a knowledge of the truth as it is in Jesus, [Cf: Unpublished Manuscripts, Volume 5 p. 129 para. 2] p. 540, Para. 4, [1889MS].

He wants you to attend the school where Biblical lectures are being given. "Well," says one, "I will go the school in Battle Creek." But they are about full there, and are going to start a school in Kansas. But here is South Lancaster; now why not, you who are so near, patronize South Lancaster? There will be those there who will be able to teach and stand at the head in giving Biblical lectures. [Cf: Unpublished Manuscripts, Volume 5 p. 129 para. 3] p. 540, Para. 5, [1889MS].

No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. Now, you would not think of such a thing as going to a man who never worked at the carpenter trade and asking him to put you up a fine building; and so it is in God's work. God wants you to learn, and the angels will be right by [you] to impress your mind, and if you will go to the Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice, and learn to teach, [teach others] as God commanded Timothy to take the things He had given him and commit them to faithful men who would be able to teach others also, Now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the minister will not be worked to death and you can take them and drill them in the truth, and their hearts be burning with it and they want to tell it to others. [Cf: Unpublished Manuscripts, Volume 5 p. 130 para. 1] p. 540, Para. 6, [1889MS].

Now, you have had light here, and what are you going to do about it? Are you going home and sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. Oh, how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the light of the world. "A city that is set on a hill cannot be hid." [Cf: Unpublished Manuscripts, Volume 5 p. 130 para. 2] p. 541, Para. 1, [1889MS].

NOW, BRETHREN, GO TO WORK. Parents, send your children to these schools. Those near to South Lancaster can go there, and those near the college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as

you go to your homes. [Cf: Unpublished Manuscripts, Volume 5 p. 130 para. 3] p. 541, Para. 2, [1889MS].

Manuscript Release #900.15. Manuscript 3, 1889. Behold Christ's Glory. [Morning Talk at Ottawa, Kansas. May 14, 1889.] Brethren and sisters, just as surely as we begin to look earnestly to Jesus, and uncover our souls to Him, we shall go down deep into the valley of humiliation; and just as surely as we go down, we shall rise up again. The more humbly we live before God, the nearer we will come to Him, and the more distinct will be our view of Jesus Christ and His matchless light. [Cf: Unpublished Manuscripts, Volume 5 p. 131 para. 1] p. 541, Para. 3, [1889MS].

2 Corinthians 3:18: "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." Now you see how important it is that we are beholding this. The enemy has come in, and his dark shadow has been thrown athwart our pathway so that we dwell on the dark side and talk of gloom until our way seems almost hopeless, and we stumble along without courage, hope, or love. But we do not want this to be so. We want this shadow to be swept away, and it will be if we look beyond the darkened shadow to the brightness beyond in Christ Jesus. [Cf: Unpublished Manuscripts, Volume 5 p. 131 para. 2] p. 541, Para. 4, [1889MS].

"Therefore seeing we have this ministry, as we have received mercy, we faint not" [2 Cor. 4:1]. It is the mercy of God that we are to enjoy every day and every hour. Talk of it; dwell upon it. [Cf: Unpublished Manuscripts, Volume 5 p. 131 para. 3] p. 541, Para. 5, [1889MS].

"But [we] have renounced the hidden things of dishonesty" [verse . Here come in the works that go hand in hand with faith. We must not expect that the grace of Christ will work with us while we are practicing dishonesty. [Cf: Unpublished Manuscripts, Volume 5 p. 131 para. 4] p. 541, Para. 6, [1889MS].

"Not walking in craftiness, not handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" [verse 2]. All that we do is to be in harmony and corresponding with the holiness and purity of the truth. [Cf: Unpublished Manuscripts, Volume 5 p. 132 para. 1] p. 542, Para. 1, [1889MS].

"But if our gospel be hid, it is hid to them that are lost" [verse 3]. If they quibble and stumble over points of truth that are presented, why, they would stumble over the plainest statements. [Cf: Unpublished Manuscripts, Volume 5 p. 132 para. 2] p. 542, Para. 2, [1889MS].

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" [verses 4, 5]. Is there not a whole volume here on which we can study? [Cf: Unpublished Manuscripts, Volume 5 p. 132 para. 3] p. 542, Para. 3, [1889MS].

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory

of God in the face of Jesus Christ" [verse 6]. How are we to get it? We are to be God's witnesses and reflect the character of Christ in our character. There is no use for a man to be low and sensual, with his mind on sensual things, and yet think he can reveal the knowledge of God that is Jesus Christ. He must have the grace of God in his own heart and practice it in his life. [Cf: Unpublished Manuscripts, Volume 5 p. 132 para. 4] p. 542, Para. 4, [1889MS].

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" [verse 7]. Have we received a bright thought? If so, we are not to think that it is because of any wonderful smartness or intelligence in ourselves. It is because God is the Author of it. If anyone tells you you have preached a good sermon, tell him the devil told you that before he did, and for him not to be an agent for the devil. There is pride in our hearts that must be emptied out, and then Jesus Christ will come in and take possession of our whole heart. [Cf: Unpublished Manuscripts, Volume 5 p. 132 para. 5] p. 542, Para. 5, [1889MS].

I love my Saviour this morning because He first loved me. If there is anything in my life, my words, my teachings, that is good, it is because Christ has put it there. It is not because of any goodness in me, and there is no glory to be directed to myself. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith; against these there is no law. We should experience this, and then we will not be under the bondage of the law of God by any means. You are free in Christ Jesus. We shall walk in liberty because our will is in harmony with the will of God and we love all His commandments. [Cf: Unpublished Manuscripts, Volume 5 p. 133 para. 1] p. 542, Para. 6, [1889MS].

"We have this treasure in earthen vessels," but we are hid in Christ, and Christ is in God; so, our lives are hid with Christ in God and we reveal Christ, and in doing so we reveal the Father. Let this be a season when if you have sins to confess, or if you have wronged your brethren and have not right feelings toward them, for Christ's sake get these things out of the way. We want to be getting ready for the future life. Our Lord is coming with power and great glory. We are not to be surfeited and drunken with the cares of this life, but we are to keep our minds uplifted; and if we do this we shall see of the salvation of the Lord, and our hearts will be all light in the Lord, and we shall talk of His love and tell of His power and reveal Him to all around us. [Cf: Unpublished Manuscripts, Volume 5 p. 133 para. 2] p. 543, Para. 1, [1889MS].

It is our privilege to go on from strength to strength and from glory to glory. Do not think that because we have a glimmer of the light of God, that we have it all. It will soon leak out of your hearts as water out of a leaky vessel if your eyes are not fixed on the mark of the high calling which is in Christ Jesus. Unless you work with earnestness, the devil will sow doubts in your mind. [Cf: Unpublished Manuscripts, Volume 5 p. 133 para. 3] p. 543, Para. 2, [1889MS].

When you start out, the enemy may put into your minds some cheap, common, sensual thought; but lift your souls to Jesus Christ and think of His purity, and they will not long remain. Talk of His glory, think of His life; and when affliction comes to you, let it prove you to be

God's workmen, working out a far more exceeding and eternal weight of glory. Then talk of His glory, and let your soul be full of the love of Jesus, and your hearts be uplifted to God every morning and noon and evening and if we fight the good fight of faith we shall come off victorious.--Ms. 3, 1889. [Cf: Unpublished Manuscripts, Volume 5 p. 134 para. 1] p. 543, Para. 3, [1889MS].

Manuscript Release #900.16. Manuscript 4, 1889. Preparation for Christ's Coming. [Talk at the Ministers' Meeting, May 14, 1889.] We take the words of Brother Olsen in regard to the coming of the Lord, and we think how it has been presented to us in a striking manner that the end of all things is at hand; the Lord is at the door. What influence has it had to solemnize our minds and arouse in us an earnestness to separate from us everything that is offensive to God? Then to think that, after all, He is nearer now than when we first believed. The day of the Lord is right at hand, and it is not safe for us to delay [to prepare for] His coming. [Cf: Unpublished Manuscripts, Volume 5 p. 135 para. 1] p. 543, Para. 4, [1889MS].

Do you think that any of us, when He comes, will be brought before the great Judge and will feel that we have devoted too much time to preparation? Will such thoughts come into our minds? Shall we think that we have been altogether too sympathetic, that we have devoted too much time in winning souls back to Christ, and binding up the brokenhearted? No indeed. Our thoughts will be these as we look back to those who stand before the Judge: "Why didn't I help them at such a time when I ought to?" or, "O, I am glad I did deny myself and help them to stand on the solid rock." These are the very thoughts that will come up to us in the judgment when everyone is judged according to the deeds done in the body. [Cf: Unpublished Manuscripts, Volume 5 p. 135 para. 2] p. 543, Para. 5, [1889MS].

And as many are weighed in the balance, they will be found wanting. Then they will proclaim their sins upon the housetop. They will not be afraid to have everybody know their sins, if they can only make restitution for them and save one soul. But let us thank God today that we are not yet before the judgment seat of God, but we have an Intercessor, one who has loved us so that He gave His own precious life for us individually, just as though there was not another soul in the universe. He died for us, and we are of infinite value to Jesus Christ. How can we measure the sacrifice He has made for us? Then we should feel how we have wounded and bruised the Son of God and put Him to an open shame when we deny Him. [Cf: Unpublished Manuscripts, Volume 5 p. 135 para. 3] p. 544, Para. 1, [1889MS].

It is not that you come out in words and deny Him, but in your actions you deny Christ so that He is ashamed to call you brethren. We want every one of us to be consecrated to God. [Cf: Unpublished Manuscripts, Volume 5 p. 136 para. 1] p. 544, Para. 2, [1889MS].

Let the plowshare go deep, and uproot all this Phariseeism, and let this self-righteousness be torn all to pieces. The very best way to have this done is to fall on the Rock and be broken. Just as soon as you see there is nothing in you that is righteous, just as soon as you have a dread of sin, you will fall on the Rock, and then it is that Christ can take you and mold you and fashion you into a vessel of honor, but just as soon as you allow your thoughts and feelings to be

turned against one another, this is unlike Christ, and just so sure it is that you are not vessels unto honor, but dishonor. You don't give God a chance; you are trying to fashion yourself after a mold of your own imagination, but you want to take that out of your mind, and keep Christ before you every day when you rise up and when you sit down, when you go out and when you come in. [Cf: Unpublished Manuscripts, Volume 5 p. 136 para. 2] p. 544, Para. 3, [1889MS].

You want to exercise all that Christian politeness and respect because you are the purchase of the blood of Christ, and He has died upon Calvary's cross that we might live, Christ Himself has bridged the gulf for us. It is our duty to help those who are downcast. Recollect what their privileges are, and don't talk of the difficulties, but go right to them and try to bind up the brokenhearted. These are right in the church all around us. Never have an idea that you know more than your brethren, but just keep humble. It was this spirit of surmising that brought all the weakness into the Jewish nation. [Cf: Unpublished Manuscripts, Volume 5 p. 136 para. 3] p. 544, Para. 4, [1889MS].

We want to learn in the school of Christ meekness and lowliness of heart, and from whom are we to learn these lessons? Jesus says, "I am meek and lowly of heart" "Learn of Me." Now, if there is anything in us like self, then Christ cannot dwell there. We want to represent Christ to the world. We must have self hid with Christ in God, and when this is the case we will represent Christ to the world. Oh, there is something wonderful about it--He loves us as He loves His Son [see John 17:23]. Just think of it--loves us as He does His Son! This is wonderful, wonderful. In Him we have all heaven presented to us, and the more we see in Jesus the less we see that is god in self. [Cf: Unpublished Manuscripts, Volume 5 p. 137 para. 1] p. 544, Para. 5, [1889MS].

You know, just as soon as the heavenly Messenger came from heaven and revealed Himself to Daniel he said, "My comeliness was turned in me into corruption" [Dan. 10:8]. He had such a view of the glory of God that he fell as one dead. He could not talk; he could not see; but the angel took him and set him upon his knees, and yet he could not look at Him. [Cf: Unpublished Manuscripts, Volume 5 p. 137 para. 2] p. 545, Para. 1, [1889MS].

Then what did he have to do? Veil His glory, and come to him just as Christ came to this world. He took upon Him humanity, then He could talk with Daniel. Brethren, the more we see in Jesus, the less we will see in self; and the more self-esteem we have, the more we are puffed up by the devil, May God help us to put away self and cling to Jesus; then we will spring up and bear fruit to the glory of God. [Cf: Unpublished Manuscripts, Volume 5 p. 137 para. 3] p. 545, Para. 2, [1889MS].

The apostle Peter presents the necessity of making constant progress,-of continually adding heavenly graces to our character. He says, "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." [Cf: The Health Reformer 05-01-89 para. 01] p. 545, Para. 3, [1889MS].

The education spoken of in these words is of a fundamental character,

and should underlie all the intellectual training of the schools. The home above all other places is where this work should go on. It should be a model school for the children. The words and acts of the parents are the most potent of educating influences, for they will surely be reflected in the character and conduct of the children. Both by precept and example, parents should guide the little ones during their earliest youth, ever seeking to present before them a character worthy of their imitation. [Cf: The Health Reformer 05-01-89 para. 02] p. 545, Para. 4, [1889MS].

Parents should feel their responsibility before God to cultivate the physical, mental, and moral powers of their children. They should unitedly take up the work that devolves upon them, with a just appreciation of the true principles of education. In view of a trust so sacred, they should study to become masters of the art of education, that they may properly discipline their children from babyhood to childhood, and from childhood to manhood, thus fitting them to take their respective places in society with sufficient moral power to choose the good and to refuse the evil. [Cf: The Health Reformer 05-01-89 para. 03] p. 545, Para. 5, [1889MS].

The first knowledge that the child receives, makes a more lasting impression on his mind than the knowledge obtained in more advanced years; therefore it has a greater influence in the formation of his character than the education of later life. This knowledge is received around the fireside at home, and it should be of such a nature that it will give the right mold to the character. It is in the family circle that the mother should begin the work of educating her children, that they may form a character which will prepare them for usefulness in this life, and for the enjoyment of the future, immortal life. The mother should be queen of her home. She should exert a positive and potent influence over the members of her household. The work committed to her hand is a work of sacred importance; and if she would do it acceptably to God, she must be a learner in the school of Christ, as well as a teacher in her home. It is necessary for her to learn self-control, if she would teach her children self-control. She should strictly guard herself lest she betray her sacred trust. Through her own choice she has entered her field of labor, and taken upon herself responsibilities for the discharge of which she is accountable to God. She will have to answer for her influence upon her children. She will have to meet the question whether she has, in the fear of God, done all she could to establish them in right principles of life and in right habits of conduct. [Cf: The Health Reformer 05-01-89 para. 04] p. 545, Para. 6, [1889MS].

Says the word of God, "The fear of the Lord is the beginning of wisdom." If you desire that your children should be refined in manners, noble in character, pure in heart, and elevated in mind, you must teach them the fear of the Lord. The best method for acquiring the mold of character which our heavenly Father can approve, must be employed if success is to be attained. The parents' words should be select, well-chosen. No impure word, no common, coarse expression, should escape the lips of father or mother. While you should not be severe, stern, and set, in dealing with your children, you should be decided, firm, and patient, learning from day to day to exhibit that perfection of character which you desire to see in them. [Cf: The Health Reformer 05-01-89 para. 05] p. 546, Para. 1, [1889MS].

If parents are cold and unsympathetic, the same spirit of indifference will be begotten in the children. Let the parents manifest tender love to their little ones; treat them with kindness; and when they have done well, commend them. Seek opportunities to give words of encouragement and endearment. Let parents regard their children as precious jewels intrusted to their care by the heavenly Father,--jewels that are to be rendered back with all the roughness and coarseness removed, shaped and polished for the heavenly setting. [Cf: The Health Reformer 05-01-89 para. 06] p. 546, Para. 2, [1889MS].

When Christ prayed in behalf of his disciples, he said, "I sanctify myself, that they also may be sanctified." This is the very thing that parents should do. They should consecrate themselves entirely to God, that their powers of mind and heart may reach a high order of excellence, and be efficient in the highest forms of usefulness. As Christ has given parents a perfect example in his life and character, so the latter should seek to give their children an example of what they should be in spirit and deportment. As fathers and mothers take up their duties with this purpose, they will constantly make advancement themselves; becoming better qualified for their God-given work. [Cf: The Health Reformer 05-01-89 para. 07] p. 546, Para. 3, [1889MS].

"Add to your faith virtue." Virtue is one of the graces essential to Christian character, and parents should work intelligently to cultivate this grace in their children. It is an honorable ambition to desire to bring up children from their babyhood in such a manner that they will be pure in thought and action. [Cf: The Health Reformer 07-01-89 para. 01] p. 546, Para. 4, [1889MS].

To a great extent the power to make her children what she desires them to be when they are grown to manhood and womanhood, is in the hands of the mother. She should teach her children the self-control that extends even to the thoughts, and thus she will accomplish a work that will beautify their lives. If she educates her children to be pure in thought, they will be pure in language, and pure in action. Her work will not only prove a blessing to herself, but to the neighborhood, to society, and to the world. Her work will be immortalized in the presence of the family of God, and her name will be written in the books of Heaven as a missionary of the highest type. [Cf: The Health Reformer 07-01-89 para. 02] p. 546, Para. 5, [1889MS].

Mothers may not now be fully able to estimate the value of an education in the line of purity. They may not now be able to appreciate the work it will accomplish for their children. The grace of virtue of character will have a telling influence on all their associations in life. In their school life they will not be instructing others in evil, neither will they be led into evil themselves. If children are instructed from their youth up to repel impure thoughts instantly, they will be guarded from committing impure actions. [Cf: The Health Reformer 07-01-89 para. 03] p. 546, Para. 6, [1889MS].

Mothers may not have been as watchful as they should have been on the point of guarding their children from evil thoughts and actions. They have permitted things of small importance to claim their attention, while they treated with indifference these matters of most vital interest. Visitors have been allowed to draw largely on their time, and

in seeking to meet the demands of fashionable society, which neither benefited themselves or their friends, the higher, holier claims of their dear children have been ignored. Must the standard of fashion be met at all hazards? Must the follies of the world be followed, irrespective of the obligations that must necessarily rest upon the mother in the training of her children? There is no other who can accomplish her work for her. Neither nurse nor governess can supply the mother's place, or fulfill her obligations. [Cf: The Health Reformer 07-01-89 para. 04] p. 547, Para. 1, [1889MS].

Why will mothers give their best thought, their highest capabilities, to fulfill the demands of society, when they have such important interests to care for? Why will they spend their time in unprofitable visiting, in outward adorning, when their children are seeking the company of those who will pollute their souls and corrupt their morals? Is there not higher, nobler, more enduring work to do? Are there not more important affairs to occupy the mind and engage the attention, than the decoration of raiment? Should they not be engaged in fashioning the characters of their children according to the divine pattern? They cannot neglect this duty without great loss to their children, and they themselves will suffer bitterness of soul when they behold the results of their indifference to the responsibilities of motherhood. [Cf: The Health Reformer 07-01-89 para. 05] p. 547, Para. 2, [1889MS].

The mother should so make provision that the minds of her children may be filled with pure objects upon which to meditate. From the earliest years, as soon as children can understand and retain ideas, themes of thought should be presented that will lead them to an acquaintance with Jesus, and to an understanding of his work and sufferings in their behalf. By this method the soil of their little hearts may be preoccupied with precious seeds of truth, and Satan will find less opportunity for sowing his seeds of evil and defilement. [Cf: The Health Reformer 07-01-89 para. 06] p. 547, Para. 3, [1889MS].

I have heard loose language, careless, vulgar words, and slang phrases from the lips of parents. I have heard these words taken up and repeated by their children; and my heart has been pained; for I knew that these parents had sown the seed which Satan delights to cultivate. I knew that they had sown seeds that would produce a harvest of corruption. And oh, how Jesus is pained by the cruel work of these parents! [Cf: The Health Reformer 07-01-89 para. 07] p. 547, Para. 4, [1889MS].

The associations of children and youth should be most carefully guarded. A mother should be a woman of pure morals. She should love God. She should love the father of her children. She should love her little ones. It should be her delight to keep her children in her presence as much as possible, but they should not be made to feel that they are under surveillance. Mothers should seek to make themselves companionable to their children, and be able to keep their little ones interested, by providing suitable employment for their minds and hands. [Cf: The Health Reformer 07-01-89 para. 08] p. 547, Para. 5, [1889MS].

If children commit errors in their tasks, they should not be severely blamed, for this will only serve to discourage them. They should be set right with pleasant cheerful words, and so assisted that they will be

able to do better as they try again. By this means they will be educated to become care-takers, to be thoughtful, to possess tact and aptitude in many directions. [Cf: The Health Reformer 07-01-89 para. 09] p. 548, Para. 1, [1889MS].

Children are apt to become perplexed over their tasks, and to grow weary of their work. There are those who entered upon their work with enthusiasm, but they soon desire a change, and wish to take hold of something new. There are many who start several different tasks, but as they meet with some trifling discouragement, they give them up, one after another, and perfect nothing. This habit should be corrected. Parents should not be so much engaged in other things that they cannot give time to patiently discipline the developing minds of their charges. They should not allow the love of change to control their children. A few words of encouragement, or a little help at the right time, will often carry children over their troubles and discouragement, and the satisfaction they will have in seeing their task completed, will stimulate them to undertake greater tasks. [Cf: The Health Reformer 07-01-89 para. 10] p. 548, Para. 2, [1889MS].

There are many who for the lack of a little assistance in childhood became disheartened, and lost their ambition. They learned to change from one thing to another, without completing anything, in their early years, and they carry this sad defect through all their lives. They cannot make a success of anything they undertake; for they were not taught to persevere under discouraging circumstances when they were young, and their minds were not disciplined to that determination that makes a man master of his work. Thus the entire life is marred with failure because of the lack of correct discipline. Not only is their business career marked by this defect, but their religious life also shows their instability and weakness. Interesting employment will keep the mind from leisure for temptation and evil thoughts. If children are properly set to work, and disciplined in the right direction, they will not come into association with those who are agents of Satan, and used by him to educate youths in habits of evil. [Cf: The Health Reformer 07-01-89 para. 11] p. 548, Para. 3, [1889MS].